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*Engraved by W Sharp*

**Dum, brevis else laboro, obscurus fio.**

**ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ,**

**OR THE**

**DIVERSIONS OF PURLEY**

**BY**

**JOHN HORNE TOOKE.**

**WITH NUMEROUS ADDITIONS FROM THE COPY PREPARED BY  
THE AUTHOR FOR REPUBLICATION:**

**TO WHICH IS ANNEXED HIS**

**LETTER TO JOHN DUNNING, ESQ.**

**REVISED AND CORRECTED, WITH ADDITIONAL NOTES,**

**BY RICHARD TAYLOR, F.S.A., F.L.S.**

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# THE EDITOR'S PREFACE

TO THE EDITION OF 1829.



IN preparing for the press and printing this enlarged edition of Mr. Horne Tooke's *Diversions of Purley*, an undertaking assigned to me by the Publisher, on his becoming possessed, by assignment from the Author's representatives, of the copy containing his last corrections and additions, it has been my endeavour in the first place to remove the many inaccuracies of the former Edition by a collation of the citations in which the work abounds with the originals so far as they were within my reach; and, next, to incorporate in it, as well as I was able, the new materials in such a manner as should not interfere with the integrity of the former text. As these additions, written in the Author's interleaved copy, and which especially in the Second Part are very abundant, were wholly without any references connecting them with the text, and sometimes written at a distance of several pages from the passages to which they seemed to belong, I must beg the Reader's indulgence if I should at any time have failed in this part of my task; reminding him that, all the new matter being distinguished by brackets<sup>1</sup> [ ], he may use his own judgement as to its relation to the text.

A work of such celebrity, connected with studies to

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<sup>1</sup> The brackets in p. 201—212, do not, as elsewhere, denote new matter.

which I had been much attached, having been thus intrusted to my care, I was tempted, during its progress, to hazard a few notes in my capacity of Editor: and though it may have been presumptuous in me to place any observations or conjectures of mine on the pages of Mr. Tooke, yet I must plead in excuse the interest excited by the investigations which they contain.

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## ADDITIONAL NOTES

BY THE EDITOR.<sup>1</sup>

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### P. 38. GRIMGRIBBER.

“Mankind in general are not sufficiently aware that words without meaning, or of equivocal meaning, are the everlasting engines of fraud and injustice: and that the *grimgribber*<sup>2</sup> of Westminster Hall is a more fertile, and a much more formidable, source of imposture than the *abracadabra* of magicians.”—Mr. Tooke makes this remark after having stated that his first publication on language was occasioned by his having “been made the victim” in a Court of Law “of Two Prepositions and a Conjunction,” OF and CONCERNING, and THAT, “the abject

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<sup>1</sup> The number of these notes has been considerably increased in the present Edition.

<sup>2</sup> I know not whence Mr. Tooke got this word, which was also used by Mr. Bentham, to mean, I suppose, the jargon used as a cover for legal sophistry. It may be connected with *Grimoire*, respecting which Dr. Percy has the following note:—“The word *Gramarye*, which occurs several times in the foregoing poem (King Estmere), is probably a corruption of the French word *Grimoire*, which signifies a Conjuring Book in the old French romances, if not the art of necromancy itself.”—Vol. i. p. 77. Perhaps both are referable to ‘Grammar,’ which might have been looked upon as a kind of magic. The French *Grimaude* is a grammar-school boy. May not also the Scotch Glaumer, Glamour, a charm, have the same origin?

instruments of his civil extinction." In a recent case the Preposition UPON seems to have played a similar part in the hands of some who "perchè non erano grammatici, eran perciò cattivi legisti."

The point at issue was the meaning of UPON, as a preposition of Time, that is, as employed to express the relation as to time between two acts; the Declaration now required of magistrates, &c., by the Act 9th Geo. IV., being directed to be subscribed "within one calendar month next before, or UPON admission to office." If then the Declaration shall not have been subscribed within the space of one month next before admission, it is to be subscribed UPON admission. "The words 'next before,' of course," says the Attorney-General, "are clear; *next before* must make it *antecedent* to his admission."—Q. B. p. 68.<sup>1</sup> And let us be thankful that *next before* is still permitted to mean *antecedent*. But alas for the doubts and difficulties in which the other alternative is involved! Does UPON also mean *antecedent to?* or *subsequent?*

"That 'upon' may mean *before* there can be *no doubt at all*;" says the Attorney-General.—Q. B. p. 16. "Now here it is '*upon* his admission' that he is to do this. I say that that is '*before* he is admitted.'" "I do not say that 'upon' is always synonymous with 'before.' It may possibly be *after*, it may be *concurrent*, but it may be *prior*."—*ib.* p. 15. "One of your Lordships mentioned," adds Sir J. Campbell, "looking to this very Rule, that it was drawn up 'UPON reading the affidavit of David Salomons.' The affidavit had been read *before* your Lordships granted the Rule. Now your Lordships will read 'upon' as meaning *before*, if in that way the intention of the legislature will best be effected."—p. 16. "Lord DENMAN.—'Upon reading the affidavits' is '*after* reading the affidavits.' Then if the two are analogous, 'upon admission' is '*after* admission;' so that it will be *after* his admission that he is to make the Declaration. ATTORNEY-GENERAL.—Suppose it were, that upon making the Declaration he is to be admitted. Mr. Justice PATTESON.—That would be intelligible: and then I should say the Declaration would be first. Mr. Justice COLERIDGE.—But here it is, that upon admission he is to make the Declaration:..... You say, it means *before*. Read it so; then it is 'shall within one month *next before*, or *before* his admission.'"—Q. B. 17, 18.

<sup>1</sup> The extracts marked Q. B. are from the arguments in the Queen's Bench, 1838; and those marked Exch. are from the Proceedings in the Exchequer Chamber on a Writ of Error, 1839; both printed from the Notes of Mr. Gurney.

<sup>2</sup> Sir F. Pollock says, with perfect truth, it has "no meaning in Johnson bearing the import of *before*."

"Sir F. POLLOCK.—Now, my Lords, the question is, What is the meaning of the word 'UPON?' ..... In the first place, in plain English, among a number of meanings given to 'upon,'—upwards of twenty, I think.—Mr. Justice LITTLEDALE.—Twenty-three, I think: and there may be a great many more enumerated from Johnson's Dictionary.<sup>1</sup> Mr. Justice COLERIDGE.—It could hardly mean either indefinitely before, or indefinitely after, for that would be no time; then you must add something to the words before or after. Sir F. POLLOCK.—My Lord, there is *no meaning* in Johnson bearing the import of *before*. Mr. Justice LITTLEDALE.—There is one which means '*concurrently*:'<sup>2</sup> that is, I think, the eighteenth. Sir F. POLLOCK.—There is one which is 'in consequence of;' then if it is to be in consequence of admission, admission is to come *before* it. There is another, 'supposing a thing granted:' here admission was not granted, but refused. There is another, 'in consideration of,' which certainly does not import that the act done in consideration, is to go before the act in consideration of which it is done; and there is another, which is 'at the time of, or on occasion of.' Mr. Justice LITTLEDALE.—That is the one I meant to refer to. Sir F. POLLOCK.—But there is a general observation in Johnson in connection with all these. '*It always retains an intimation, more or less obscure, of some substratum, something precedent.*' Now, my Lord, let us see what are the legal instances in which the word 'upon' is used. I am quite surprised, I own, that my learned friend should refer to the expression 'on payment of costs,' and 'upon reading the affidavit,' to show that the admission is to come *after*, because the payment of costs comes *before*; and it is the second time<sup>3</sup> he has fallen into the error. Says my learned friend, '*upon* the payment of costs' means that payment of costs is to come *first*, and therefore 'on admission' means that admission is to come *last*; that is really my learned friend's argument. ... 'Upon reading the affidavit' certainly imports that the rule is granted *after* that; and that is one instance in which it is impossible not to perceive that '*upon*' *must import the precedence of the act which is so introduced.*"—Q. B. pp. 39, 40.

<sup>1</sup> Several of these are, as is usual with Johnson, meanings not of the word he explains, but of some other word in the sentence: thus, 2. Thrown over the body. "Thrown her night gown *upon* her." 3. By way of imprecation. "My blood *upon* your heads;"—"Sorrow *on* thee." 5. Hardship or mischief. "If we would neither impose *upon* ourselves." In these it is clear that *throw*, *body*, *imprecation*, *mischief*, *blood*, or *sorrow*, are no meanings of *upon*. As well might it be said that *upon* means *blessing*, "Blessings *on* thee!"—or *ink*, "Ink *upon* paper."

<sup>2</sup> The example quoted is from Swift: "The king *upon* this news marched." The news obviously preceded the marching; and they were *not* concurrent.—ED.

<sup>3</sup> It will be seen in the subsequent proceedings, that Sir J. Campbell does not abandon this mode of reasoning, by which it might as well be proved that *after* means *before*. "B comes *after* A: then A comes *before* B:—Therefore *after* means *before*."—Q. B. D."

Notwithstanding Sir J. Campbell's suggestion that the law was to be expounded "without very nicely scanning or criticizing the language employed,"—p. 24; and "without entering into any very nice criticism of the words,"—p. 65; "the language employed" being "not very happily selected," p. 68, the Court of Queen's Bench gave the following clear and straightforward judgement:—

"We are of opinion that, as the Declaration is to be made *upon admission*, the Admission is the *first* thing to be done."—*Judgement of the Court*, delivered by Lord Chief Justice Denman, p. 54.

This judgement has, however, since been reversed by the other Judges in the Exchequer Chamber, and the question decided on grounds quite independent of philology. Sir J. Campbell thus objects to it, in the proceedings on the Writ of Error, 1839:—

"The effect of this decision of the Court of Queen's Bench is, that a Jew or a Mahometan may be Lord Mayor of London."—*Erch.* p. 12. "My Lords, can your Lordships suppose that those who framed that Act of Parliament really had it in contemplation that there might be a mayor of any corporation in England who was a Mahometan or a Pagan?"—p. 71. .... "There certainly was the greatest anxiety that no one should be admitted until he had made a declaration in the form given; so that no one who was not a Christian—that neither Jew nor Papist nor Infidel—should be allowed to be admitted."—p. 12.

"Sir F. POLLOCK.—My learned friend seems to me to have a pious and a Christian horror of a Jew wearing the Lord Mayor's chain:" yet "a Jew may be Lord Chancellor, Lord Treasurer....."—*Erch.* p. 37. "The Court of Queen's Bench have chosen to put their Judgement upon the broad plain ground; they say 'upon' means *after*; and we can give no sensible construction to the Act unless we so read it."—p. 59. "There is nothing in which the dexterity of an advocate is so conspicuous as in turning the question. In the Court below, my learned friend said the question was this,—whether corporations should be inundated with Jews, Turks, and Atheists: at any rate, my Lords, that is not the legal question."—p. 70.

"ATT. GEN.—I acknowledge that my learned friend will find no difficulty in citing instances where 'upon' means *after*; where 'upon' doing an act means *after* doing the act; but there are others where 'upon' doing the act means *before* the act is done. Suppose a new trial granted 'upon' payment of costs; the costs are to be paid before the new trial takes place. Sir F. POLLOCK.—The payment of costs comes *first*:—and here we say the admission comes first."—*Erch.* p. 27.

"ATT. GEN.—There are, I think, thirty meanings given in Johnson's Dictionary to the word 'upon.' Baron ALDERSON.—If one man is to do one thing upon another man's doing another, then each is to do his

part.”<sup>1</sup>—p. 30. “Sir F. POLLOCK.—My Lords, I say that the meaning of the Act is, that ‘upon’ means *after*; and if you are to take it that it is *concurrently*, and at the same time, and on the same occasion, still that that which is to be done *upon* something else taking place, is, in point of order, to come *after* it.”—p. 55. “The law says that *upon* conviction the party shall be hanged. Does that mean that he is to suffer the penalty before or after conviction? The word *upon* occurs more frequently in that way than in any other; ‘upon refusal,’ ‘upon receipt.’ Mr. Justice VAUGHAN.—A reward to be paid ‘*upon* conviction.’..... Lord Chief Justice TINDAL.—A copyhold fine is payable *upon* admission; which means, and is decided to mean, *after* admission. There the admission is the consideration upon which the fine becomes due. You will however find it have a double meaning in many cases. Sir F. POLLOCK.—It never means *before*. Baron ALDERSON.—It may mean *at the time*..... ‘upon admission’ must mean before, or immediately after, or at the time.”!!—p. 57.

Lord Chief Justice TINDAL.—“The words of the Act, ‘upon his admission,’ do not, as it appears to us, mean *after* the admission has taken place, but *upon the occasion of*, or, *at the time of*, admission.” “We hold it to be unnecessary to refer to instances of the legal meaning of the word ‘upon,’ which in different cases may undoubtedly (!!) either mean *before* the act done to which it relates, or *simultaneously with*, or *after* it.”—p. 93. “We therefore think that the Judgement of the Court of Queen’s Bench ought to be reversed.”—*Judgement* delivered by Lord Chief Justice TINDAL.—*Ecc.* pp. 93, 96.

Should the philologist complain that this Decision is in complete violation of the nature and use of language, let him remember that the cause was removed out of the province of grammar; the great consideration being, not the true and plain meaning of words, but how religious exclusions should best be perpetuated. And although *UPON* was *pro hac vice* tortured and sacrificed, Grammarians will nevertheless recur to the manifest truth, that, when used to mark the relation of Time between two acts not simultaneous, the act which is governed by the preposition is always that which is first in order.

#### P. 79.

•IF.—The derivation of IF from the imperative *Give*, seems very plausible so long as we limit our view to the English form of the word, especially as taken in connexion with the Scotch GIN, supposed to be the participle *Given*. But we cannot arrive at a correct opinion without viewing the word in the forms in

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<sup>1</sup> Undoubtedly: But in what order?

which it appears in the cognate dialects, and which do not seem at all referable to the verb To Give.

Thus, in Icelandic we have *ef*, si, modo, with the verb *efa*, *ífa*, dubitare; and the substantive *efi*, dubium, and its derivatives. See Thre, v. *Jef*, *dubium*. In old German it is *ibu*, *ipu*, *ube*, *oba*, *jef*, &c., and in modern German *ob*, in the sense only of *an*, *num*, all of which must surely be identified with the Gothic *ība*, *ībai*, and *gabai*, which latter Grimm (*Deutsche Grammatik*, vol. iii. p. 284.) considers as a compound of *ja* and *ibái*, and supposes that the sense of *doubt* is included in the Gothic word, and that *ibái* may be the dative of a substantive *iba*, dubium, with which also he conjectures some adverbs may be connected (*ib*. p. 110.). In old German, he remarks, the substantive *iba*, dubium, whose regular dative is *ibu*, was preserved in the phrases, *mit ibo*, *āne iba*, p. 150, 157. Wachter gives the same account, and adds, “*Hæc particula apud Francos eleganter transit in substantivum ibu, et tunc dubium significat:*” as in the Athanasian Creed, *ano ibu in ewidhu farunirdhit*, “without IF he shall perish everlastingly:”—that being considered a matter of so great certainty as not to admit of a doubt.<sup>1</sup> In the A.-S. *ȝif*, Grimm considers the *ȝ* prefixed as representing the Gothic *g* in *gabai*; and the old Frisic has *ief*, *gef*, *iefta*, *iof*, which Wiarda considers the same with the Francic *oba* and *ibu*.

Mr. Richardson, in his lately published Dictionary, and the writers of several recent grammars, implicitly follow Mr. Tooke in this etymology of IF, adopted from Skinner; but which appears more than doubtful, and inconsistent with the Teutonic or Scandinavian forms of the word.—See Jamieson, *Hermes Scythicus*, p. 122.

#### P. 82.

The following particulars of the author of *Criticisms on the Diversions of Purley*, published under the assumed name of I. Cassander, are taken from a memoir in the Gentleman's and Monthly Magazines for 1804, probably written by the late Mr. William Taylor of Norwich, the authenticity of which I have no doubt may be relied on. I well remember Mr. Bruckner, who had been my Father's preceptor in the French and Dutch languages; and I believe Mr. Tooke had no other reason for coupling him with Mr. Windham, (“my Norwich critics, for I shall couple them,” see pp. 123, 126 and Note,

<sup>1</sup> See Dr. Hook's Letter quoted at p. 186.



132, &c.) than that he resided in the city for which Mr. Windham was returned to Parliament.

“The Rev. John Bruckner, born in the island of Cadsand, 1726—educated at Franeker and Leyden, where he obtained a pastorate, and profited by the society of Hemsterhuis, Valckenacr, and the elder Schultens. In 1753 he became minister of the Walloon Church at Norwich, and afterwards of the Dutch—till his death, May 12, 1804. In 1767 was printed at Leyden his ‘*Théorie du Système Animal*,’ in the 7th and 10th chapters of the second part of which there is much anticipation of the sentiments lately evolved and corroborated in the writings of Mr. Malthus.

“In 1790 he published, under the name Cassander, from his birthplace, those *Criticisms on the Diversions of Purley* which attracted some hostile flashes from Mr. Horne Tooke in his subsequent quarto edition. This pamphlet displays a profound and extensive knowledge of the various Gothic dialects, and states (p. 16.) that the same theory of Prepositions and Conjunctions so convincingly applied in the *Epea Pteroenta* to the Northern languages, had also been taught concerning the Hebrew and other dead languages by Schultens.”

Mr. Bruckner can hardly be considered an opponent of Mr. Tooke, as might be inferred from the style in which he is answered by the latter. He imputes a want of care, of knowledge, or of success in some particular instances, (and, indeed, Mr. Tooke made no pretensions to much acquaintance with the northern languages, see p. 251,) but concurs with him in the main, and bestows great praise on his work, assigning as his motive for publication a regret “that a performance, in other respects valuable, and well calculated to open the eyes of the learner with regard to false systems, should remain in its present state, and not be rendered as perfect as the nature of the subject will permit.”

To the same purpose he adds, in p. 5:—“You have not given your system the consistency and solidity of which it is susceptible, and which you were very able to give it, had you been willing to bestow a little more thought upon it.” At p. 22, alluding to some alleged mistakes, “I have been examining your outworks again; and, as I find them absolutely untenable, I would advise you to abandon them in case of a

regular attack, and to shut yourself up in your capital work, which is of good design and workmanship, and will stand the best battering-ram in the world, provided, however, you bestow a little repairing upon it. In what follows, I shall point out to you the places where this is most wanted." And in p. 73, "I have read with pleasure, and even with some advantage, your ninth and tenth chapters, which treat of prepositions and adverbs. The light in which you place these parts of speech is new, and well calculated to turn the attention of the studious in general from idle and endless subtleties to the contemplation of truth, and acquisition of real knowledge." "Truth, as you say, has been improperly imagined at the bottom of a well: it lies much nearer the surface. Had Mr. Harris and others, instead of diving deeper than they had occasion into Aristotelian mysteries, contented themselves with observing plain facts, they would soon have perceived, that prepositions and conjunctions were nothing more than nouns and verbs in disguise; and the chapter of the distribution and division of language would have been settled and complete long ago, to the contentment and joy of every body: whereas, in the way they proceeded, their labour was immense, and the benefit equal to nothing."—p. 77.

I may with propriety add here a candid estimate of Mr. Tooke's work from the Annual Review for 1805.

"Few good books have been written on the theory of language: this is one of them. Philosophic linguists have mostly pursued the Aristotelic, the ancient, method of reasoning, *a priori*; they have rarely recurred to the Baconian, the modern, method of reasoning, *a posteriori*. They have examined ideas instead of phænomena, suppositions instead of facts. The only method of ascertaining in what manner speech originates, is to inquire historically into the changes which single words undergo; and from the mass of instances, within the examination of our experience, to infer the general law of their formation. This has been the process of Mr. Horne Tooke. He first examined our prepositions, conjunctions, and adverbs, all those particles of speech foolishly called insignificant, and showed that they were either nouns or verbs in disguise, which had lost the habit of inflection. He now examines our adjectives and abstract

substantives, and shows that they too are all referable to nouns or verbs, describing sensible ideas.

"Whether this opinion is strictly new, scarcely merits inquiry; it was never applied before on so grand a scale, and in so instructive a manner."

After mentioning the suggestions of Schultens, Lennep, and Gregory Sharpe, the writer proceeds:—"Such scattered solitary observations may have prepared and do confirm the comprehensive generalizations of Mr. Horne Tooke; but to him the English language owes the pristine introduction of just principles, and a most extensive, learned, and detailed application of them to the etymology of its terms. He has laid the groundwork of a good Dictionary."

"The good sense with which all the phenomena are explained, the sagacity with which the difficulties are investigated, the force of intellect displayed in every conjecture, these constitute the essence of the treatise, and will cause it to outlast the compilations of a more laborious erudition. This work is the most valuable contribution to the philosophy of language which our literature has produced; the writer may be characterized in those words which Lye applied to Wachter: *ad ornandam, quam nactus est, Spartam, instructissimus venit: in intima artis adyta videtur penetrasse, atque inde protulisse quodcumque potuerit illustrando ipsius proposito inservire.*"—p. 675.

The following note by Mr. Price, the late editor of Warton's *History of English Poetry*, 1824, records the judgement, not exactly in accordance with the preceding, of one whose intimate knowledge of northern and early English philology gives a value to his observations. Having occasion to notice that Mr. Tooke had overlooked the use of the genitive absolute, Mr. Price adds: "Nor is it mentioned here with a view to disparage the great and important services of this distinguished scholar; but as a collateral proof, if such be wanting, of his veracity in declaring, that all his conclusions were the result of reasoning *a priori*, and that they were formed long before he could read a line of Gothic or Anglo-Saxon. To those who will be at the trouble of examining Mr. Tooke's theory and his own peculiar illustration of it, it will soon be evident that

though no objections can be offered to his general results, yet his details, more especially those contained in his first volume, may be contested nearly as often as they are admitted. The cause of this will be found in what Mr. Tooke has himself related, of the manner in which those results were obtained, combined with another circumstance which he did not think it of importance to communicate, but which as he certainly did not feel its consequences he could have no improper motive for concealing. The simple truth is, that Mr. Tooke, with whom, like every man of an active mind, idleness,—in his case perhaps the idleness of a busy political life,—ranked as an enjoyment, only investigated his system at its two extremes,—the root and summit,—the Anglo-Saxon, and English from the thirteenth century downwards; and having satisfied himself, on a review of its condition in these two stages, that his previous convictions were on the whole correct, he abandoned all further examination of the subject. The former I should feel disposed to believe he chiefly studied in Lye's vocabulary; of the latter he certainly had ample experience. But in passing over the intervening space, and we might say for want of a due knowledge of those numerous laws which govern the Anglo-Saxon grammar,—and no language can be familiar to us without a similar knowledge,—a variety of the fainter lines and minor features all contributing to give both form and expression to our language entirely escaped him; and hence the facilities with which his system has been made the subject of attack, though in fact it is not the system which has been vulnerable, but Mr. Tooke's occasionally loose application of it. This note might have been spared; but it has been so much the fashion of late to feed upon what Leisewitz would call 'the corse of Mr. Tooke's reputation,' that I may stand excused for seeking this opportunity of offering a counter statement to some opinions of rather general currency." Vol. ii. p. 493.

P. 100.

THOUGH is placed by Grimm in his class of *pronominal adverbs*, as being one of the numerous particles originating from the demonstrative pronoun *that*,  $\Phi\Lambda\tau\Lambda$ , on which, and their relation to each other and their common source, he treats fully in vol. iii. p. 165–177;—see also p. 285. Mr. Bruckner

objects that *ðeah*, the A.-S. form, is not the imperative of *ðapian*; and indeed Mr. Tooke has not shown how his etymology of *though* is applicable to the forms of the word in the cognate languages, and which must have had the same origin. Besides those which he mentions, there are the Gothic *ϥanh* and its compounds, the Icelandic *pó*, the old Frisic *tach*, *thach* (Wiarda), and the Francic *thoh*. Thre also considers it as an oblique case of the demonstrative pronoun: v. *Then*, *Thy*, (*quamvis*), *Ty*.

It is material to observe that Mr. Tooke's account of *Though* will only suit it in the sense of *Although*, *licet*; but not at all as *veruntamen*, Germ. *Doch*;—in which sense also, as he admits in the note, p. 100, it is constantly used. This is a sense which it has always borne; as for example:

þeah hýna nan ne cpæð, þpæt pcep̃t þu.

Yct [*though*] none of them saith, What seekest thou?—*John*, 4. 27.

And cpæð, þlaƿonð, ic ƿa, 7 ne eode ƿpa þeah.

And said, I go, sir, and went not, *though*.—*Matt.* 21. 30.

þeah hƿæðene, na ƿpa ƿpa ic pille.

*Thoh*-wídaru, nalles thaz ih willi.—*Tatian*, clxxxi. 2.

*Doch*, niet gelijck ick wil.—*Het Nieuwe Test.* Dordrecht, 1641.

*Though*, not as I will.—*Matt.* 26. 39.

Here I cannot help being led by the literal correspondence of the Francic with the A.-Saxon, to suspect that the conjunction *þeah-hƿæðene* is a remarkable substitution for *þeah-piðep*, *verum è contra*, or *veruntamen*, as it is in the Francic: and as it is now in the German, *doch dawider*, sed ex adverso. See Schilter v. *Widar*. A curious instance of the confluence of like-sounding words. Perhaps in the instance which Wachter gives of *Weder* used as quàm, it has been confounded with *Wider*.

Ten Kate, v. ii. 618, conjectures *though* to be the imperative of *ðicgean*, accipere; thus, *ðeah*, licet, q. d. 'Take it so.' Jamieson considers it as the past part. of 'To think. Richardson gives only Mr. Tooke's etymology; as if this were an established truth, and not merely an ingenious conjecture. Grimm's account appears to be that which is founded on the most comprehensive survey, and an extensive knowledge of the shades of meaning produced by inflexion.

With regard to *ðapian*, Wiarda gives *Thavigan* and *Toven*,

expectare, as its old Frisic representatives; and Bruckner quotes *Doogen* and *Gedooen* as having the same meaning in Dutch.

P. 179. 275.

Verbs compounded with FOR.—The particle *for* prefixed to Verbs seems to have various significations, which can only be studied with advantage by bringing together all the Verbs and Participles in the Teutonic languages compounded with it. See *Lamb. ten Kate's Aneiding*, ii. 53; Jamieson's *Hermes Scythicus*, ch. vii. and viii.; and *Grimm's Deutsche Grammatik*, ii. 850, where a large collection and able comparison is given.

“VER; Gothis *far* et *fra*, A.S. *fra* et *for*, Francis et Alam. *far*, *fer*, *fir*, *fora*, *furi*, per omnes vocales, et sæpe etiam cum Vau. Particula inseparabilis, vario et multiplici significato pollens, in compositis, extra composita nullo.”—*Wachter, Proleg.* § v.<sup>1</sup>

The following are some of those which occur in English writers: *Forbarred*, *forbear*, *forbid*, *forbrake*, *forbrenne*,<sup>2</sup> *for-*

<sup>1</sup> Mr. Richardson refers to the passage which I had quoted from Wachter, but its import, “particula vario et multiplici significato,” seems to have been lost upon him, and his explanations of these compounds are made to suit the hypothesis that *for* means *forth*, and not the context of his examples. Thus *Forbear*, he says, is *forth-bear*, i. e. to bear forth or away from: *Forbid*, to bid forth or away from: *Fordry*, forth or utterly dry: *Forbreak*, “*forbrake* [abrupt] the intention of her,” &c. *Chauc. Boet.* iv.; for, i. e. forth, utterly brake: but, if *for* were *forth*, *forbrake* would be ‘brake forth’ [erupt]. *Forget*, to get forth or out, (sc.) of the mind;—whereas it is the mind that forgets; the thing that goes out of the mind does not forget; otherwise, instead of “the boy forgets his lesson,” we should have to say “the lesson forgets the boy.” *Forlay*, to lay forth; “the thief forlays the traveller”—waylays him, not lays him forth. *Forgo*, to go forth or away from. But *forth* neither means ‘away from,’ nor ‘utterly,’ and is out of the question here, having compounds of its own. Mr. Richardson is right in his orthography of *forgo*, to give up; but he wholly omits the other word *forego*, to precede, which Johnson confounds with the former, yet gives for it the authority of Raleigh and Shakspeare. They are just as distinct as *abire* and *præire*. In subservience to this same unfounded hypothesis respecting *forth*, we find *Forsooth*, “utterly sooth, entirely true,” thus strangely made into an adjective.

Robert of Gloucester has *vergaf*, *vergon*, *vergyle*, *verlore*, &c. Also *vorbed*, *vorlay*, *vorsoke*, *vorlore*.

<sup>2</sup> — “*fier shall forbrenne.*” *P. Pl.* 44;—*vorbarnde. Rob. Glouc.*

*bruised* [intensive], *forclose*?, *fordarked*, *fordewed*, *fordo*,<sup>1</sup> *fordreden*, *fordrive*, *fordronken*, *fordry*, *fordulled*, *fordwined*, *foreseebled*, *forfaite*,<sup>2</sup> *forfare*, *forfend*, *forfered*, *forfreteth*, *forget*, *forgive*, *forgo*, *forgrowen*,<sup>3</sup> *forhent*, *forholn*, *forjUDGE*,<sup>4</sup> *forkerve*, *forladen* [overburthened, Golding's Ovid, in Warton, iv. 237], *forlast*, *forlent*, *forlese*, *forlete*, *forlie*, *forlore*,<sup>5</sup> *forpyned*, *forsake*, *forsay*, *forset*, *forshame*, *forshapen* [monstrous], *forshent*, *forslack*, *forsleuthede*, *forsongen*, *forspeak*<sup>6</sup> [as a witch does], *forslow*, *forstraught*, *forswat*, *forswear*, *forswonk*, *forthink*,<sup>7</sup> *fortorne*, *fortread*, *forwaked*, *forwandred*, *forwasted*,

<sup>1</sup> ——— "this is the night

That either makes me, or *foredoes* me quite."—*Othello*, act v: sc. 1. Mr. Tooke's account of *foredone*, p. 275, "turned out of doors," cannot be brought to suit this passage, or the others in which it occurs, by the explanation, that "he that is *forth-done*, turned out of house and home, is, consequently, undone."

<sup>2</sup> Perhaps *forfeit* does not belong to this class.—See Note, p. 179.

<sup>3</sup> "Two *forgrowen* fathers resembling Enocke and Hely."—*Fulcan*, 383.

<sup>4</sup> *Coke Litt.* sec. 142, *foris judicatus*!—*Abjudicare*, *Fleta*. "Those pleas are insufficient in the law to *forejudge* [forjudge] or exclude the mayor, commonalty, and citizens from being a corporation."—*Pleadings in the Quo Warranto*.

<sup>5</sup> ——— "forlorn of thee,

Whither shall I betake me, where subsist?"—*Par. Lost*, b. x.

<sup>6</sup> Under *Fore-speak*, Dutch *Veur-spreken*, to predict, Mr. Richardson erroneously places the following:

"That my bad tongue

*Forespeaks* their cattle, doth bewitch their corn."

*Ford's Witch of Edmonton*.

Notwithstanding the orthography, the word is doubtless *Forspeak*, to set a spell upon, to curse, like *fragnithan*, *forpæðen*, *maledicere*, *increpare*. Perhaps *verspreken* may have had that sense, Ten Kate, vol. ii. p. 408. *Fürsprechen*, to intercede, is different from either.

<sup>7</sup> ——— "shall move your Ladyshypp *forthynk* your curtesye in this behalfe."—Cavendyshe's Letter, in Hunter's *Hallamshire*, p. 81. "Then did his father by and by *forethink* [forthink] him of his oth."—*Golding's Ovid*, B. ii. "He shall aby or *forthink* it or I drink."—*Palsgrave*. And, under the word *Repent*, "I repent me, I *forthynke* me." "I have *forethought* it sith." Rob. Glouc. has *ofpougte*, from *ofðenean*, *pærnitere*, and *Layamon aþneþ*.

"Neither I shall repent me, for that I haue giuen you counsaill, nor yet you shall *forethinke* yourselfe that you have obeyed."—*Wilson, Art of Rhetorique*. This Mr. Richardson places among the compounds of *fore*, confounding it with *forethink*, *præmeditari*, an entirely distinct word. The substantive *forethought* he does not give.

*forway, forwearied,<sup>1</sup> forwelked, forwcept, forwon, forwondred, forwounded, forwrapped, foryelde, &c. &c.*

The compounds of *for* and *fore* have evidently been confounded, as in the cases of *forego*, to precede, and *forgo* (as it should be written<sup>2</sup>), to give up: so, *forpeon*, Flem. *versien*, to overlook, to despise; *pepeon*, Flem. *veursien*, to foresee: *forethought*, premeditation, and *forthought*, repented. When the particle has a privative signification, it probably represents the Gothic *fra*: also in *forȝifan*, Flem. *vergeeven*, To forgive;<sup>3</sup> which are the collaterals of **FRAȜIFAN**.

The explanation given by Mr. Tooke will not apply to the generality of cases.

## P. 220.—SUBSTANTIVE PREPOSITIONS.

Prepositions are thus classed by Grimm, vol. iii. 251.

I. Simple Prepositions; (as to several of which Mr. Tooke states that he had not been able to satisfy himself.—p. 251.)

• With one consonant:—as *In, on, out, of, at, up, by, to*.

With more than one:—as *For, from, till, nigh, with*.

II. Derivative Prepositions.—*After, over, under, hinder*.

III. Compounded, of two Prepositions.—*Upon, out of, within, behind, before, about, above, beneath*: on *innan, on ufan, on uppan, be-ufan, on-bufan*. v. p. 250.

IV. Noun { Substantive Prepositions.—*Against, among*.  
[To this class belongs *of dune, adown*.]  
Adjective Prepositions.—*Betwixt, between, amid, an  
heh, on high, below, toward*.

AMONG, is not *Gemanȝ*, as Somner has it, but *On gemanȝ*, this being a substantive (*cœtus*) and not the participle, which is *gemenged*. See p. 227.—AGAINST, which Mr. Tooke would refer to a supposed participle, Grimm derives from a substantive *gagen, gegen*, apparently governed by the different prefixes:—thus *ingagen, entgegen, zugegen, begagene, onȝegen, to-ȝegner*, and, in *Layamon*, *to-gen, to-geincs*.

<sup>1</sup> "Repose is best tasted by bodies *forewearied*." *Byrd's Psalms*, 1583.  
"Forewearied in assayres of great importance." *Byrd's Songs*, 1589, *Ded*.

<sup>2</sup> See the Errata to Lord Holland's *Life of Lope de Vega*, 1806.

<sup>3</sup> Mr. Forby's *East Anglian Vocabulary* has "*Forgive*, To begin to thaw;" "*Forhinder*, To prevent," as still in use: and my Norfolk nurse used "I little *forthought*" simply in the sense of "I little thought." So *forȝifan* is used simply for To give. Burns uses *forȝather*, to meet. *Forseear* is both to abjure and to perjure.



## P. 234.

To LONG or BELONG. *Irclanz*. ALONG on: LONG of: ALONG with. The distinction between the two senses of the word ALONG, (or rather of the two words,) as shown in the passage from Gower,

"I tary forth the night *ALONGE*,  
For it is nought *on me ALONGE*  
To slepe,"

is attributed by Mr. Tooke wholly to the difference of their prefixes, as being respectively the representatives of *An*clanz and *Ir*clanz. He refers the LANG or LONG in the latter as well as in the former to *Lengian*, To make long, lengthen. It seems to me however that in these words, thus written alike, the second syllable in each is as entirely distinct in meaning and origin as the prefix. "To slepe is nought on me *alonge*." We shall in vain, I think, attempt to make out any relation to the notion of *length*, here, any more than in the word BELONG, which word also, it is remarkable that Junius does not notice, and Skinner merely says of it, "a Teut. *Belangen*, *Anlangen*." I conclude therefore that the root to which *Irclanz* is to be referred is not *Lengian*, To lengthen, but *LANGEN*, pertinere, for which see Wachter. From this we have also, in Kilian, "*Belangh*, *Verlangh*, necessitas, res necessaria, res momentosa,—Een saecke van groot verlangh;" and "*Belanghen*, pertinere:"—in Schilter, "*Gilengido*, affinitates; *Gilanger*, propinquus;" and, in Ten Kate, vol. ii. p. 84 and 261, "*Belang*, *Gelang*, quod alicui quid refert:—*Belangen*, spectare ad aliquid;" to which he refers the termination *LING*; the idea conveyed in all of which is that of close and intimate connection, and not at all of longitudinal dimension. Of the termination *LING* Somner says, "adjuncti cui additur notat subjectum," as in Foundling, Hireling, Duckling, Nestling, Firstling, Groundling, Fatling, Sapling, Worldling, indicating that the quality or circumstance closely belongs to the subject.<sup>1</sup> That *Cling* and *Clench* may be con-

<sup>1</sup> "LING oritur a *langen*, spectare, pertinere, et hinc, substantivis annexum, ex substantivo suppositum facit personale, et quodvis subjectum denominationis, quatenus subjectum, illud ad substantivum sub aliqua ratione pertinere creditur." And, "Ex adjectivo facit substantivum, ea qualitate præditum cui annexitur." Wachter, *Prolegom.* Sect. vi. e. g. Youngling, Darling. See also Grimm, ii. 352, and 356 for adverbs in *lings*:—Scotch, Blindling, Scantling; and Darkling, *Milton*.

nected with this root as intensives, I would only submit as a hasty conjecture; and *Fling* and *Sling* in a contrary sense. Our early writers frequently use *Long* as a verb, without the prefix *Be*, in the sense of *pertain*. So Chaucer:

“That appertaiueth and *longeth* all onely to the judges.”

*Tale of Melibens.*

*Along*, in the sense of length, was formerly written *Alongst*. And it is to be remarked that *Along*, when the representative of *Irelanz*, is always followed by *on*, *upon*, *at*, *of*, or the Noun in the genitive case, as in “on ppeoȝte ȝelanȝ:” —“æt þe ȝ ȝpe ȝȝ ȝelanȝ.” Our life is along at Thee. —“hit ȝ æt Groðer ðome ȝelanȝ.” —“Which was *upon* the kynges *alonge*.” —*Gower*. “ȝe ðȝunca ȝȝ ȝelanȝ.” —*Oros*. 5. 8. *Along with* should seem also to be from *Langen*, pertinere, as well as *Along of*, and to have no relation to Length. Latimer and Ridley were sentenced *along with* Cranmer. “And he to England shall *along with* you.” —*Hamlet*, iii. 3. Johnson, explaining the expression in Pope “Come along,” by onward, absurdly derives it from the French *Allons*. Richardson gives *Along* and *Belong* as verbs, in the sense of To lengthen; but with no instances of either in that sense: none, I should think, exist. He also gives the following senses of *Belong*: To reach, To attain, To appertain: the last being the only real one—the others imagined, merely to make out a supposed etymology. The other senses of *Langen* mentioned by Wachter, are trahere, expetere, prolongare, porrigere, tangere, and, metaphorically as he supposes, pervenire, from which he would derive the sense, pertinere: but the connection seems very remote and doubtful, and a confusion of the agent with the object.

P. 243.

ABOUT.—Mr. Tooke seems to have gone astray in his account of this word; and very strangely, as its history seems tolerably clear. He appears to have been put on a wrong scent by Spelman, who derives it from the French *Bout* and *Abouter*; and overlooking Skinner’s derivation of it, which he quotes, and Junius’s, which he omits, he says, in p. 243, “Spelman, Junius, Skinner, and Menage all resort to Franco-Gall. for their etymology.” This is certainly not true with regard to Junius and Skinner, however some of the passages as quoted by him from

them may have this appearance. What is given from Junius relates to a different word, 'But, Scopus,' and has no reference to ABOUT; his account of which, being omitted by Mr. Tooke, I here insert:

"ABOUT, circum, circa. A.-Saxones abutan vel abuton diccban; quæ videri possunt facta ex illo embe utan quod occurrit Marc. 14. 47; *On of ðam þe þap embe utan ꝛodou*, Unus ex circumstantibus. Vide tamen Spelmanni Glossarium in Abuttare."

Skinner, as will be seen in the *first* quotation from him, (p. 242.) which is the whole of what he says upon the word ABOUT, derives it unhesitatingly from A.-S. abutan, ymbutan. The other passages which Mr. Tooke quotes from Skinner treat of ABUTT and BUT, which he derives from the Franco-Gall. BOUT, and have no reference whatever to ABOUT.

Skinner errs in compounding Abutan of the Latin preposition *Ab* and the Saxon utan; for analogy obviously leads us to consider the A as a contraction of the Saxon On (as *Again*, onȝean; *Away*, on pęȝ; *Black*, on bæc, &c.) and it is sometimes written with On, which requires butan, and not utan.

The word is found in the following forms: onbutan, onbuton, abutan, abuton; embe utan, embutan, ymbutan, ymbuton; all orthographical variations of two, onbutan and ymbutan; and these, though really distinct words, as being compounds of butan and utan with the distinct prepositions On and Ym or Ymbe, yet seem to have coalesced<sup>1</sup> in the course of time, not greatly differing in sense or sound, to form our present word ABOUT, which is the representative of both. Of this I think no one will doubt who attends to the idiomatic features in which it exactly resembles its progenitors, as the following phrases of King Alfred and the

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<sup>1</sup> The tendency of similar words to coalesce in the course of time, and from being confounded in popular use, is one of the phenomena of language to be noticed: For example *mystery* (μυστήριον), and *mistere*, *ministerium*, *maisterie*, *mestiero*, *métier*, an art or craft:—the French *Isle*, Ital. *Isola*, Lat. *Insula*, confounded with *Island*, (properly *Iland*) A.-S. *Ealond*, *Ertland*. So *Unter* and *Inter*, Beorn and Bearn. Thus has *Weremuth* been transformed into Wormwood, Στραφίς ἀγρία into Stavesacre; *Febrifugium* into Featherfew; *Frithborg* into *Friborg*, out of which mistake grew the word Frankpledge; Knave converted into *Nativus*, &c.

Saxon Chronicle will show: *feorpan ýmbutan*, far about; *þær ýmbutan*, thereabouts; *norð ýmbutan*, north about; *souð ýmbutan*, south about.

With regard to *Onboda*, I cannot imagine where Mr. Tooke got it, or how it could be connected with *ABOUT*. [Having thus called in question the reality of this word in the edition of 1829, I had supposed that it would not again be cited without some proof that it had an existence; but Mr. Richardson, in his lately published Dictionary, under the words *About* and *Abut*, still refers us to "*Abuta, Onbuta, Onboda; Boda*, the first outward extremity or boundary of anything;" all of which are, so far as I can find, mere creatures of the imagination, or of some mistake. Mr. McCulloch, also, in his Grammar, 1835, refers to this fictitious Saxon "*Abuta*, the verge or extremity of a thing." It is to be regretted that those who claim credit for founding new grammars and dictionaries on the principles of Mr. Tooke, should make them the means of diffusing and perpetuating all his errors in detail.]

I find that the subject is sometimes interposed between the two prepositions, as in King Alfred's *Orosius*, b. 1. ch. 1. p. 22. "Of þæm lande þe ýmb hý utan feorpan." Of the lands that round them about were. *ymb liðan utan*, circumnavigare. And so the Icelandic description of the annular eclipse of August 5, 1263, in *Haco's Expedition*, ed. Johnstone, p. 41: "Sva at lítil hringr var biartur *um sólina utan*." So that a little ring was bright about the sun: or, *round* the sun *about*.—"Ymb þa funnan utan." *Bed.* 645, 22.—*Utan-ymb* sometimes occurs for *ymb-utan*.—I confess I do not understand the ground of Mr. Grimm's question (*Grammat.* iii. 265,) as to the import of the *a* in *about*, considering the analogy of similar words compounded with *on*.

#### P. 217.

DOWN, ADOWN.—Mr. Tooke shows clearly that his predecessors had entirely failed in their endeavours to investigate the origin of this Preposition; and gives a new and ingenious conjecture, in the absence of any thing satisfactory.

I have given in the Note to p. 247 what occurred to me, whilst employed upon that part of the work, as the true explanation of this preposition which has so much puzzled our etymologists. The most perplexing questions sometimes admit

of a very simple solution. We must return for its origin to our substantive Down, A.-S. Dune, a hill. Those indeed who looked to this source had been so much at a loss how to connect a preposition signifying *depression* with a substantive which denoted *elevation*, that the question must have seemed to Mr. Tooke quite open for fresh conjecture.<sup>1</sup> When, however, I met with *Of dune* in Anglo-Saxon, no doubt remained that the mystery was solved, and that all the obscurity had been occasioned by the disappearance of the particle prefixed. There is no need therefore any longer to torture Dune or *Down*, and to make it appear to signify the reverse of that which it really means, *a hill*; for as *Of dune* means *Off* or *From Hill*,<sup>2</sup> it must imply Descent; and Down is only put for Adown or *Of-dune* by an elision of the prefix. As *aduna*, *'adune*, with their compounds, are also found, we can have no doubt that the A in this case has arisen from the *Of* rapidly pronounced;<sup>3</sup> and instead of Adown being from *a* and the preposition *down*, as Dr. Johnson tells us, the fact is just the reverse,—Down is contracted from Adown or *Adune*, and *Adune* is from *Of dune*.<sup>4</sup>

As the instances which I have as yet found of the use of *Of dune* are but six, of which Lye gives references only to five, and those dispersed under different heads, and, unlike his general practice, without the context, I have thought it might be satisfactory if I furnished the reader with the following:

Under *Of dune*, *Deorsum*, Lye only refers us to *Of* and *Dun*.

"*Of. Of. De.*"—"Of þam munte." "*Of heofonum. De cælo.*" "*Of dune. Deorsum; Oros. 3. 5. Boet. 25.*"

<sup>1</sup> "Conjecture cannot supersede historical fact; and it ought never to be adopted in etymology, unless to explain those words of which the existence precedes record. Mr. Tooke, who had more intellect than northern lore, frequently advances a rash though always an ingenious conjecture: but Mr. Richardson pursues the same untracked course with still less caution, and often connects (like Mr. Whiter in his *Etymologicon*) words as obviously distinct in pedigree as a negro and a white."—*Monthly Review*, for Jan. 1817, N. S. vol. lxxxii. p. 86.

<sup>2</sup> So in the case of "*De chez*," p. 162, where *chez* is the substantive *CASA*.

<sup>3</sup> Thus Ashamed from *ofþreameð*; Athirst from *ofðýnre*; *þincheþ* from *ofþincheþ*, *Layam*.

<sup>4</sup> So *Declivis*, from *de* and *clivus*.

"Dun. dune. *A down.* Mons; *Ælf. Gl.* 18. gr. 5. *Matt.* 24. 3. *Ps.* 67. 16.—of dune. *Downward, down.* Deorsum; *Oros.* 3. 5. *R. Luc.* 4. 9. *Boet.* c. 33. §. 4. 1. 86."

"Ȧdun. aduna. adune. Deorsum; *Bed.* 1. 12. *C. Luc.* 4. 9."

"Ȧdunaƿetƿ. Depositus; *Bed.* 4. 6."

"Ȧdunearƿigan. adunearƿigan. Descendere; *C. Luc.* 19. 5. *Ps.* 71. 6. 87. 4."

"Ȧdunƿearb. Deorsum; *C. Sax.* 1083."

To which I subjoin so much of the context of the passages referred to as will be sufficient for the satisfaction of the reader.

*King Alfred's Orosius*, 3. 5. p. 94.—Ȧnd hȳ leƿon heora hƿægl of dune to ƿotum. And they let their garments down to their feet.

*King Alfred's Boethius*, 25.—ƿƿa brð eac þam ƿneopum ðe him ƿe-cýnde biƿ up heah to ƿƿanbanne. þeah ðu teo hƿelene boh of dune to þære eonþan. ƿƿelce þu beƿan mæge. ƿƿa þu hine alæƿƿe. ƿƿa ƿƿrincþ he up. 7 ƿƿiƿgað ƿiþ hȳ ƿe-cýnder.<sup>1</sup> So it is, also with the trees, to which it is natural to stand erect. Though thou tug each bough down to the earth with all thy might; when thou lettest it go, then springeth it up, and stretcheth according to its nature.

Ȧnd nȳ hȳre ðonne eþne to ƿeallanne of-dune ðonne up.—33. §. 4. 1. 86. And it is not to them easier to fall downwards than upwards.<sup>2</sup>

To these should be added another, given under the word *Healb*, which Lye thus explains; "Propensus, proclivis, devexus, incurvatus. ðiðeþ healb. Istuc proclivis, (thereto in-

<sup>1</sup> "Validis quondam viribus acta,  
Pronum flectit virga cacumen;  
Hanc si curvans dextra remisit,  
Recto spectat vertice cælum."—*De Consol.* lib. 3. metr. 2.

"The yerde of a tre that is haled *adowne* by mightie strength boweth redily the croppe *adown*: but if that the hande that is bente let it gone againe, anon the croppe lokethe vpright to the heuē."—*Chaucer's transl.*

<sup>2</sup> "Aut mersas deducant pondera terras."—*De Consol.* lib. 3. metr. 9.

— "ne flye nat ouer hie, ne that the heuiness ne draw nat *adowne* ouerlowe the yerthes that be plunged in the waters."—*Chaucer's transl.* where observe that he uses *Adown*.

In the King of Tars we have,

"His robe he rente adoun."—*Warton*, ii. 25. 8vo.

"The table adoun riht he smot."—*Ibid.*

"Al that he hitte he smot down riht."—*Ibid.*

"He hem a-dun leide."—*Layamon*, l. 551.

"And descended a down to the derk helle."—*P. Ploughman's Crede*.

"That hongē adoun to theo grounde."

*Davie's Alisaundre, Warton*, ii. 54.

"Theo duyk feol down to the grounde."—*Ibid.* 59.

clined); *Boet.* 24. 4. of ðune healbe. De monte devexus; 41. 6." It will be seen that he has here fallen into a singular mistake in rendering the phrase literally "de monte," which he never could have done if the context had not escaped his attention:

*Alfred's Boethius*, 41. 6.<sup>1</sup>—And sume biþ triofete, sume fiofenfete; sume fleogenbe. ⁊ ealle þeah biþ of ðune healbe riþ þæne eorþan. And some be two-footed, some four-footed; some flying: and yet all be downwards inclined towards the earth.<sup>2</sup>

*Matt.* 24. 3.—Da he fæc uppān Oluetýr ðune. As he sate uppon a mount of Olives.—*Fox's Gospels.*

*Psal.* 67. 15–17. Spelman.—Dune Godeþ, munt fæc. Munt ge-nunnon, ðune fæc. to hpy þene ge muntaþ geþunne. Dune on þan gehcōð iþ God punian on hine.

Mons Dei, mons pinguis. Mons coagulatus, mons pinguis, ut quid suspicamini montes coagulatos? Mons in quo beneplacitum est Deo habitare in eo.

*R. Luc.* 4. 9. of ðune. *C. Luc.* 4. 9. adune. In these two versions of Luke 4. 9. (If thou be the son of God, cast thyself down from hence) we see adune in the Cambridge MS. (Wanley's Cat. p. 152, Lye's C.) supplying the place of of ðune in his R., which is the Rushworth MS. in the Bodleian Library, Wanl. p. 82. In Mareschal's edition the passage is thus rendered, Líf þu rý Godeþ sumu, areñ þe heonun nýþen.<sup>3</sup> Gothic, **𐌿𐌺𐌹𐌸𐌰 𐌸𐌹𐌸𐌰 𐌿𐌺𐌹𐌸𐌰 𐌿𐌺𐌹𐌸𐌰.**<sup>3</sup>

<sup>1</sup> "Sunt quibus alarum levitas vaga, verberetque ventos,  
Et liquido longi spatia ætheris enatet volatu.

Hæc pressisse solo vestigia gressibusque gaudent,

Vel virideis campos transmittere vel subire sylvas.

Quæ variis videas licet omnia discrepare formis;

Prona tamen facies hebetes valet ingravare sensus.

Unica gens hominum celsum levat altius cacumen," &c.

*De Consol.* lib. 5. met. 5.

<sup>2</sup> The following is the passage answering to this in Alfred's metrical paraphrase, p. 197:

ðune fozum tþam

fōlban peððap.

þume fiefefete.

ðume fleogenbe

pindeþ undeþ polcnum.

Biþ þeah puhta gehpīc

onhnigen to hnūgan.

hnīpaþ of ðune.

on peoruld pliteþ.

pīlnaþ to eorþan.

Some with two feet

tread the ground:

some fourfooted.

Some flying

wind under the welkin.

Yet is each creature

inclined to the ground,

boweth *adown*,

on the world looketh,

tendeth to the earth.

<sup>3</sup> The representatives of which still remain in the Dutch *neder*, down, *daalen*, to descend; Germ. *thalwärts*, downhill. Mr. Gwilt, in his *Saxon Rudiments*, cannot be right in giving to nīðen and adune the signification of *backwards*.

*Bede* 1. 12.—Tugan hi eapmlce abun of ðam pealle. Miscerrine de muris tracti, solo allidebantur.

*Bede* 4. 6.—Ðæt adune agetton of ðam byrcop nice þinfeþe. Ut deposito Winfrido, &c.

*C. Luc.* 19. 5.—*Adune* *ærta* (Cambridge MS.) And in the Durham Book *Cot. Nero*, I find—*And* *cuoeð* to him *Zache* *oeferða* († *oeferðlice*) *adune* *ærta*. *forðon* to *ðæge* in *huf* ðin *geðæfneð* *if* me to *pumán*. *7* *oeferða* *oeferða* *adune*. Et dixit ad eum, Zacchee, festinans descende, quia hodie in domo tua oportet me manere. Et festinans descendit.

*Psalm* 71. 6.—*þe* *adune* *ærta* *þa* *þa* *nen* on *flýr*. Descendet sicut pluvia in vellus.

*Psalm* 87. 4.—*Geþeneð* ic eom mid *adune* *ærta* *endum* on *reape*. -- *Æstimatus* sum cum descendentibus in lacum.

*Psalm* 73. 3.—Mount Sion is called *þene* *dune*.

*Matth.* 4. 8.—Junius says that the Rushworth MS. has *ðune* instead of *dune*—On *ðune* *heh* *ruðe*: where Mareschal has On *þriðe* *healne* *munt*.

*Chron. Sax.* an. 1083.—*And* *reotedun* *adun* *earp* mid *arepan*. And shot downwards with arrows.—*And* *þa* *oðre* *þa* *ðura* *bræcon* *þær* *adune*. And the others broke down the doors.

I believe it will be found that the adverb and preposition *Down* exists in none of the other Teutonic dialects, but solely in the English language. With regard to the substantive, Wachter derives it from *Dunen*, *turgere*.

[Since the publication of the Edition of 1829, I have met with one more instance, in the poem of Judith :

*þi* *ða* *hneopig-moda*  
*purpon* *hýra* *þæpen* of *dune*.—*Thucytes*, *Hept.* p. 25.

Also, in the third volume of Grimm's *Grammatik*, 1831, I find of *dune* classed in his division of Prepositional Adverbs formed of Substantives, p. 151. seq. with others exactly analogous : c. g. *aba* *berge*, *aba* *himile*, *deorsum*; and the converse, formed in the same manner, *ze* *tale*, *deorsum*, *ze* *berge*, *sursum*; Old French and Italian, *amont*, *aval*, *a* *monte*, *a* *valle*, up, down;—and Ger. *bergan* *uf* und *bergab* *gehen*, To walk up and down hill.

The matter seems now so perfectly plain, that I wonder Mr. D. Booth, in the Introduction to his *Analytical Dictionary*, 1830, p. cxxviii. should have kept in the path of difficulty ]

## P. 265.

GENITIVAL ADVERBS. The adverbs formed from the oblique cases of substantives and adjectives are collected by Grimm in great number from the Teutonic languages in all the periods of their history, and classed according to their origin



from the genitive, dative, or accusative case.—*Grammutik*, vol. iii. p. 88 et seq. Such as the following are evidently to be referred to the genitive: “aner bæger je abbode eode.” One day the abbot went.—*Sax. Chron.* an. 1083. Therwith the nightspel said he anon *rihtes*.—*Chauc. Miller’s Tale*, 3180. *By rihtes. Unawares. Athwart-ships. Amid-ships. His thanks. Now adayes*, (*P. Pl.* 186. *Whit.*) *Now on dayis*, (*G. Dougl.* b. 5. 140.) *Besides. Betimes. Straightways.* (This Richardson omits; and Webster, I know not why, says it is obsolete.) *Ways* occurs as the genitive singular, “any *ways* afflicted,” *Com. Prayer.* (*Always*, however, Grimm says is from the plural. *Else*, he considers as the genitive *eller*, p. 61. 89.) Go thy *ways*. “*ƷeƷænbe ƷeƷ ƷæƷer Ʒe he æƷ com.*” He turned the way that he before came.—*Apollonius*, ed. Thorpe, p. 13. *Of late; of old?* “*NiƷer oƷƷe ealƷer.*”—*Conybeare*, p. 246.

Among those which are to be referred to the Dative plural, Grimm, iii. p. 136, mentions *Ʒpulum*, aliquando. So that our *WHILOM* has come down to us with its datival inflexion entire, like some fossil among the debris and alluvium of our language, with all its original characters unobliterated:—and the substantive *While* supplies us with two adverbs—

*Whiles*, from the genitive singular, and

*Whilom*, from the dative plural.

Yet Lennic, among the conceited absurdities of his grammar, twentieth edition, Edinb., 1839, gravely tells us that “*while* should not be used as a noun!” Alas for the poor children who are doomed to be tormented out of their mother tongue by these Grammar-makers!

P. 266. 678. 680.

**FUTURE INFINITIVE.** Such expressions as the following evidently have their origin from the ancient Derivative or Future Infinitive. *The house is to build.* There are many things *to do*, trees *to plant*, fences *to make*, &c. *Hard to bear. Fair to look on. Easy to learn. Good to eat. Difficult to handle. Sad to tell.* So, “*Ʒit iƷ Ʒeame to tellanne, ac hit ne Ʒuhte him nan Ʒeame to donne.*”—*Chr. Sax.* an. 1085. “*ƷƷi Ʒe ƷeƷƷolƷum to ƷæƷenne.*”—*Thwaites, Hept.* 4. “*began to bodienne; ƷæƷen on to locianne.*”—*Oros.* II.

iv. 68. *A house to let*; (for which some folks, thinking to show their grammar, write *A house to be let*.) *Ages to come*. *He is to blame*. *What is to be*. “þe dede þat is to drede.”—Langtoft, 399. “þe day is for to witen.”—*Ib.* 2. 341.

“That is the robe I mean, *iwis*,<sup>1</sup>

Through which the ground *to praisen is*.”—*Rom. of the Rose*, l. 69.

“That is a frute full wel *to like*.”—*Ib.* l. 1357.

“Nought wist he what this Latin was *to say*.”—*Prioresses T.* 134. 53.

“Thynges that been *to flien*, and thynges that been *to desiren*.”—*Boet.* 5. 2. “And is hereafter *to commen*.”—*P. Ploughm. Creed*. “Wherefore it is *to presuppose* that it was for a more grevous cause.”—*Fabyan*, 389, A.D. 1285. “And this is not *to seek*, it is absolutely ready.”

“I do not think my sister so *to seek*.”—*Comus*.

It seems to have been first altered by accenting the vowel, instead of using the *nne*, as *to punián*, and then to have been written like the simple infinitive, but with *to* prefixed: “*juopen þe pay to halben*.”—*Chron. Sax.* an. 1140. Originally the simple infinitive was not preceded by *to*: thus we still say, *I bade him rise. I saw him fall. You may let him go. They heard him sing*. See *Grimm*, iv. 91 and 104; Pure Infinitive and Prepositional Infinitive.

With regard to *Lyc*’s statement (referred to in the note, p. 192.) that *to* was sometimes prefixed, though redundantly, to the simple infinitive, it will be found that he is not borne out by the passages to which he refers, and which, as he has not given them, I insert. “*And pætte þær munecar Gode to þepian*.”—*Chron. Sax.* 118. 10;—ad inserviendum Deo;—evidently not the simple but the future infinitive. “*þa re-onde he þ man sceolde þa reipu to heapan*.”—*Ibid.* 134. 10.—ut naves confringerent. Here the *to* is not the prefix to the infinitive; which is clearly governed by *sceolde*; but the verb is a compound, *toheapan*. “*Eodon heom to heopa gappan sceopme*,” egressi sunt ad quærendum sibi victum: the

<sup>1</sup> *Iwis*, *ywis*, *ȝepyr*, certainly, indeed; (not as *Somner* supposes, *I wis*, *scio*). The verb *ȝepyr*, therefore, gives us these two adverbs:

From the past participle, *ȝepyr*, Fr. Th. *kewisso*,—*IWIS*;

From the future infinitive, *to ȝepyrne*,—*TO WIT*:

The near relation of *ȝepyr* to *videre*, *visere*, *εἶδω*, *εἶσομαι*, has been pointed out by *Junius*, *Wachter*, and others.

sense is here mistaken ; it should be "they went to their ready retreat ;" and the passage is not to the purpose. "De onðneð þýðer to faranne,"—*Matt.* 2. 22. ("to farneðe,"—*For.*) and "To farenne 7 bebýrgean minne fæder,"—*Ib.* 8. 22. are obviously future. Thus, in German, *zu* is prefix to a verb governed by another verb that precedes it, except in the case of auxiliaries and some others.

Some writers of the present day have a disagreeable affectation of putting an adverb between *to* and the infinitive.

Grimm considers the Infinitive as declinable, and makes the Future Infinitive a Dative Case, vol. ii. p. 1022. iv. 61. 105.

The form which occurs in Wiclif, "Thou that art *to comynge*,"—*Matt.* 11. 3., would seem to be a corruption of the future infinitive, as it answers to þu þe to cumenne eart, &c. Yet we find *to makienðe* in Hickes, ii. 171. xxiii. ; and, in the Saxon Chronicle, an. 654, instead of "Botulf ongon þæt mýnreþ tymbrian," MS., *Cot.* reads, "agan to macienðe þ mýnreþ:" a form which often occurs in old Platdeutsche: Wultu uns uthdryven, so vorlöve uns inn de herde swync *tho varende*."—*Matt.* 8. "Crist Ihesu that *is to demynge* the quyke and decd."—*2 Tim.* 4. 1. "Ihesu Christo, de dar *thokamende* ys, *tho rich-tende* de lewendigen und de doden."—*Platdeutsche Bible, Magdeburg*, 1545. "Do began he *to bevende*."—*Bruns Gedichte*, 360: From which it would seem to have been confounded with the present participle ; unless there should have been a form in which the particle *to* was used with the Present Participle, in the same manner as with the Past and with the Future Infinitive:—as *to-bpccenð*, *to-bpccn*, *to-bpccanne*. See Grimm, iv. 113.

P. 292. 559. 609.

#### ENGLISH IMPERSONALS. METHINKS.

Mr. Richardson in his Dictionary thus explains *Methinks*: "It causes me to think," which is as little to the purpose as to explain *Me seemeth*, It causes me to seem, instead of It seems to me.<sup>1</sup>

<sup>1</sup> Other instances may be noted where the pronoun follows the verb in the Objective case ; as "Woe is *me*."—

"Oh, wel is *him* that hath his quiver

Furnisht with such artillery."—*Sternhold and Hopkins*, Psalm 127.

Thus Shakspeare :

"*Prince*. Where shall we sojourn till our coronation ?

*Glo*. Where *it thinks* best unto your royal selfe."

*Richard the Third*, act 3. sc. 1.  
as it stands in the first copies, though since altered to *seems*. *Thinks*, in this case, is the representative of *Dunken*, To appear, and not of *Denken*, To think. We have therefore in German *mich dunkt*, as in English *methinks*, i. e. It appears to me. Several Impersonals of a similar kind may be enumerated.

"*Me seemeth* good that with some little traine

Forthwith from Ludlow the young prince be fetcht."

*Richard the Third*, act 2. sc. 2.

"Let him do what *seemeth him* good."—1 *Sam*. iii. 18.

"*Her thought* it all a vilanie."—*Chauc*. *R. Rose*, l. 1231.

"*Him oughtin* now to have the lesé paine."—*Leg*. *Good Wom*. 429.

"*Him ought* not be a tiraunt."—*Ib*. l. 377.

"The gardin that so *likid me*."—*Chauc*. *R. Rose*, l. 1312.

"So *it liked*<sup>1</sup> the emperor to know which of his daughters loved him best."—*Gesta Rom*. ed. Swan, i. lxxii. ch. 20.

"He should ask of the emperor what *him list*."—*Ib*. lxxxv. ch. 41.

"*Me mette*,"—(I dreamt;) *Chaucer*, *Miller's T*. 3684; *Nonne's Pr*. l. 14904; *Piers Plowm*. p. 1. &c. If this be from *Metan*, To paint, To image, it would seem from its impersonal form to be q. d. "It imaged to me." In some instances, however, "*mette*" occurs governed by the pronoun in the nominative case.

"Well *me quemeth*," (pleaseth) *Chanc*. *Conf*. *Am*. 68. Also our common expression "If you please;" where *you* is evidently not the nominative to the verb, but is governed by it, q. d. "If you it please:" yet, by a singular perversion of the phrase, we say "I do not please," "If she should please," for "It does not please me," "If it should please her."

"*Stanley*. Please it your majestie to give me leave,

He muster up my friends and meete your grace,

Where and what time your majestie shall please."

*Richard the Third*, act 4. sc. 4.

"*Me oꝛðincþ*," pœnitet me.—*Somner*. "And hit þuhte him ƿeapa ɔaga."—*Gen*. 29. 20. And it seemed unto him but a few days. "Ða Finnar, him þuhte, 7 þa Beormmas ƿƿæcon neah an Ʒeðeode."—*Oros*. p. 22. It seemed to him that the Finnas and the Beormas spoke nearly one language. pundeþlic þnean. *Boet*. 16. 2. To seem wonderful.

<sup>1</sup> "In thir gilicheta mir."—*Schilter*. Goth. "Thatci leikaith imma."  
—*John* 8. 29.

ΘΑ ἰζυῖς φηκεῖς. Quid vobis videtur?—*Mark* 14. 61. Ἰδραετ ἦνεδ̄ eop be Ἐρητε? *Ti' ὑμῶν δοκεῖ περὶ τοῦ Χριστοῦ*; *Matth.* 22. 42.; where the pronoun is eop, ὑμῶν, in the dative; not γε, ὑμεῖς,—ἦνεδ̄ exactly corresponding to δοκεῖ, to which word, indeed, Wachter supposes *Dunken*, videri, to be related; whilst *Denken*, cogitare, he derives from *ding*, sermo, “sensu a sermone externo ad internum translato. Quid enim est cogitare, nisi intus et in mente sermocinari?”<sup>1</sup> See *Ihre*, v. *Ting*, *Tingua*, colloquium. It is clear, notwithstanding the occasional writing of ḥmcan for ḥencan, that, from the earliest existing records of all the Teutonic dialects, these have come down to us as two entirely distinct words;—they are always kept distinct in the præterite;—and no mere conjecture of a common origin can warrant us in confounding them.<sup>2</sup>

*Goth.* ΦΛΓΚΓΑΝ, *To think.*

præt. ΦΛΗΤΑ. *Luc.* i. 29.

*A.-S.* ḥencean, ḥencan, ḥmcan,  
an, præt. pohte.

*Franc.* Thenken, præt. thahta.

*Germ.* Denken, præt. dachte.

*Icel.* at þeckia, præt. þeckti.

*Suio-G.* Tænka.

ΦΗΓΓΚΓΑΝ, *To seem.*

præt. ΦΗΗΤΑ. *Luc.* 19. 11.

ḥmcan,

præt. puhte.

Thunken.

Dunken,

præt. diinkt.

at þykia,

præt. þótti.

Tycka.

All these when impersonal govern the person in the dat. or acc.

<sup>1</sup> The quotation which he adds, may be interesting, in reference to the observations on Mr. Locke's Essay in Chap. II. p. 19, 20, &c.

“Eleganter Tertullianus, cap. v. *con. Prax.*—Vide quum tacitus ipse tecum congredieris, ratione hoc ipsum agi intra te, occurrente ea tibi cum sermone ad omnem cogitatus tui motum, et ad omnem sensus tui pulsum. Quodeunque cogitaveris sermo est, quodeunque senseris ratio est. Loquaris illud in animo necesse est: Et dum loqueris, conlocutorem pateris sermonem, in quo inest hæc ipsa ratio, qua cum ea cogitans loquaris, per quam loquens cogitas. Ita secundus quodammodo in te est sermo, per quem loqueris cogitando, et per quem cogitas loquendo.”

<sup>2</sup> Junius (Gloss. to *Goth. Gospels*) and Lye confound them. But they are clearly distinguished by Wachter; and by *Ihre*, v. *Tænka*, and *Tycka*, as to which he says, “eo cum discrimine, quod hoc mentis sit *cognitio*, illud *sententia*.” the one signifying *perception*, the other *deliberation* and all the operations of the mind, as relating to the past and future as well as the present. *Mig tyckes*, impers. mihi videtur.” *Mer thickir*, Gloss. to *Edda*, part ii. 1818, v. þickia, þótti, þókti: and v. þatti pro þeckti, and þeckia. Also *Biörn Haldorsen*, v. þyki and þenki.

## P. 338. 346. 431.

WHINID.—“’Tis a common expression in the western counties to call an ill-natured, sour person, *vinnid*. For *vinewed*, *vinowed*, *vinny*, or *vinew* (the word is variously written) signifies mouldy. In *Troilus and Cressida*, act 2d, Ajax speaks to Thersites, ‘Thou vinnued’st leaven,’ i. e. thou most mouldy sour dough. Let this phrase be transplanted from the west into Kent, and they will pronounce it *whined’st* leaven.”—“Mr. Theobald reads, you *unwinnow’d’st* leaven; others, you *unsalted* leaven. But *vinned’st* is the true reading, ab Anglo-Sax. *fynig*, mucidus. Wachterus, ‘*finnen*, sordes, *finnig*, mucidus, putridus, *finniger speck*, lardum foetidum. Idem Anglo-Saxonibus *fynig* apud Somner et Benson, et inde *fynigean*, mucescere.’ This word I met with in Horman’s *Vulgaria*, printed in 1519, folio 162. ‘This bredde is olde and *venyed*: hic panis cariosa est vetustate attactus,’ which not a little confirms my correction and explication.”—*Upton’s Critical Observations on Shakespear*, p. 213.

## P. 389. 437.

BOND, BOUND.—That the different senses of *Bond*, *Bound*, &c., are to be traced to distinct roots, and are not all of them connected with the word *To bind*, will appear, for instance, from *Bond*, which now forms a part of the word *Husband*, *Husbond*, but which was formerly used instead of it.

In Somner we have “*Bonda*, Paterfamilias, Maritus. The good man of the house: a husband. Vox (forte) origine Danica, hoc enim sensu occurrit apud *Olaum Wormium*, *Monum. Danic.* 1. 3. p. 233.” Somner cites no authority; but we find the following in the *Laws of Canute*, *Wilkins*, 144 (on Intestates, Heriots, &c.).

70. *Conjux incolat eandem sedem quam Maritus.*

And þær se Bonda fæc unepýð 7 unbearnfod, fætte þ þiƿ 7 ða cild on ðan ylcan unberacen. And gif se Bonda ær he deað ƿære, &c. -And where the Husband resided undisputed and unquestioned, let the wife remain, and the child in the same spot, without dispute. And if the Husband, ere he were dead, &c. (So in *Laws*, Hen. I. c. 14. p. 245. “Et ubi *Buuda* manscrit sine calumpnia, sint uxor et pueri in eodem sine querelâ.”) Also, p. 74. *Conjux quæ furata recepit furti non tenetur*. Ne mæg nan ƿife hƿe Bondan forbeodan þ he ne mote into hƿ cotan gelaðian þ þ he ƿille. Nor may no wife her husband forbid that he might not into his cot bring what he will.

Spelman and Skinner have recourse in their etymology to the verb *Bindan*, to bind; considering Husband as *domus vinculum*: and Mr. Bosworth, as "one bound by rules." Skinner, however, also gives *huf* and *honda*, *Paterfamilias*, after Somner. But Junius,<sup>1</sup> who has been followed by Jamieson, Webster, and Richardson, rightly refers it to the Saxon and Danish *Buend* or *Bonde*, an inhabitant or occupier; being the present<sup>2</sup> participle of *Bȳa*, *Bȳan* or *Bugian*, *habitare*, *incolere*; and rendered by *manens*, as Sir Francis Palgrave informs us, in the Latin charters. So *Wilkins*, p. 134,

Spa ȝam Bunðan rȳ reloȳt. As may be best for the inhabitants.

The similarity of the Pres. Participle of this Verb to the Past Part. of *To Bind*, to which it can have no relation, may have occasioned ambiguity and perhaps led to mistakes as to another use of the word *BOND*. In *Ducange*, 8vo edit., we have

"*Bondus*, *servus obnoxie conditionis*, qui alias *nativus*, ex Saxon. *bond*, *ligatus*, *obligatus*." He cites among others Walsingham: "*Rustici namque quos Nativos vel Bondos vocamus*." "*Servitia bondorum*." *Monast. Angl.* "*Bondi regis*" in *Legibus Forestarum Scolicarum*. *Bundones* in Danish and Swedish historians. In the same work we have also "*Bondagium*, *conditio servilis*, *vel colonica*:" for which also Walsingham is quoted: "*manumissimus universos ligcos, &c., comitatus Herefordie, et ab omni bondagio exuimus, et quietos facimus*." "*Rustici fuistis et estis, et in bondagio permanebitis*."—So also Spelman, v. *Nativus*. "*Servos enim, alios bondos dicimus, alios nativos, alios villanos*.—*Bondi sunt qui pactionis vinculo se astrinxerint in servitutem (bond, vinculum)*.—*Nativus, qui natus est servus*. *Villani glebe ascripti*."

These passages certainly suggest the verb *To Bind* as the origin of the words *Bond* and *Bondage*: however the author does not neglect to remind us, on the authority of Pontanus, that with the Danes "*Bonde est rusticus, colonus, unde friubunder, liberi coloni*:" where its union with the adjective *free* seems to render the derivation from *To Bind* inadmissible, and leads us to conclude that *Bondage* is sometimes merely used to express a kind of tenure or occupation. So it is said "*Tenere in Bondagio idem valet quod tenere in Villenagio*." It is not at all unlikely, however, that an equivocal etymology may have modified<sup>3</sup> the

<sup>1</sup> Junius refers to Danish *Bonde*, *herus*, *dominus*, which he erroneously considers as distinct.

<sup>2</sup> Richardson says *past* participle, but it is obviously the *present*.

<sup>3</sup> *Bond*, cultivator: 1. generally; 2. under villenage; and hence naturally enough confounded with *To Bind*.

signification of the word in subsequent use; as there are curious instances in the history of words of such changes having been effected; and it may have been used in two different senses, each of them to be referred to a distinct origin.

This resemblance to the preterite of *Bind* has misled Ruddiman and puzzled Jamieson, in the explanation of the word *Boun*, another of the derivatives of the same word *Buan*, in its sense of *colere* or *parare*; but which Ruddiman refers to *Bindan*, ligare: I am *bound* for such a place, "metaphora a militibus sumpta, qui, cum ad iter parati sunt, sarcinas omnes habent colligatas, unde Lat. *accingi ad iter*."

"Do dight and mak þow *bone*."—Hearne's *Robert of Brunne*, p. 170.

Ruddiman, in deriving *Boun* from *Abunden*, (*expeditus*, Somner,) adds "hoc vero a verbo *bindan*, ligare:"—and Jamieson remarks that the A.-Sax. *abunden*, "if rightly translated *expeditus*, appears as an insulated term, not allied to any other words in that language." Its allies are no doubt, however, to be found in *gebund*, *gebun*, *gebon*, derivatives of *Buan*, *colere*, *parare*, as we find in king Alfred's account of Olthere's voyage: *Oros.* p. 22. *þæt land pær eall gebon on oðre healfe þære ear. ne mette he ær nān gebund land.*<sup>1</sup> The land was all cultivated [or inhabited] on the other side of the water. He had met before with no cultivated land. *Ða Beornmar hæfdon ƿriðe pell gebun hýna land.* The Beornmas had exceedingly well cultivated their land.

The verb *Bo*, *Bua*, *Buan*, *Byan*, signifying to prepare, to cultivate, to occupy, to build, and the substantive connected with which is *Bu*, (Scotch *boo*, *bow*,) a farm, or dwelling, has supplied us with several words, which may be thus arranged:

Present participle:—A.-S. *Borda*, *Buend*, an inhabitant, master of the house, husband, farmer:

Participial adjective:—A.-S. *Lebun*, *Abunden*. *Icel.* *Buinu*.

*Scotch* and *O. Engl.* *Bowne*; tilled, prepared, ready:

Substantive (*the agent*):—A.-S. *Lebun*. *Germ.* *Bauer*. *Engl.* *Boor*; neighbour [*Norf.* *Bor*]:

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<sup>1</sup> What was the nature of the *x. boude-land* that abbot Bconne let to alderman Cuthbriht at Swineshead, anno 775? *Sax. Chron.* p. 61. Was it cultivated land; or land held on conditions which the tenant was *bound* to perform?



Substantive :—*Býr*, *Bur*, Bower; a habitation :—and, with the adjectival termination, *Býrig*, or *Burig* : which would then be referred to Goth. *𐌸𐌹𐌺𐌹𐌸*, Francic *burg*, a city; and not to *𐌸𐌹𐌺𐌹*, a hill, the representatives of which latter are A.-S. *beorþ*; Francic, *berg*, *pereg*. See p. 437.—The distinction has always been preserved in all the cognate languages :

Nih mah *burg* uuerdan *giborgun*

Ubar *berg* gisezzita.—*Italian Harm.* cap. 25.

Nor may a city be hidden, set upon a hill.

Thus king Alfred in his Orosius has *Alexandria þære býrig*, *Romeburiþ*, *Tírui þa burig*, *binnan þære burig*: but *Caucasur re beoph*,<sup>1</sup> æt þæm *beorþum Caucasur*, *Æthlanþ þæm beorþe*. *Bergen*, *beorþan*, to hide, keep, defend, always agrees in its characteristic vowels with *baire*, *beorþ*, *berg*, a hill; hence *kornberg*, *heuberg*, and our *Barn*.

The origin of *BOUND* in the sense of limit does not seem clear.

#### P. 492.

*LOOSE* and *LOSE*, however nearly they resemble each other in the present English orthography, have come down to us as representatives of two quite distinct families; and I see no evidence of their common parentage. The hasty assumption, that words which are similar in appearance or sound are always to be referred to the same source, will frequently mislead. Truth is to be obtained, not by such conclusions *à priori*, but by an accurate examination of the facts which appear in the history of any words under examination. It is only in the absence of historical facts that conjecture and hypothesis are to be admitted. There are indeed several instances which seem to countenance the paradoxical opinion of a very profound philologist, the late Mr. William Taylor, that languages are confluent; for some words bearing a near resemblance to each other, instead of having *diverged* from a common root, appear on the contrary to have *converged* towards a similarity of orthography and a certain adaptation or confusion even of meaning. Instances are to be found of the tendency of popu-

<sup>1</sup> Mr. Daines Barrington translates *beophre*, "parched by the sun:" p. 4. I have no doubt it means "mountainous," from *beoph*. See the context.

lar usage to confound words having a resemblance to the ear, by changes in orthography or modifications of their original sense; and though it would be unreasonable to make the exceptions the rule, yet this tendency should be borne in mind, as sometimes giving the right clue to the truth.

The distinct families to which *Loose* and *Lose* respectively belong are to be traced from the earliest records of the Teutonic languages, each having throughout its appropriate and clearly distinct signification. To begin with Ulphilas:

<i>M. Goth.</i>	<b>ΛANSĠAN</b> , <i>liberare</i> , <i>solvere</i> : Laus, liber, fralausjan, &c.	<b>ΛINSAN</b> , <i>perdere</i> , <i>destruere</i> : Fralausan, &c.
<i>A. Sax.</i>	Leran, Iýran, On-leran.	Leoran, Lorjan, fonleoran, fon- loren.
<i>Suio. G.</i>	Lösa, Lossa. . . . .	Iisa, <i>perdere</i> (Ihre).
<i>Alan.</i>	Losan, Verloosan. . . . .	Forliosan, Firlisan.
<i>Belg.</i>	Lossen, Loozen, . . . . . <i>Adj.</i> Los. . . . .	Liezen, Verliezen, Verlieren: [ <i>r</i> for <i>s</i> , as in <i>was</i> , <i>were</i> ; <i>freeze</i> , <i>froze</i> .
<i>Germ.</i>	Lösen, löste, gelöst, . . . . . Auflösen, <i>Adj.</i> Los. . . . . (Ten Kate, ii. 267.)	Verlieren, Verlor, Verloren: <i>Subst.</i> Verliess, (dungeon, oubliette.) Formerly Verleusen and Verliesen for Verlieren; whence still in N. Germany Verlesen for Verloren.
<i>Engl.</i>	Loose, Loosen.	Lose, lesc. Forlorn: <i>Subst.</i> Loss, Lorel, Losel.

Mr. Richardson, following his theory of the identity of words that resemble each other, gives *Loose* and *Lose* as "the same word, somewhat differently applied," and this he supports by the following novel and extraordinary explanation of *To Lose*: "To dismiss, to separate, part or depart from; to give up, to quit, to resign, relinquish, or abandon the hold, property, or possession of; to dispossess, to deprive, to diminish, to waste, to ruin, to destroy;" which are evidently very wide of the real meaning of the word, and serve only to favour a fancied and erroneous etymology, which derives *Loose* from *liusan*, *To lose*, *To destroy*; whereas, on the contrary, the root from which it really comes signifies *To free*, *redeem*, *regain*, and gives the German appellation for our Saviour. A dictionary formed on such principles can only bewilder and mislead.

P. 594. MANY.—"Mýcel menıgu."—*Mark* 5, 24.

P. 607. 610. TRUTH.—"Many a *fals treuthe*."—*P. Pl.* ed. Whit. 398.

## P. 624.

"We apprehend that Horne Tooke was mistaken in assigning a verbal origin (as being derived from 3rd pers. sing. indic.) to our abstract substantives in *th*; and that they are mostly formed from adjectives. Thus from *long*, *length*, &c. —Now this terminative *th* is as likely to be a coalescence of the article with the adjective, as to be the person of a verb. *The long*, &c. is a natural expression for length, &c.; but in order to support Tooke's derivation, we must suppose a verb *To long*, &c. and define length, *that which longeth*; which would be absurd. Though H. T. was not learned in the northern tongues, his sagacity is still admirable when he is pursuing a wrong scent. Another argument against his opinion is, that those substantives in *th*, which appear to have a verbal origin, assert a passive rather than an active sense. Thus *math* means *the thing mown*, not *that which moweth*; so *broth*, *ruth*, *stealth*, and in all these cases the infinitive in coalescence with the article forms a natural equivalent expression: the *mow* of *hay*, &c. We infer that the formative *th* is a transposed article."—*Monthly Review*, for Jan. 1817, N. S. vol. lxxxii. p. 83.

In Suio-Gothic the definite article is a suffix. *Stealth*, however, is *the act of stealing*, not *the thing stolen*: *birth* is either *the act of bearing*, or *the thing born*. For a very full examination of substantives terminating in *τ*, *ν*, and *τη*, in all the Teutonic languages, see Grimm, ii. pp. 193, 224, 241.

## P. 639. CHURCH. KIRK.

Mr. Tooke adopts without hesitation the common opinion with regard to the Greek origin of the word CHURCH. A friend has suggested, that in order to make this probable, it ought first to be shown that the word *κυριακη* was in use in that signification among the Greek and Latin ecclesiastical writers, so as that the Teutonic tribes could have borrowed it from them. Walafrid Strabo alleges Athanasius, *Vita S. Antonii*, as using *κυριακον* to signify a temple. Ulphilas merely adopts the Greek word *ecclesia*. Ephes. 5. 25. &c. **ΑΙΚΚΛΗΣΙΑ**. *Kirch*, therefore, had not been introduced in his time.

In the Glossary to Schilter's Thesaurus, v. *Chirie*, some very ancient forms are given, as, *Chirikh*, *Kirikh*, from the prefix *chi*, or *ge*, and *rikhe*, regnum, sc. *Christi*, as is well suggested

by Diecmann in his dissertation on the word ;—others, favouring the doctrine of election, refer it to *kir*, and *kiren*, eligere ; Lipsius to *cirk*, circus.—Wachter gives instances of *kilch* for church, which he conjectures may be derived from *kelik*, used for a Tower, and for the chamber where Christ ate the last supper with his disciples. He also refers to *Horg*, *Hearh*, fanum, delubrum, common to all the Teutonic tribes in the times of idolatry, and which he says differs very little from *kirch*, but thinks it improbable (perhaps without sufficient reason) that the first Christian missionaries among them should have borrowed it. See the Glossary to the Edda, Part II., 1818, v. HAVRGR, Hcapz, ἔρκος. There is a much stronger objection to this etymology, inasmuch as *temple* is but a subordinate sense of the word.

## P. 651. 654.

THE PRESENT PARTICIPLE.—[“ *It was formerly known in our language by the termination -and. It is now known by the termination -ing.*”]

The substitution of the Present Participle in *ing* for the ancient one in *ande* or *ende* has not, I believe, been satisfactorily accounted for. Mr. Tyrwhitt, speaking of the language of Chaucer, says ; “ the participle of the present time began to be generally terminated in *ing*, as *loving* ; though the old form which terminated in *ende* or *ande* was still in use, as *lovende* or *lovaude*.” Mr. Grant, in his excellent Grammar, p. 141, conjectures that this change may have arisen from the nasal sound given by the Normans to *and* or *ant* having led to their being written with a *g*. But this necessarily supposes the termination *ing* not to have existed before the Conquest ;<sup>1</sup> whereas it had always been employed in Anglo-Saxon and in other Gothic dialects to form a large class of Verbal Substantives, such as A.-S. *punung*, *mansio*, *woning*, Chaucer ;<sup>2</sup> Germ. *die wohnung* ; Dutch, *wooning* ; a dwelling. Instead, therefore, of *ende* being changed into *ing*, both these terminations coexisted in Anglo-Saxon and Old English, as they still do in Dutch and German, the one being used for forming the Present Participle and the other the Verbal Substantive.

<sup>1</sup> *Ande* should also have disappeared when *ing* was established. We shall however find both in use together down to the 16th century.

<sup>2</sup> “ His *wonyng* was ful fayr upon an heth.”—*Prologue*, l. 608.

It follows then that what we are often told by grammarians of the Present Participle being used to form Verbal Substantives cannot be true:<sup>1</sup> for substantives in *ing* had been common in our language for ages before ever the participle had had this termination: and the correspondent verbals in *ing* or *ung* in German and Dutch cannot possibly have any relation to the Present Participle, which in those languages has no such ending. Yet Greenwood and others<sup>2</sup> tell us that "this participle is often used as a substantive," p. 142; and that the participle "is turned into a substantive."

But let us see whether exactly the reverse may not be the true account of the matter, and try whether, instead of the Participle being used as a Substantive, it be not the fact that the *Substantive* is used as a *Present Participle*; and that our antient Participle in *eude* has been displaced<sup>3</sup> and superseded by the Verbal Substantives in *ing*.

Greenwood adds: "This Participle is used in a peculiar manner with the verb *To Be*, &c., as *I was writing*, &c., and in this case *a* is often set before the *participle* (participle he must have it); as, *He was a' dying*, *She came here a crying*, &c. Dr. Wallis makes this *a* to be put for *at*,<sup>4</sup> denoting as

<sup>1</sup> Mr. Tooke's conjecture, at p. 394, that the Verbal Substantive originated from the Past Participle, as *Buildings*, q. *Buildens*, is quite unfounded.

<sup>2</sup> "From to *begin* comes the participle *beginning*, as *I am beginning the work*; which is turned into a substantive, as, *In the beginning*," p. 145.

"Participles sometimes perform the office of substantives, and are used as such: as, *The beginning*, *Excellent writing*:" Lindley Murray's *Grammar*, p. 77. "The present participle, with the definite article *the* before it, becomes a substantive:" *Ibid.* p. 183. "Terminations of the substantive of the thing, from the Saxon:—*ing* is obviously the termination of the imperfect participle."—Baldwin's very useful *New Guide*, [by the late Mr. Godwin,] p. xliii. Dr. Lumsden considers it as a great defect in our language, "that most of the nouns ending in *ing* are at once participles and substantive nouns."—*Per. Gram. Pref.* xxv.

<sup>3</sup> "Replaced" would be the term, in the current jargon of the day, introduced by clumsy translators from the French, who confound *remplacer* and *remplacer*, and use *Replace* as an ugly hybrid to signify indiscriminately either *supersede*, or *reinstate*.—"Wellington, ayant *remplacé* [succeeded] Melbourne, *replaçait* Peel."

<sup>4</sup> Here Greenwood is inaccurate; for Wallis says, "valet *at*, seu *in*;" and that it would be a participle if the *a* were away.

"*A-twisting*, in torquendo, inter torquendum, torquendo jam occupatus. *A* non est hic loci articulus numeralis, sed particula præpositiva, seu Præpositio quæ in connexionem valet *at*, seu *in*; præfigitur verballi

much as *while*; e. g. *a-dying*, &c., i. e. *while any one is dying*. Perhaps *a* is here redundant," p. 148.

Supposing his *writing*, and *crying*, and *dying* to be indeed participles, he might well consider the *a* redundant. But they are substantives, and to this the *a* bears witness. This *a*, he rightly states, "is undoubtedly the remains of the preposition *on* rapidly pronounced," and gives as instances, a fissinghe, *R. Glouc.* 186. An huntyng, 199; on jlep, an jlep, asleep, *Sax. Chron.* Is not *dying* then the verbal substantive? *He was a-dying*. Ille fuit *in obitu*—a mode of expression, which being in many cases capable of representing the Present Participle in *ende*, was used for it, and at length, by a subaudition of the *on* or *a*, gradually supplanted it.

The following instances, taken from among a number which were collected in an attempt to investigate the subject, may throw some light on the progress of this change: and it will be seen that I have not met with any case of verbals in *ing* being employed strictly as Present Participles before the 14th century;<sup>1</sup> though in the writers of that period, this use is exceedingly prevalent, almost to the exclusion of the participle in *ande*, which, however, kept its ground in the Scottish and Northern writers to a much later period.

# 1. PRESENT PARTICIPLE IN ANDE, ENDE.<sup>2</sup>

*Matt.* 8. 32.—*Gothic*, **iw eis nstarglanaans ga-**

*twisting* a verbo *twist*, addita terminatione formativa *ing*. Si abesset præfixum *a*, foret Participium Activum, Agentem innuens, *contorquens*. Sed, propter præfixam præpositionem, est hic loci nomen verbale innuens Actionem; quod et Gerundiorum vices supplet; adeoque exponendum crit *in torsione existens*, seu *in torquendo*, aut *inter torquendum*; innuitque Agentem jam in ipso opere occupatum."—*Gram. Angl.* p. 243.

<sup>1</sup> Layamon, however, has since the above was written supplied me with instances in the 13th century.

<sup>2</sup> "D. est litera participialis, et nota originis ex participio. Solent enim Prisci ex participiis formare substantiva, et terminationem participialem derivatis relinquere, tanquam custodem originis. Hæc una litera nos quasi manu ducit ad permulta vocabulorum secreta intelligenda, quæ certe suam significandi vim non aliunde habent quam a præsentis temporis participio a quo oriuntur. Hujusmodi sunt, *abend* vespera, ab *aben* deficere; *heiland* servator, ab *heilen* servare; *frend* amicus, a *freyen* amare; *feind* inimicus, a *fien* odisse; *wind* ventus, a *wehen* flare; *wond* luna, a *manen* monere."—*Wachter, Proleg.* § vi. See also *Lamb. ten Kate*, ii. 77: and *Grimm*, vol. iv. p. 64.

**ΛΙΦΝΝ ĪN HΛΙΚΑΛ SVĒINGE.**—*A. Sax.* And huz ða utzangenbe ferðon on ða rpin.—*Franco-Th.* Sie tho utzangante fuorum in thiū swin.—*Flemish*, Antw. 1542. En wten menscen gaende, zy in de cudde der verckenen gegaen. And they going out, went into the swine.

**Matt. 9. 2.—ΑΝΑ ΛΙΓΚΑ ΛΙΓΛΑΝΔΑΝ.** On bedde liezende. Liccende in bepe.—*Durham B.* Liggyng in a bed.—*Wicl.*

Býrnende fýr. *Cædm.* 83. burning fire. Tpa men...coman rudenð. *Chr. Sax.* an. 1137. Two men came riding.—iiii willis in the abbei ever ernend. *Hickes*, p. 11. Four wells in the abbey ever running.

*Versions of the Gospels* (14th century):—"And he prechyd sayande, a stalworther thane I schal come eftar me, of whom I am not worthi downfallande, or knelande, to louse the thwonge of his chaucers."

**Mark 1. 7. Baber's Wiclif, Pref.**

—"ruschyt among thaim sa rudly,

Stekand thaim so dispitously,

And in sik fusoun berand down,

And slayand thaim forowtyn ransoun." *Barb. Bruce*, b. 9. l. 250.

## 2. VERBAL SUBSTANTIVE IN ING.<sup>1</sup>

*A. S.* Pined heom untellenðlice pining. *Chron. Sax.* an. 1137. Tormented them with unutterable tortures. Brennung, combustio; hale-

<sup>1</sup> "UNG.—Omnibus veterum dialectis, si Gothicam excipias, usitatum. Quid significet non liquet. Sed non ideo meram et arbitrariam vocis desinentis flexionem esse existimem, cum quia vetustas et longus sæculorum ordo multa delevit quæ hodie ignorantur, tum quia jam sæpe vidimus multis particulis quosdam inesse secretos significatus, quos neque nostra neque superior ætas animadvertit. Præcipuus ejus usus est in formandis substantivis, non omnibus promiscue, sed iis quæ actionem aut passionem rei significant. Ita Anglosaxonibus *thancung* est gratiarum actio, Francis et Alamannis *auchung* augmentatio, Germanis *samlung* collectio, et alia innumera, a verbis oriunda. Sæpe etiam uni composito duplicem sensum, activum et passivum communicat. Inde *verachtung* contentus, tam is quo quis contemnit, quam quo contemnitur."—*Wachter. Prob.* § vi.

"Onder de allergeemeenzaemsten onzer uitgangen behoort ons ING (bij inkort. ING) dat, agter het worteldeel der *Verba* gevoegt zijnde, een *Substant. Fœmininum* uitmaekt, om de dadelijke werking te verbeelden; als DOENINGE, DOENING *Actio*, van DOEN *agere*. Zoo mede in 't F-Th. *Ilung*, bij ons *Flunge*, *festinatio*, van 't F-Th. *Ilan* *festinare*; en F-Th. *Heilizung* *salutatio*, van 't F-Th. *Heilizan*, *salutare*, enz: en in 't A-Saxisch heeft men *Ung* & *Ing*; als A.-S. *Wilnunge* *desiderium*, van 't A.-S. *Wilnian* *desiderare*; A.-S. *Ceapung* & *Ceapung* *emptio*, van 't A.-S. *Ceapan* *emere*; A.-S. *For-gæging* *transgressio*, van 't A.-S. *For-gagean* *præterire*; A.-S. *Inwonunge* *inhabitatio*, van 't A.-S. *Inwunian* *inhabitare*, enz. En, in 't Hoogd. komt de UNG zoo gemeen als bij ons de ING; dus in 't H-D., *Belohnung* *Mercees*, bij ons *Belooning*; enz.

"Van onder tijd dan 't A-Saksisch en F-Thuutsch ken ik geene voor-

ging, consecratio; zimbjnung, ædificatio, ædificium; *Germ.* die zimmerung; *Dutch*, timmering, a building. *Fr. Th.* rehtungu, rihtung, regule; dolungono, polung, passionibus; zemanungu, manung, admonitionem; samanungu, gesomnung, ecclesiis.—*Gley, Litt. des Francs.*

*Temptation*, in the Lord's Prayer is expressed by the following, in various dialects: *Goth.* ƿƿAISTHNGAI,<sup>1</sup> *Icel.* freisting. *Fr. Theot.* khorunka, chorunga, inchorunka, costunga. *Dano-Sax.* coʃʀnung, coʃʀung, cʏʀnung. *Germ.* bechorunge, versichung. *Swiss.* fersuochung. *Augsb.* versuachong, fersechung. *Fries.* versiekung. *Molkw.* voarsiekyng. *Hindelop.* bekoorieng. *Netherland.* beccoringhe, versoeckinge. *NetherSachs.* versuchung, bekoringe, bedoeringe, bethcrung. *OberSachs.* versuchung, anfechtung, &c.

*Hampole* (14th century):—"In the expowning I felogh holi doctors."  
—*Prologue to Psalter.*

beelden of medegetuigen van dezen uitgang. Bij 't M-Gottisch, en 't Oude Kimbrisch, nogte ook in de Grammatica van het tegenwoordige Yslandsch laet hij zig niet zien. In het Engelsch gaet het *Participium Præsens Adjective*, op *ING* in steê van *ENDE*, dat bij ons en anderen van Duitsche en Kimbrische afkomst zig vertoont; als Eng. *Loving* bij ons *Lievende*, in 't H-D. *Liebende*. Dog voor 't Eng. *Love* amare, heeft men in 't Zweedsch, Deensch, en Ysl. *Elska* amare, welks *Particip. Præs.* Activ. is in 't Zweedsch *Elskande*, in 't Deensch *Elskendis*, en in 't Ysl. *Elskende*, amans, enz. Uit welken hoek nu, of uit wat voor een eigen stam, ons *INGE* gesproken zij, heb ik nog niet tot mijn genoegen kunnen opsporen. Zo men 't van ons *Innige* intimum, zou willen afleiden, zo blijft de zin nog te gewrongen; behalven dit, zo ken ik geene oudheid daer dit *innig* in steê van ons *ING* zig vertoont, niet tegenstaende de volledigheid onder 't Oude minst gekreukt is. De M-Gottische terminatie *AINS* of *EINS* of *ONS*, als M-G. *Libains* (Leving), *Fodeins* (Voeding), en *Salbons* (Zalving), enz. zijnde van gelijk geslacht gebruik en zin, zou wel met *IN*, of *un*, of *on*, of *an*, beantwoord schijnen, dog de agterste *G* ontbreekt 'er dan nog; en zou 'er sedert in steê van *IG* moeten bij gekomen zijn; maer met deze onderstelling' zag ik dit op ons voorgemelde *INNIG* wederom uitdracijen; 't gene om de bij gebragte rede niet aennemelijk is. Ik staek dan liever het verder gissen, zo lang ik nog niets bedenken kan, dat op een' goeden schijn rust, ofte proeve van overweging' mag uitstaen."—*Lamb. ten Kate*, ii. 81. See also *Grimm's Grammatik*, ii. 349. 359.

Verbal substantives were formed with each of these terminations; but those in *end* denoted the agent, as *re hælend*, the Saviour; and those in *ing* the action, or its effect, as *building*, the act or what is produced by it; *cheppyng*, traffic, or the place appropriated for it. Wachter says, "*actionem* aut *passionem* rei." Thus we have *Cloathing*, *Coating*, *Firing*, *Grating*, *Paling*, *Schooling*, *Sheeting*, *Stabling*, *Shavings*, *Savings*.

<sup>1</sup> "Die endung *ubnja* scheint unser *ung* zu seyn."—*Adelung's Mithridates*, ii. 188. See *Grimm*, ii. 366; Gothic termination in *BN*.



"His apparell is souldier-lyke, better knowne by hys scarce doynges then by hys gay goyng."—*R. Ascham*, p. 26.

"For avoidyng of the playhouse:"—a noun, governing that which follows in the genitive.—"Will by *the* pulling down of the said [Gresham] College be put an end to."—Act, 8th Geo. III.

3. In the following passages both the terminations occur, but each is employed *appropriately*,—ENDE for the Present Participle, and ING for the Verbal Substantive.

*Alfred's Bede*:—*þe ne pur onðreþende ʒa beotunge þær ealþon-manne*. lib. 1. c. 7. Nequaquam minus principis metuit.

*Gospels, Harl. MSS. 5085. Translation in a Northern Dialect* (14th century):—"This is the testamoninge of Ion." "I am a voice of a criand in desert."

"Ther ne is no waspe in this world that wil folloke styngen  
For stappyn on a too of a styncand frere."—*P. Ploughmanes Crede*.

"...such thyngis that are likand  
Tyll mannys herynge ar plesand."—*Barb. Bruce*, (1357.) b. 1. l. 9.

"Hors, or hund, or othir thing  
That war plesand to thar liking." l. 207.

"Full low inclinand to their quene full clear,  
Whom for their noble nourishing they thank."

*Dunbar*: *Ellis's Spec.* i. 389.

*Lord Herries* (1568):—"Our sovereign havand her majesty's promise be writyng of luff, friendship," &c.—*Robertson's Scott. App.* xxvii.

*Bishop of St. Andrews* (1572):—"þat ʒe keunand the faultis and how thai suld be amendit,.....for þair is na buke sa perfittly prentit, bot sun faultis dois eschaip in the printyng thair of." "He plainly forbiddis al scismes and discord in teaching, sayand, Let na scismes be among ʒow."—*Catechisme, Pref.* p. 2.

4. The following are instances of the *indiscriminate* use of ENDE and ING as terminations of the Present Participle.

—"herdis of oxin and of see,

Fat and tydy, rakand over all quhare,

In the rank gers pasturing on raw." *Gavin Douglas*, b. 3. p. 75.

—"the tender flouris I saw

"Under dame Naturis mantill lurkyng law.

The small fowlis in flokkis saw I fle,

To Nature makand greit lamentatioun."

*Sir D. Lyndsay*, (1528.) i. 191.

"Changyng in sorrow our sang melodious,  
Quhilk we had wont to sing, with gude intent,  
Resoundand to the hevinnis firmament."

*Ibid.* i. 192.

*Lord Herries* (1568):—"Or, failing hercof,.....that she would permit her to return in her awin countrie,.....secand that she was comed in her realm upon her writings and promises of friendship."—*Ubi sup.*

5. The following are passages from the earliest authors, so far as I have been able<sup>1</sup> to find, in whose writings the Present Participles are formed by *ing*:

*Hampole* (middle of the 14th century):—"Thou fattide myn heued in oyle: and my chalys drunkenyng what is cleer."<sup>2</sup>—*Ps.* 23. I suppose this to be the participle. The version is from the Vulgate: "Et calyx meus inebrians quam præclarus est!" and comes remarkably near the Saxon: *And calic min ðrunnenenð hu beapht ȝr.*—*Spelman's Psalt.*

*Piers Ploukman* (about 1362):—Each of the three of which Dr. Whitaker gives specimens has present participles in *ing*: but he says that in some MSS. both of that poem and of Wiclif's Bible the English has been somewhat modernized:

"Thenne a waked Wrathe, whit to white ceyn,

Whit a nyvylyng nose, nypppyng hus lyppecs."—*MS. A.*

"Snevelyng wiþ his nose, and his nekke hangyng."—*MS. B.*

"And nyvelyng wiþ þe nose, and his necke hangyng."—*MS. Oriel.*

—————"al the foure ordres

Prechynge the peple, for profit of the wombe,

And glosynge the godspel, as hem good lykede."

*Chaucer*:—"Alas, I wepyng am constrained to begin verse of sorrowful matter, that whilom in flourishyng studie made delitable dities. For lo, rendyng muses of the poetes enditen to me thinges, &c."—*Boet.* b. i. 1.—"Talkyng on the way," "Lyggyn on the strond." *Mar-*

<sup>1</sup> Further search should be made in the writers of the 12th and 13th centuries. Should I ever have leisure for a little work which I might call *Semi-Saxonica*, the results of future inquiries may find a place there. The numerous additions made to our sources of information by the printing of the writings of the period referred to will greatly assist such inquiries. The publication of the two texts of Layamon, at the expense of the Society of Antiquaries, under the able superintendence of Sir Frederic Madden, may be looked forward to as a most important contribution to the materials for studying English philology. This is a task requiring no small labour and skill, as "MS. Otho C. XIII. is now only a bundle of fragments, having suffered severely in the fire of 1731."—*Thorpe's Analecta*, Pref. viii. Mr. Thorpe's valuable labours are still employed upon the writings of an earlier period; and it is to be hoped that in due time we shall have an edition of the *Ormulum*. Mr. Kemble has also done much for the elucidation of the earlier and more difficult Saxon remains.

<sup>2</sup> See Mr. Baber's *Wiclif*, lxvii. *Bib. Reg.* 18. D. 1.

*chant's 2nd Tale.* And so *passim*. I believe it requires a long search in Chaucer's works to find a participle in *ande*.<sup>1</sup>

*Wiclif*.—In the text printed by Mr. Baber, *ing*, *ynge*, *ynge*, are used both for the verbal and the participle: as "Stondynge ydel in the chepyng,"—*Matt.* 20. "John bar witnessing and seide, that I seigh the spirit comynge down as a culvar."—*John* 1. And in numerous instances the use of the present participle is avoided by employing the relative and verb: as "to men that saten at the mete," instead of "to the sitande at mete," in the older version—*Mark* 6. 22. But among the specimens of the MSS. of the version attributed to Wiclif, which Mr. Baber has given, p. lxx. we find the following variation; *MS. Bib. Reg.* i. c. VIII. "preyouse stoonys hangynge in the forheed, and chaungynge clothis:" Mr. Douce's MS. "jemmes in the frount hangende and chaunging cloths."—*Is.* 3. 22. Genmas in fronte pendentis, et mutatoria. Where I take *changing* to be a substantive,—clothes for a change, not clothes that change.

From all which, it appears that though the use of *ing* for the present participle was fully established in the 14th century, the age of Langland, Chaucer, and Wiclif, yet the ancient *ande* was still occasionally used, both being found in the same writers, and sometimes in the very same sentence; and in the North, to the end of the 16th century. This seems to me a convincing proof that the change was not effected by an alteration in the sound or orthography of an inflection; but by the rivalry and increasing prevalence of a phrase in some cases equivalent to, and which has come at length to be wholly substituted for, our former participle: as if, for instance, instead of *tu recubans sub tegmine*,—thou lying (*licgend*) under the shade,—we should say, *tu in recubitu*, &c., thou a-lying, &c.

6. I shall now add some instances which may help to explain this change or substitution. It may be superfluous to

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<sup>1</sup> The following may be added to the instances given in the former edition:—*Layamon* (about 1215):—where the two texts *Otho* and *Calig.* furnish abundant opportunities of comparing various forms:

*Calig.* Ne ganninde ne ridinde. *Otho.* Ne goinde ne ridȳge. l. 1582.

*Calig.* Heo riden singinge. *Otho.* singende. l. 26946.

*Calig.* þæs tīðende hī weren læȝe. *Otho.* þeos tidinge him were lope. l. 1038.

*Plowman's Tale* (if that be Chaucer's):—"In glitterande golde." l. 2074 and 2102. It is to be regretted that there exists no critical edition of Chaucer which can be relied on in philological inquiries.

give instances of verbals with *a* or *an*<sup>1</sup> prefix; but as they may perhaps help to throw light on this inquiry,<sup>2</sup> I shall add a few.

— “*þat beþ ago to day auýssynge.*” *Rob. Glouc.* p. 265.  
(that are gone to day a-fishing.)

— “we have

A wyndow a worcheng.”

*P. Pl. in Warton*, ii. 506.

“To morrow ye shall yn huntynge fare.”

*Squire of Low Degree, Warton*, 8vo. 2. 9.

“thus shall ye ryde

On haukyng by the ryvers syde.”

*Ibid.* p. 11.

“And ride an haukyng by the riwere.”—*R. of Sir Thop.* v. 3245.

“On huntynge ben they ridden.”

*Knight's Tale*, (1689).

<sup>1</sup> That the *a* prefix to many words is the representative of the ancient *on*, sometimes equivalent to *in*, and not of *at* as Johnson asserts, appears clearly from the following, written indifferently with *on*, *an*, or *a*:  
*alice*:—“The Erle of Salisburie was taken *on lyve*.”—*Fabyan*, 383.

*aside*:—“for hope of life was set *on side*.”—*Hall*, 11en. VI. fol. 103.

*aboard*: *on board*: *asunder*: *in sunder*.—*Ps.* 46. 9.

*asleep*:—“With that he fell *on slepe*.”—*Holinshed*, death of Edw. IV.

“Fell *on sleep*.”—*Acts* 13. 36; in our present bibles. So in Barker's 1585; and in Crammer's 1553. The Dutch translation has “*is ontslapen*,” A.S. *on-ſlapan*, obdormiscere.

*awake, awake*, A.S. *onwoc*, apoc.—*Chr. Sax.* MS. Laud.

In Weber's Romances, iii. 49, we find *an-houge*; in Trevisa's Chronicle, “This geer kyng Henry ordeynede that theeves scholde be *an hanged*.” And in *Layamon*, l. 1023, “*þat he sculde beon anhougen*, oþer mid horsen to-drawn.”

“Al that lyveth other looketh, *a loude* and *a water*.”

*P. Ploukman*, pass. 4. l. 29.

*anon, a two*:—“It kerueth *a two* and breaketh *a two* hem that were made of one fleshe.”—*Chaucer, Person's Tale*, fol. 115. *Anon* is A.S. *on an*, *in one*; while *alone* is *at one*.

Also, on *fixode*, John 21. 3. *auisseth*, *R. Glouc.* 264. (a fishing). *au honteth. ib.* 283, &c. *on heþgoþ*, *Chr. Sax.*

Sometimes *a* represents *of*, as in *ashamed* for *oþfreamod*; thus, *athirst, anhungred*, Matt. 4. In *Piers Ploukman*, these are written *a fynghred* and *a fyrste*, which Whitaker absurdly explains in his Glossary, “frost-bitten and with aching fingers;”

..... “Many other men, that muche wo suffren

Both *a fynghrede* and *a furst*.”—pass. 10, p. 151,

he paraphrases—“both galled in their *fingers* with *frost*!” But Andrew Borde says of the Cornish man “*Fynger* [hunger] *iche* do abyð;” and they agree with A.S. *oþ-hungrian*, *oþ-ðinȝte*; yet the form *anhungred* had led me in the last edition to refer them to *on*.

In the phrase “At a Lady,” on Lady day, the *a* is no doubt ‘*our*.’

<sup>2</sup> Hickes mentions a Dano-Saxon substitute for the Present Participle, *Thes.* t. i. p. 133.

"Thy cries, O baby, set my head on aking."—*Sydn. Arcad.* p. 521.

"He was the wretchedst thing when he was yong;

So long a growing."

*Richard III.* act 2. sc. 4.

"The bysshop hadde a faire tour a makyng."—*Glossary to Robert of Gloucester*, p. 704. "A knight that had been on hunting."—*Prince Arthur*, ch. 38. "When I am called from him I fall on weeping."—*Ascham's Schole-master*, fol. 11. b. 1. "And going on huntynge."—*Stow's Summary*, p. 10. "Whylest he is in the anointing."—*Prynne's Signal Loyalty*, p. 252. "While these sentences are in reading."—*Communion Service*, in the Offertory. "Whiles that is in singing."—Coronation of Henry VII. in *Ives's Select Papers*, p. 115. "Whiles the Offertorie was in playing at organs."—*Ibid.* p. 136. "While the flesh was in seething."—1 *Sam.* 2. 13. "While the ark was a preparing."—1 *Pet.* 3. 20.

Compare the following lines from the description of the procession of Olympias, by Davie, with the corresponding ones by Gower:

"There was knyghtis turnyng

There was maiden es carolyng,

There was champions skyrmyng,

Of heom and of other wrastlyng,

Of liouns chas, of beore baityng." *Warton*, ii. 55. 8vo.

The words in *ying* here are substantives, those which precede them being genitives, [tourneying of knights, caroling of maidens,] as is seen in the last two lines. Gower turns the phrase by employing the participle:

"When as she passed by the strete

There was ful many a tymbre beate,

And many a maide carolende.

And thus throughout the town plaiende

This queene unto the plaiene rode." *Warton*, ii. 56.

Here we have a writer of a later period substituting the Present Participle for the Verbal Substantive, but retaining the old termination of the former.

A greater collection of instances would probably throw fresh light on this change in our language: but now have been given to prove at least that all speculations founded on the supposed derivation of verbals in *ing* from the Present Participle resemble historical disquisitions in which, facts and dates not being considered of any particular importance, it should be ingeniously argued *a priori* that Hengist and Horsa were sons of Queen Anne and William the Conqueror.

It is evident, moreover, that if the Present Participle were employed as a substantive, it must signify the agent and not the act. We find in the Anglo-Saxon and the kindred dialects *Þælenð*, Saviour; *Scýppend*, Creator: *Sæ-lhðenð*, sailor; *Rið-benð*, knight; *Demenð*, judge, &c.—and we have even now *Friend* and *Fiend*, which are present participles of the Gothic words for To love and To hate. These signify the doer; but how can the active participle possibly signify the thing done? Make the trial in other languages:

—“*quis fallere possit amantem?*”

“*Quel ennuy la va consumant  
D'estre si loing de son amant.*”

After having told us that “the present participle with the definite article *the* before it becomes a substantive, and must have the preposition *of* after it, as, *by the observing of which*,” Lindley Murray gravely adds, “the article *an* or *a* has the same effect.”—p. 183. The example he gives of the participle, as participating “not only of the properties of a verb, but also of those of an adjective,” is singular enough; “I am desirous of *knowing* him.” I think it will be difficult to find any property of an adjective here in the word *knowing*.

In the much-vaunted *History of European Languages* by Dr. Alexander Murray, there is the following account of the Participle:

“The participle of the present tense, which was compounded of the verb and two consignificatives, *NA*, work; and *DA*, do, make; may be exemplified in *WAGANADA*, by contraction, *WAGANDA* and *WAGAND*, shaking. In some dialects, *GA*, go, was used instead of *DA*: Thus, *WAGANGA*, shaking, wagging; which is the participial form adopted in modern English.”—vol. i. p. 61.

Here the student might suppose he would find the means of tracing up the participle in *ing* to an earlier date, and in various dialects: but Dr. Murray does not condescend to tell us what these dialects are.<sup>1</sup> All with him is oracular: he seldom gives us the means of satisfying ourselves of the truth of his marvellous assertions, while he relates all the particulars of the mode in which languages were formed in the first ages of the world, as if they had been revealed to him super-

<sup>1</sup> Could he have meant that *WAGANGA* is *Mæso-Gothic*? Without better evidence, we ought not to believe that the word ever existed. Speculations go on very smoothly with those who, like some of our newspaper philosophers, have the manufacturing of their own facts.

naturally. He gives abundance of elements and radicals, indeed; but so great a proportion of them are of his own coinage, or moulded to suit his purpose, that the student has no means of distinguishing what is real from what is fabricated. The burthen of the work is, that the following NINE words are the foundations of language: 1. Ag, Wag, Hwag. 2. Bag, Bwag, Fag, Pag. 3. Dwag, Thwag, Twag. 4. Gwag, Cwag. 5. Lag, Hlag. 6. Mag. 7. Nag, Hnag. 8. Rag, Hrag. 9. Swag! —On which (foundation) he says, “an edifice has been erected of a more useful and wonderful kind than any which have exercised human ingenuity. They were uttered at first, and probably for several generations, in an insulated manner. The circumstances of the actions were communicated by gestures, and the variable tunes of the voice; but the actions themselves were expressed by their suitable monosyllable.”—p. 32. All which is further elucidated in Note P, p. 182, where we learn, that in the primitive universal language, BAG WAG meant, Bring water; BAG, BAG, BAG! They fought very much:—and that such he considers “as a just and not imaginary specimen of the earliest articulated speech.”

On the subject of verbals in *ing* he has another extravagant and ridiculous speculation (vol. i. p. 85.), in which he thus deduces from them our verbals in *on*, derived from the Latin and French:

“Under this title also must be noticed all words terminating in *N*, except derivatives from the participles in *ND*, *NT*, or *NG*, which by corruption have lost their final letters. Derivatives from the Latin or French, which terminate in *ON*, with a few exceptions, ended in *ANG*, *ING*, or *ONG*, the sign of a present participle.<sup>1</sup> Indeed there is reason to suspect that they originally stood as follows: *REG*, to direct, govern: *REGIGONGA*, a governing, a *region*; .....*RELATIGONG* or *RELATIGING*, a *relating*. These harsh but significative terminations were softened into *ON*. [*Where or when did they exist?*] Such formations are common in the Teutonic dialects, and perfectly agreeable to the established analogies of the language, being similar to the English verbal nouns which end in *ing*.”

But I will not tire the reader with more of these absurdities. Considerable learning is indeed brought forward in the work, to which may be applied a maxim for which I have been accustomed to feel an hereditary respect: “The more learning

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<sup>1</sup> In vol. ii. p. 10, he derives the A.-Sax. adverbs in *unȝa*, *inȝa*, from the present participle! when no participle in *ny* existed.

any man hath, the more need he hath of a correct and cautious judgment to use it well, otherwise his learning will only render him the more capable of deceiving himself and others."<sup>1</sup>

I shall conclude this note by presenting the reader with one more empty speculation on the subject of it.<sup>2</sup> This is from a work which the ingenious author, Mr. Fearn, has named

<sup>1</sup> Preface to Taylor's *Hebrew Concordance*, vol. ii.—Dr. Jortin relates the following:—"Somebody said to a learned simpleton, The Lord double your learning, and then—you will be twice the fool that you are now."—*Tracts*, ii. 533.

Dr. Murray's wonderful discoveries are received with great faith by Mr. Fearn. His system, moreover, is transcribed into Cyclopædias, and a Grammar founded upon it has been published in Scotland, where proposals were circulated for erecting a monument in honour of him.

<sup>2</sup> In the present edition, I have to add to these vague speculations of Dr. Murray and Mr. Fearn, some which have appeared in Mr. Richardson's new Dictionary, and which I cannot consider as of any greater value. After informing us, in p. 431 of his Preliminary Essay, that our Present Participle was formerly written *ande*, *ende*, &c., and that *an* is the infinitive termination, as *luſ-an*, *Lov-an*; he asserts, but without offering any proof, that "*Ed* adjoined constitutes our simple verb adjective, *Lovun-ed*, *lov-ande*. *Loving*, as it has long been written," he adds, "is composed of the same infinitive *Lov-an*, *ig*, of equivalent meaning, having been affixed instead of *ed*;" [*Lov-en-ig* ;] and the *e* having, as in the former case, been "transposed and finally dropt, *en-ig* has become *in-ge*, *ing*." And, at p. 64, he designates *Ing* "a compound termination, *in-ig*,.....having the meaning of *en* (which, at p. 65, he tells us is "*one*") augmented by *y*" [18]. It forms, he says, "the present participle of verbs; we have also abundance of nouns in this termination." Now all this, which is not proposed as a conjecture, but laid down absolutely, is not only entirely unsupported by evidence, but requires us to shut our eyes to the indisputable fact that *ing* is found coexisting with *ende*, though serving a different purpose, for at least six centuries before it began gradually, and only in the English language, to supplant it. "*Ling*," he says elsewhere, "may be the same syllable with *l* prefixed, *l* being itself corrupted from *dle*, a *deal* or division!"

The zeal which has carried Mr. Richardson through so considerable an undertaking as his Dictionary is much to be commended; and the large collection of examples which his industry has brought together, although most injudiciously arranged, (*Quarterly Review*, vol. li. p. 172,) must be serviceable to philologists and to future lexicographers; but it is to be regretted that he has been very unsuccessful in making use of the store of materials which he has amassed. This may in part be attributed to the erroneous view which he appears to have taken of the proper object of a Dictionary, which should be, to give faithfully the actual meanings of the words of our language, or the senses in which they are or have been in use, and not such as may suit a preconceived hypothesis or fancied etymology, thus leading those who may



*Anti-Tooke* ; and which, as coming from a declared opponent, should receive some notice here.

"I am *a* coming,—means, I exist in space—I *on-ing* (*one-ing*) COM-ING: In which instance, as in every other, the pronoun, (or noun),

have to consult it into difficulty and error. Of Johnson's Dictionary Mr. Richardson says "It is needless, and it would be invidious, to accumulate especial instances of failure;—the whole is a failure:" and he describes it as "a collection of usages from English authors, explained to suit the quotations." It would have been well if Mr. Richardson had given such "explanations as suited the quotations," and were in accordance with usage; his sweeping censure would not then have been more applicable to his own work than to Johnson's, the design of which is to give *actual* and not *imputed* meanings. After this utter condemnation of his celebrated predecessor, Mr. Richardson adds, that "no author is known to have undertaken the composition of a new work, nor even to have engaged in the less honourable, but still arduous and even praiseworthy enterprise of remoulding and reforming the old." His contempt for Mr. Todd's labours he had long ago expressed in his *Illustrations*: and does he consider as beneath his notice, or can he have been ignorant of the existence of Dr. Webster's Dictionary, a work unquestionably much superior to his own, and indeed to every English Dictionary that has yet appeared? in which, whilst abundance of valuable etymological information is supplied, fidelity and accuracy in recording the meanings according to actual usage is not sacrificed in order to accommodate them to a preconceived system or to etymological conjecture.

As the basis of the theory which it seems to be the object of Mr. Richardson's Dictionary to uphold, and which is to be found in his Preliminary Essay, he announces "with no assumption of unfelt diffidence" the following axioms. That all men, in all ages having had the same organs of speech and sense of hearing, every distinct articulate sound had a distinct meaning; that among all people having written language, each sound has a corresponding literal sign; and that "each letter was the sign of a separate distinct meaning,—of a word previously familiar in speech," p. 5. His principles must, he indeed informs us, p. 36, "be considered as exoteric doctrines intended only for the scholar" ('esoteric' he must be supposed to mean: but in the Dictionary *exoteric* is mixed up with *exotic*). Whether the philological student will be aided or misled by viewing the subject through such a medium I shall not discuss; but with regard to those who have to consult a dictionary for the real meaning of words, foreigners for instance, strange indeed will be the perplexities into which some of Mr. Richardson's explanations must lead them.—The safe application of "the great first principle" upon which he states that he has proceeded in the explanation of words, "that a word has one meaning, and one only, from which all usages must spring and be derived,—and that in the etymology of each word must be found this single intrinsic meaning,"—involves in each case previous questions not only as to which is this single intrinsic meaning, but as to the unity of the word under con-

which is the sign of the grammatical agent of the adjective action, is, or ought to be, *repeated* to form the *nominative* or agent of that action.

"In the small variety of names for beginning actions which thus appears, there is perhaps not one that is more logical, although at the same time none more vulgar, or debased, than the phrases 'I am *a* COMING,' 'I am *a* GOING.' Thus, when children or servants or other dilatory persons, are called upon to do any thing which they must commence forthwith, but which they have not yet begun, and proceed to do with hesitation or reluctance, the ordinary reply is, 'I am *a* COMING;'—'I am *a* GOING to do it.' Now it is agreed among etymologists that *A* means ON, and ON means ONE.<sup>1</sup> Hence the real import of the phrase I am *a* COMING is—I am *on*—(onning)—(*one-ing*)—the ACT OF COMING, —that is (*figuratively*, and *feignedly also*,) I am MAKING Myself ONE WITH THE ACT OF COMING,—which amounts to feigning, 'I am COMING This Moment.'

"It is equally usual, likewise, to say, He is *a* FISHING. He is *a* RIDING,—He is *a* FIGHTING; even during the *continuation* of either of these actions: in which case, it is plain, the expression is less *figurative*, or *feigned*; because the agent is actually at the moment DOING the action, although he cannot be LITERALLY ONE with it."—P. 345.

Whatever the reader may make of all this, I confess that, of the various ways of treating the subject, I must prefer the Baconian mode pursued by Mr. Tooke.<sup>2</sup> As in Physics, so in Philology, we shall attain truth by an accurate investigation of facts and phænomena, and not by ingenious and too often absurd conjectures which are independent of, or opposed to, them. Reasonings on language not deduced from the real

sideration; lest what is taken for "a word" should really be two or more distinct words lurking under the appearance of one. And the individuality or identity of a word consists neither in the sound, the spelling, nor the sense,—paradoxical though this may seem, for these all undergo modifications,—but in its historical continuity, with regard to which facts must be our guide.—According to Mr. Richardson, *Tell* and *Till* are "the same word,"—to raise, the ground, or the voice: so, also, *Lone* and *Lift*, to pick up: *Fear* and *Fare*, to run away.—*Pref.* p. 49.

<sup>1</sup> Mr. Fearn here travels too fast for me to keep pace with him.

<sup>2</sup> We are told, however, by Dr. Murray, that if Mr. Tooke "had not been misled by some erroneous parts of Locke's philosophy, and the weaker materialism of some unintelligible modern opinions, he would have made a valuable accession to moral as well as grammatical inquiries."—Vol. ii. p. 342. For such a writer to bring a charge of "unintelligible opinions" is ludicrous enough. If Locke's philosophy, and what is here called Materialism, kept Mr. Tooke clear of such airy conceits as Dr. Murray's, that at least is something in their favour. See this subject very ably treated in "A Letter on the Immateriality of the Soul, in reply to Mr. Rennel," (Hunter, 1821,) ascribed to a clergyman of the Irish church; also in Wallace's "Observations on Lord Brougham's Natural Theology," (Ridgway, 1835.).

history of words are of about the same value as speculations in astronomy or chemistry unsupported by an acquaintance with the phenomena of nature.<sup>1</sup>

With facts, then, for our guides, we find that we need not have recourse to the remotest ages and to nondescript fictitious dialects in the investigation of the change of termination in our Present Participle and its relation to Verbals in *ing*; nor to subtle speculations and extravagant assumptions: but that the field of inquiry may be limited to our own language, and nearly to the period of the twelfth and thirteenth centuries:—and I recommend those who have opportunity to note any instances prior to the age of Chaucer where a verbal in *ing* is used strictly and unequivocally as a Present Participle.

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I trust that these notes, and the few that are scattered through the work, will not be thought foreign to its design, whether they coincide with Mr. Tooke, or propose explanations differing from those which he has given. It is one of his great excellencies that he always places honestly and fully before the reader all the data from which his deductions are made; so that even where he may be thought to err he is sure to be instructive.

I have now only to acknowledge with thanks the advice and assistance which I have received in the preparation of this edition from my friends Sutton Sharpe, Esq., and Richard Price, Esq., the able editor of Warton's History of English Poetry; and shall conclude with expressing a wish that the work in its present form may prove acceptable to such as are fond of the studies which it was designed to promote.

Red Lion Court, Fleet-street,  
Sept. 29, 1829.

RICHARD TAYLOR.

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<sup>1</sup> "The wit and mind of man, if it work upon matter, which is the contemplation of the creatures of God, worketh according to the stuff, and is limited thereby: but if it work upon itself, as the spider worketh his web, then it is endless, and brings forth indeed cobwebs of learning, admirable for the fineness of thread and work, but of no substance or profit."—*Bacon's Adv. of Learning*.

# ΕΠΙΕΑ ΗΤΕΡΟΕΝΤΑ,

## PART I.



TO THE

UNIVERSITY OF CAMBRIDGE

ONE of her grateful Sons,—who always considers acts of voluntary justice towards himself as Favours,<sup>1</sup>—dedicates this humble offering. And particularly to her chief ornament for virtue and talent, the Reverend Doctor BEADON, Master of Jesus College.

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<sup>1</sup> Notwithstanding the additional authority of Plato's despicable saying—*Cum omnibus solvam quod cum omnibus debeo*<sup>2</sup>—the assertion of Machiavel, that—*Nissuno confessera mai haver obligo con uno chi non l'offenda*<sup>3</sup>—and the repetition of it by Father Paul, that—*Mai alcuno si pretende obligato a chi l'habbi fatto giustitia ; stimandolo tenuto per se stesso di farla*<sup>4</sup>—are not true. They are not true either with respect to nations or to individuals : for the experience of much injustice will cause the forbearance of injury to appear like kindness.

<sup>2</sup> Senec. de Benefic. lib. vi.

<sup>3</sup> Discor. lib. i. cap. xvi.

<sup>4</sup> Opinione del Padre Fra Paolo, in qual modo debba governarsi la Republica Veneta per haver perpetuo dominio.

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Non ut laudemur, sed ut prosimus.

Equidem sic prope ab adolescentia animatus fui, ut inania famae contemnam, veraque consector bona. In qua cogitatione sæpius defixus, facilius ab animo meo potui impetrare, ut (quamvis scirem sordescere magis et magis studia Literarum, maximeque ea quæ proprie artem Grammaticen spectant) nihilominus paulisper, non quidem sponcerem, sed remissius tamen tractarem studia graviora; iterumque in manus sumerem veteres adolescentiæ labores, laboreque novo inter tot Curas divulgarem.—G. J. VOSSIUS.

Le grand objet de l'art étymologique n'est pas de rendre raison de l'origine de tous les mots sans exception, et j'ose dire que ce seroit un but assez frivole. Cet art est principalement recommandable en ce qu'il fournit à la philosophie des matériaux et des observations pour élever le grand édifice de la théorie générale des Langues.—*M. Le Président de BROSSES.*

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# ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ :

OR,

## THE DIVERSIONS OF PURLEY.

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### INTRODUCTION.

*B.*—THE mystery is at last unravelled. I shall no more wonder now that you engross his company at Purley,<sup>1</sup> whilst his other friends can scarce get a sight of him. This, you say, was President Bradshaw's scat. That is the secret of his attachment to the place. You hold him by the best security, his political prejudices and enthusiasm. But do not let his veneration for the memory of the ancient possessor pass upon you for affection to the present,

*H.*—Should you be altogether so severe upon my politics; when you reflect that, merely for attempting to prevent the effusion of brother's blood and the final dismemberment of the empire, I stand the single legal victim during the contest, and the single instance of proscription after it? But I am well contented that my principles, which have made so many of your way of thinking angry, should only make you laugh. Such however as they are, they need not now to be defended by me: for they have stood the test of ages; and they will keep their ground in the general *commendation* of the world, till men forget to love themselves; though, till then perhaps, they are not likely to be seen (nor credited if seen) in the *practice* of many individuals.

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<sup>1</sup> The seat of William Tooke, Esq., near Croydon, Surrey. [The persons of the dialogue are, *B.* Dr. Beadon, afterwards Bishop of Gloucester; *H.* the author; and *T.* William Tooke, Esq.—EDIT.]

But are you really forced to go above a hundred years back to account for my attachment to Purley? Without considering the many strong public and private ties by which I am bound to its present possessor, can you find nothing in the beautiful prospect from these windows? nothing in the entertainment every one receives in this house? nothing in the delightful rides and walks we have taken round it? nothing in the cheerful disposition and easy kindness of its owner, to make a rational man partial to this habitation?

*T.*—Sir, you are making him transgress our only standing rules. Politics and compliments are strangers here. We always put them off when we put on our boots; and leave them behind us in their proper atmosphere, the smoke of London.

*B.*—Is it possible! Can either of you—Englishmen and patriots!—abstain for four-and-twenty hours together from politics? You cannot be always on horseback, or at piquet. What, in the name of wonder, your favourite topic excluded, can be the subject of your so frequent conversations?

*T.*—You have a strange notion of us. But I assure you we find more difficulty to finish than to begin our conversations. As for our subjects, their variety cannot be remembered; but I will tell you on what we were discoursing yesterday when you came in; and I believe you are the fittest person in the world to decide between us. He insists, contrary to my opinion, that all sorts of wisdom and useful knowledge may be obtained by a plain man of sense without what is commonly called Learning. And when I took the easiest instance, as I thought, and the foundation of all other knowledge, (because it is the beginning of education, and that in which children are first employed,) he declined the proof of his assertion in this instance, and maintained that I had chosen the most difficult: for he says that, though Grammar be usually amongst the first things taught, it is always one of the last understood.

*B.*—I must confess I differ from Mr. H. concerning the difficulty of Grammar; if indeed what you have reported be really his opinion. But might he not possibly give you that answer to escape the discussion of a disagreeable dry subject, remote from the course of his studies and the objects of his inquiry and pursuit? By his general expression of—*what is commonly called Learning*—and his declared opinion of that, I can

pretty well guess what he thinks of grammatical learning in particular. I dare swear (though he will not perhaps pay me so indifferent a compliment) he does not in his mind allow us even the poor consolation which we find in Athenæus—*εἰ μὴ ἰατροὶ ἦσαν*,—but concludes, without a single exception, *οὐδεν τῶν Γραμματικῶν μωροτερον*.<sup>1</sup>

I must however entreat him to recollect, (and at the same time whose authority it bears,) that—"Qui sapientiæ et literarum divortium faciunt, nunquam ad solidam sapientiam pertingent. Qui vero alios etiam a literarum linguarumque studio absterrent, non antiquæ sapientiæ sed novæ stultitiæ doctores sunt habendi."

*H.*—Indeed I spoke my real sentiments. I think Grammar difficult, but I am very far from looking upon it as foolish: indeed so far, that I consider it as absolutely necessary in the search after philosophical truth; which, if not the most useful perhaps, is at least the most pleasing employment of the human mind. And I think it no less necessary in the most important questions concerning religion and civil society. But since you say it is easy, tell me where it may be learned.

*B.*—If your look and the tone of your voice were less serious, the extravagance of your compliment to grammar would incline me to suspect that you were taking your revenge, and bantering me in your turn by an ironical encomium on my favourite study. But, if I am to suppose you in earnest, I answer, that our English grammar may be sufficiently and easily learned from the excellent Introduction of Doctor Lowth: or from the *first* (as well as the *best*) English grammar, given by Ben Jonson.

*H.*—True, Sir. And that was my first slight answer to our friend's instance. But his inquiry is of a much larger compass than you at present seem to imagine. He asks after the causes or reasons of Grammar:<sup>2</sup> and for satisfaction in them I know

<sup>1</sup> Οὐ γὰρ κακῶς τινι τῶν ἑταίρων ἡμῶν ἐλεχθῆ το, εἰ μὴ ἰατροὶ ἦσαν, οὐδεν αὖ τῶν γραμματικῶν μωροτερον.—*Deipnosoph.* lib. 15.

<sup>2</sup> "Duplex Grammatica; alia *civilis*, alia *philosophica*.

"*Civilis*, peritia est, non scientia: constat enim ex auctoritate usuque clarorum scriptorum.

"*Philosophica*, vero, ratione constat; et hæc scientiam olet.

"Grammatica *civilis* habet ætatem in qua viget, et illam amplectun-



not where to send him; for, I assure you, he has a troublesome, inquisitive, scrupulous mind of his own, that will not take mere words in current payment.

*B.*—I should think that difficulty easily removed. Dr. Lowth, in his Preface, has done it ready to your hands. "Those," he says, "who would enter more deeply into this subject, will find it fully and accurately handled, with the greatest acuteness of investigation, perspicuity of explication, and elegance of method, in a treatise entitled *Hermes*, by *James Harris*, Esq., the most beautiful and perfect example of Analysis that has been exhibited since the days of Aristotle."

*T.*—The recommendation no doubt is full, and the authority great; but I cannot say that I have found the performance to correspond: nor can I boast of any acquisition from its perusal, except indeed of hard words and frivolous or unintelligible distinctions. And I have learned from a most excellent authority, that "tout ce qui varie, tout ce qui se charge de termes douteux et envelopés, a toujours paru suspect; et non seulement frauduleux, mais encore absolument faux: parcequ'il marque un embarras que la vérité ne connoit point."<sup>1</sup>

*B.*—And you, Sir?

*H.*—I am really in the same situation.

*B.*—Have you tried any other of our English authors on the subject?

*H.*—I believe all of them, for they are not numerous;<sup>2</sup> but none with satisfaction.

tur Grammatici; dicunt enim sub Cicerone et Cæsare adultam linguam, &c. At *philosophica* non agnoscit ætatem linguæ, sed rationalitatem; amplectiturque vocabula bona omnium temporum."—*Campanella*.

<sup>1</sup> *Bossuet des Variations des Eglises Protestantes*.

<sup>2</sup> The authors who have written professedly on this subject, in any language, are not numerous. Caramuel, in the beginning of his *Grammatica Audax*, says,—“Solus, ut puto, *Scotus*, et post eum *Scaliger* et *Campanella* (alios enim non vidi) Grammaticam speculativam evulgarunt; vias tamen omnino diversas ingressi. Multa mihi in Scaligero, et plura in Campanella displicuerunt; et pauciora in Scoto, qui vix alibi subtilius scripsit quam cum de Grammaticis Modis Significandi.”

The reader of Caramuel (who, together with Campanella, may be found in the Bodleian Library) will not be disappointed in him; but most egregiously by him, if the smallest expectations of information are excited by the character which is here given of Scotus—whose *De Modis Significandi* should be entitled, not *Grammatica Speculativa*, but—an

*B.*—You must then give up one at least of your positions. For if, as you make it out, Grammar is so difficult that a knowledge of it cannot be obtained by a man of sense from any authors in his own language, you must send him to what is commonly called Learning, to the Greek and Latin authors, for the attainment of it. So true, in this science at least, if not in all others, is that saying of Roger Ascham, that—"Even as a hawke fleeth not hie with one wing, even so a man reacheth not to excellency with one tongue."

*H.*—On the contrary, I am rather confirmed by this instance in my first position. I acknowledge philosophical Grammar

Exemplar of the subtle art of saving appearances, and of discoursing deeply and learnedly on a subject with which we are totally unacquainted. *Quid enim subtilius vel magis tenue, quam quod nihil est?*

Wilkins, part 3. chap. 1. of his *Essay towards a Real Character*, says, after Caramuel,—"The first of these (i. e., *philosophical, rational, universal Grammar*) hath been treated of but by few; which makes our learned Verulam put it among his *Desiderata*. I do not know any more that have purposely written of it, but Scotus in his *Grammatica Speculativa*, and Caramuel in his *Grammatica Audax*, and Campanella in his *Grammatica Philosophica*. (As for Scioppius his Grammar of this title, that doth wholly concern the Latin tongue.) Besides which, something hath been occasionally spoken of it by Scaliger in his book *De Causis Linguae Latine*, and by Vossius in his *Aristarchus*." So far Wilkins: who, for what reason I know not, has omitted the *Minerva of Sanctius*; though well deserving his notice, and the declared foundation of Scioppius. But he who should confine himself to these authors, and to those who, with Wilkins, have since that time written professedly on this subject, would fall very short of the assistance he might have, and the leading hints and foundations of reasoning which he might obtain, by reading even all the authors who have confined themselves to particular languages.

The great Bacon put this subject amongst his *Desiderata*, not, as Wilkins says, because "*few* had treated of it;" but because *none* had given a satisfactory account of it. At the same time, Bacon, though evidently wide of the mark himself, yet conjectured best how this knowledge might most probably be attained; and pointed out the most proper materials for reflection to work upon. "*Illa demum* (says he), *ut arbitramur, foret nobilissima Grammaticæ species, si quis in linguis plurimis, tam eruditis quam vulgaribus, eximie doctus, de variis linguarum proprietatibus tractaret; in quibus quæque excellat, in quibus deficiat ostendens. Ita enim et linguæ mutuo commercio locupletari possint; et fiet ex iis quæ in singulis linguis pulchra sunt (tanquam Venus Apellis) orationis ipsius quædam formosissima imago, et exemplar quoddam insigne, ad sensus animi rite exprimendos.*"—*De Augment. Scient.* ib. 6. cap. 1.

(to which only my suspected compliment was intended) to be a most necessary step towards wisdom and true knowledge. From the innumerable and inveterate mistakes which have been made concerning it by the wisest philosophers and most diligent inquirers of all ages, and from the thick darkness in which they have hitherto left it, I imagine it to be one of the most difficult speculations. Yet, I suppose, a man of plain common sense may obtain it, if he will dig for it; but I cannot think that what is commonly called Learning, is the mine in which it will be found. Truth, in my opinion, has been improperly imagined at the bottom of a well: it lies much nearer to the surface: though buried indeed at present under mountains of learned rubbish; in which there is nothing to admire but the amazing strength of those vast giants of literature who have been able thus to heap Pelion upon Ossa. This at present is only my opinion, which perhaps I have entertained too lightly. Since therefore the question has been started, I am pleased at this occasion of being confirmed or corrected by you; whose application, opportunities, extensive reading, acknowledged abilities, and universal learning, enable you to inform us of all that the ancients have left or the moderns have written on the subject.

B.—Oh! Sir, your humble servant! compliments, I perceive, are banished from Purley. But I shall not be at all enticed by them to take upon my shoulders a burthen which you seem desirous to shift off upon me. Besides, Sir, with all your caution, you have said too much now to expect it from me. It is too late to recall what has passed your lips: and if Mr. T. is of my sentiments, you shall not be permitted to explain yourself away. The satisfaction which he seeks after, you say *is to be had*; and you tell us the mine where you think it is *not to be found*. Now I shall not easily be persuaded that you are so rash, and take up your opinions so lightly, as to advance or even to imagine this; unless you had first searched that mine yourself, and formed a conjecture at least concerning the place where you suppose this knowledge is to be found. Instead therefore of making me display to Mr. T. my reading, which you have already declared insufficient for the purpose, is it not much more reasonable that you should communicate to us the result of your reflection?

*H.*—With all my heart, if you chuse it should be so, and think you shall have patience to hear me through. I own I prefer instruction to correction, and had rather have been informed without the hazard of exposing myself; but if you make the one a condition of the other, I think it still worth my acceptance; and will not lose this opportunity of your judgment for a little shame. I acknowledge then that the subject is not intirely new to my thoughts: for, though languages themselves may be and usually are acquired without any regard to their principles, I very early found it, or thought I found it, impossible to make many steps in the search after *truth* and the nature of *human understanding*, of *good* and *evil*, of *right* and *wrong*, without well considering the nature of language, which appeared to me to be inseparably connected with them. I own therefore I long since formed to myself a kind of system, which seemed to me of singular use in the very small extent of my younger studies to keep my mind from confusion and the imposition of words. After too long an interval of idleness and pleasure, it was my chance to have occasion to apply to some of the modern languages; and, not being acquainted with any other more satisfactory, I tried my system with these, and tried it with success. I afterwards found it equally useful to me with some of the dead languages. Whilst I was thus amusing myself, the political struggle commenced; for my share in which you so far justly banter me, as I do acknowledge that, both in the outset and the progress of it, I was guilty of two most egregious blunders; by attributing a much greater portion of virtue to individuals, and of understanding to the generality, than any experience of mankind can justify. After another interval therefore (not of idleness and pleasure), I was again called by the questions of our friend Mr. T. (for yesterday is not the first time by many that he has mentioned it) to the consideration of this subject. I have hitherto declined attempting to give him the satisfaction he required: for, though the notion I had of language had satisfied my own mind and answered my own purposes, I could not venture to detail to him my crude conceptions without having ever made the least inquiry into the opinions of others. Besides, I did not at all suspect that my notions, if just, could be peculiar to myself: and I hoped to find some author who might give him a clearer,

fuller, and more methodical account than I could, free from those errors and omissions to which I must be liable. Having therefore some small intervals of leisure, and a great desire to give him the best information ; I confess I have employed some part of that leisure in reading every thing I could easily and readily procure that has been suggested by others.

—I am afraid I have already spoken with too much presumption : But when I tell you that I differ from all those who with such infinite labour and erudition have gone before me on this subject ; what apology—

*B.*—Oh ! make none. When men think modestly, they may be allowed to speak freely. Come—Where will you begin?—*Alpha*—Go on.

*H.*—Not with the organical part of language, I assure you. For, though in many respects it has been and is to this moment grossly mistaken, (and the mistakes might, with the help of some of the first principles of natural philosophy and anatomy, be easily corrected,) yet it is an inquiry more of curiosity than immediate usefulness.

*B.*—You will begin then either with *things* or *ideas* : for it is impossible we should ever thoroughly understand the nature of the *signs*, unless we first properly consider and arrange the *things signified*. Whose system of philosophy will you build upon ?

*H.*—What you say is true. And yet I shall not begin there. Hermes, you know, put out the eyes of Argus : and I suspect that he has likewise blinded philosophy : and if I had not imagined so, I should never have cast away a thought upon this subject. If therefore Philosophy herself has been misled by Language, how shall she teach us to detect his tricks ?

*B.*—Begin then as you please. Only begin.

# ΕΠΙΕΑ ΗΤΕΡΟΕΝΤΑ, &c.

## PART I.

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### CHAPTER I.

#### OF THE DIVISION OR DISTRIBUTION OF LANGUAGE.

*H.*—THE purpose of Language is to communicate our thoughts—

*B.*—You do not mention this, I hope, as something new, or wherein you differ from others?

*H.*—You are too hasty with me. No. But I mention it as that principle, which, being kept *singly* in contemplation, has misled all those who have reasoned on this subject.

*B.*—Is it not true, then?

*H.*—I think it is. And that on which the whole matter rests.

*B.*—And yet the confining themselves to this true principle upon which the whole matter rests, has misled them!

*H.*—Indeed I think so.

*B.*—This is curious!

*H.*—Yet I hope to convince you of it. For thus they reasoned—Words are the *signs* of *things*. There must therefore be as many sorts of words, or *parts of speech*, as there are sorts of *things*.<sup>1</sup> The earliest inquirers into language proceeded then to settle how many sorts there were of things; and from thence how many sorts of words, or parts of speech. Whilst this method of search *strictly* prevailed, the parts of

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<sup>1</sup> “*Dictio rerum nota: pro rerum speciebus partes quotque suas sortietur.*”—*J. C. Scaliger de Causis L. L.*

speech were very few in number: but *two*. At most *three*, or *four*.

All things, said they, must have names.<sup>1</sup> But there are two sorts of things:

1. *Res quæ permanent.*

2. *Res quæ fluunt.*

There must therefore be *two* sorts of words or *parts* of speech: viz.—

1. *Notæ rerum quæ permanent.*

2. *Notæ rerum quæ fluunt.*

Well; but surely there are words which are neither *notæ rerum permanentium*, nor yet *notæ rerum fluentium*. What will you do with them?—We cannot tell: we can find but these two sorts in *rerum natura*: call therefore those other words, if you will, for the present, *particles*,<sup>2</sup> or inferior parts of speech, till we can find out what they are. Or, as we see they are constantly interspersed between nouns and verbs, and seem therefore in a manner to hold our speech together, suppose you call them *conjunctions* or *connectives*.<sup>3</sup>

This seems to have been the utmost progress that philosophical Grammar had made till about the time of Aristotle, when a *fourth* part of speech was added,—the *definitive*, or *article*.

<sup>1</sup> From this moment Grammar quits the daylight; and plunges into an abyss of utter darkness.

<sup>2</sup> A good convenient name for all the words which we do not understand; for, as the denomination means nothing in particular, and contains no description, it will equally suit any short word we may please to refer thither. There has latterly been much dispute amongst Grammarians concerning the use of this word, *particle*, in the division and distribution of speech: particularly by Girard, Dangeau, the authors of the *Encyclopédie*, &c. In which it is singular that they should all be right in their arguments against the use made of it by others; and all wrong in the use which each of them would make of it himself. Dr. S. Johnson adopts N. Bailey's definition of a *particle*—"a word unvaried by inflection." And Locke defines *particles* to be—"the words whereby the mind signifies what connection it gives to the several affirmations and negations that it unites in one continued reasoning or narration."

<sup>3</sup> The Latin Grammarians amuse themselves with debating whether *Συνδεσμος* should be translated *Convincio* or *Conjunctio*. The Danes and the Dutch seem to have taken different sides of the question: for the Danish language terms it *Bindeord*, and the Dutch *Koppelwoord*.

Here concluded the search after the different sorts of words, or parts of speech, from the difference of things : for none other apparently rational, acknowledged, or accepted difference has been suggested.

According to this system, it was necessary that all sorts of words should belong to one of these four classes. For words being the *signs* of things, their sorts must necessarily follow the sorts of the things *signified*. And there being no more than four differences of things, there could be but four parts of speech. The difficulty and controversy now was, to determine to which of these four classes each word belonged. In the attempting of which, succeeding Grammarians could neither satisfy themselves nor others: for they soon discovered some words so stubborn, that no sophistry nor violence could by any means reduce them to any one of these classes. However, by this attempt and dispute they became better acquainted with the differences of words, though they could not account for them; and they found the old system deficient, though they knew not how to supply its defects. They seem therefore to have reversed the method of proceeding from things to signs, pursued by the philosophers; and, still allowing the principle, (*viz.*, that there must be as many sorts of words as of things,) they travelled backwards, and sought for the things from the signs: adopting the converse of the principle; namely, that there must be as many differences of things as of signs. Misled therefore by the useful contrivances of language, they supposed many imaginary differences of things: and thus added greatly to the number of parts of speech, and in consequence to the errors of philosophy.

Add to this, that the greater and more laborious part of Grammarians (to whose genius it is always more obvious to remark a multitude of effects than to trace out one cause) confined themselves merely to notice the differences observable in words, without any regard to the things signified.

From this time the number of parts of speech has been variously reckoned: you will find different Grammarians contending for more than thirty. But most of those who admitted the fewest, acknowledged *eight*. This was long a favourite number; and has been kept to by many who yet did not include the same parts to make up that number. For those who re-



jected the *article* reckoned eight: and those who did not allow the *interjection* still reckoned eight. But what sort of difference in words should entitle them to hold a separate rank by themselves, has not to this moment been settled.

*B.*—You seem to forget, that it is some time since words have been no longer allowed to be the signs of *things*. Modern Grammarians acknowledge them to be (as indeed Aristotle called them, *συμβολα παθηματων*) the signs of *ideas*: at the same time denying the other assertion of Aristotle, that *ideas* are the *likenesses of things*.<sup>1</sup> And this has made a great alteration in the manner of accounting for the differences of words.

*H.*—That has not much mended the matter. No doubt this alteration approached so far nearer to the truth; but the nature of Language has not been much better understood by it. For Grammarians have since pursued just the same method with *mind*, as had before been done with *things*. The different operations of the mind are to account now for what the different things were to account before: and when they are not found sufficiently numerous for the purpose, it is only supposing an imaginary operation or two, and the difficulties are for the time shuffled over. So that the very same game has been played over again with *ideas*, which was before played with *things*. No satisfaction, no agreement has been obtained. But all has been dispute, diversity, and darkness. Insomuch that many of the most learned and judicious Grammarians, disgusted with absurdity and contradictions, have prudently contented themselves with remarking the differences of words, and have left the causes of language to shift for themselves.

*B.*—That the methods of accounting for Language remain to this day various, uncertain, and unsatisfactory, cannot be denied. But you have said nothing yet to clear up the paradox you set out with; nor a single word to unfold to us by what means you suppose *Hermes* has blinded Philosophy.

*H.*—I imagine that it is, in some measure, with the vehicle of our thoughts as with the vehicles for our bodies. Necessity produced both. The first carriage for men was no doubt invented to transport the bodies of those who from infirmity, or

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<sup>1</sup> Ἐστὶ μὲν οὖν τὰ ἐν τῇ φωνῇ τῶν ἐν τῇ ψυχῇ παθημάτων συμβολα—καὶ ὧν ταῦτα ὁμοιωματα, πραγματά.—*Aristot. de Interpretat.*

otherwise, could not move themselves: But should any one, desirous of understanding the purpose and meaning of all the parts of our modern elegant carriages, attempt to explain them upon this one principle alone, *viz.*—That they were necessary for conveyance——; he would find himself wofully puzzled to account for the wheels, the seats, the springs, the blinds, the glasses, the lining, &c. Not to mention the mere ornamental parts of gilding, varnish, &c.

*Abbreviations* are the *wheels* of language, the *wings* of Mercury. And, though we might be dragged along without them, it would be with much difficulty, very heavily and tediously.

There is nothing more admirable nor more useful than the invention of signs: at the same time there is nothing more productive of error when we neglect to observe their complication. Into what blunders, and consequently into what disputes and difficulties, might not the excellent art of Short-hand writing<sup>1</sup> (practised almost exclusively by the English) lead foreign philosophers; who, not knowing that we had any other alphabet, should suppose each mark to be the sign of a single sound! If they were very laborious and very learned indeed, it is likely they would write as many volumes on the subject, and with as much bitterness against each other, as Grammarians have done from the same sort of mistake concerning Language: until perhaps it should be suggested to them, that there may be not only

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<sup>1</sup> "The art of Short-hand is, in its kind, an ingenious device, and of considerable usefulness, applicable to any language, much wondered at by travellers that have seen the experience of it in England: and yet, though it be above threescore years since it was first invented, it is not to this day (for aught I can learn) brought into common practice in any other nation."—*Wilkins, Epist. Dedicatory. Essay towards a Real Character.*

"Short-hand, an art, as I have been told, known only in England."—*Locke on Education.*

In the *Courier de l'Europe*, No. 41. November 20, 1787, is the following article:

"Le Sieur Coulon de Thevenot a eu l'honneur de présenter au roi sa méthode d'écrire aussi vite que l'on parle, approuvée par l'Académie Royale des Sciences, et dont Sa Majesté a daigné accepter la dédicace. On sait que les Anglois sont depuis très-long temps en possession d'une pareille méthode adaptée à leur langage, et qu'elle leur est devenue extrêmement commode et utile pour recueillir avec beaucoup de précision les discours publics: la méthode du Sieur Coulon doit donc être très-avantageux à la langue Française."

signs of sounds ; but again, for the sake of abbreviation, signs of those signs, one under another in a continued progression.

*B.*—I think I begin to comprehend you. You mean to say that the errors of Grammarians have arisen from supposing all words to be *immediately* either the signs of things or the signs of ideas ; whereas in fact many words are merely *abbreviations* employed for despatch, and are the signs of other words. And that these are the artificial wings of Mercury, by means of which the Argus eyes of philosophy have been cheated.

*H.*—It is my meaning.

*B.*—Well. We can only judge of your opinion after we have heard how you maintain it. Proceed, and strip him of his wings. They seem easy enough to be taken off : for it strikes me now, after what you have said, that they are indeed put on in a peculiar manner, and do not, like those of other winged deities, make a part of his body. You have only to loose the strings from his feet, and take off his cap. Come—Let us see what sort of figure he will make without them.

*H.*—The first aim of Language was to *communicate* our thoughts ; the second to do it with *dispatch*. (I mean intirely to disregard whatever additions or alterations have been made for the sake of beauty, or ornament, ease, gracefulness, or pleasure.) The difficulties and disputes concerning Language have arisen almost intirely from neglecting the consideration of the latter purpose of speech : which, though subordinate to the former, is almost as necessary in the commerce of mankind, and has a much greater share in accounting for the different sorts of words.<sup>1</sup> Words have been called *winged* ; and they well deserve that name, when their abbreviations are compared with the progress which speech could make without these inven-

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<sup>1</sup> M. Le Président de Brosses, in his excellent treatise *De la Formation mechanique des Langues*, tom. 2. says—“On ne parle que pour être entendu. Le plus grand avantage d’une langue est d’être claire. Tous les procédés de Grammaire ne devraient aller qu’à ce but.” And again—“Le vulgaire et les philosophes n’ont d’autre but en parlant que de s’expliquer clairement.” Art. 160. Pour le vulgaire, he should have added—et *promptement*. And indeed he is afterwards well aware of this : for Art. 173, he says, “L’esprit humain veut aller vite dans son opération ; plus empressé de s’exprimer *promptement*, que curieux de s’exprimer avec une justesse exacte et réfléchie. S’il n’a pas l’instrument qu’il faudroit employer, il se sert de celui qu’il a tout prêt.”

tions ; but, compared with the rapidity of thought, they have not the smallest claim to that title. Philosophers have calculated the difference of velocity between sound and light : but who will attempt to calculate the difference between speech and thought ! What wonder then that the invention of all ages should have been upon the stretch to add such wings to their conversation as might enable it, if possible, to keep pace in some measure with their minds.—Hence chiefly the variety of words.

*Abbreviations* are employed in language three ways :

1. In terms.
2. In sorts of words.
3. In construction.

Mr. Locke's Essay is the best *guide* to the *first* ; and numberless are the authors who have given particular explanations of the *last*. The *second* only I take for my province at present ; because I believe it has hitherto escaped the proper notice of all.

## CHAPTER II.

### SOME CONSIDERATION OF MR. LOCKE'S ESSAY.

*B.*—I CANNOT recollect one word of Mr. Locke's that corresponds at all with any thing that you have said. The *third* Book of his Essay is indeed expressly written—" *On the Nature, Use, and Signification of Language.*" But there is nothing in it concerning *abbreviations*.

*H.*—I consider the *whole* of Mr. Locke's Essay as a philosophical account of the *first* sort of abbreviations in Language.

*B.*—Whatever you may think of it, it is certain, not only from the *title*, but from his own declaration, that Mr. Locke did not intend or consider it as such : for he says—" When I first began this discourse of the *Understanding*, and a *good while after*, I had not the least thought that any consideration of *words* was at all necessary to it."<sup>1</sup>

<sup>1</sup> Perhaps it was for mankind a lucky mistake (for it was a mistake) which Mr. Locke made when he called his book, *An Essay on Human Understanding*. For some part of the inestimable benefit of that book

*H.*—True. And it is very strange he should so have imagined.<sup>1</sup> But what immediately follows?—"But when, having passed over the original and composition of our<sup>2</sup> ideas, I began to examine the extent and certainty of our knowledge; I found it had so near a connexion with words, that unless their *force* and *manner* of signification were first well observed, there could be very little said clearly and pertinently concerning knowledge: which being conversant about truth, had constantly to do with propositions. And though it terminated in things, yet it was for the most part so much by the intervention of words, that they seemed scarce separable from our general knowledge."

And again,—“I am apt to imagine that, were the *imperfections* of Language, as the instrument of knowledge, more

has, merely on account of its title, reached to many thousands more than, I fear, it would have done, had he called it (what it is merely) *A Grammatical Essay*, or a *Treatise on Words*, or on *Language*. The human *mind*, or the human *understanding*, appears to be a grand and noble theme; and all men, even the most insufficient, conceive that to be a proper object for their contemplation: whilst inquiries into the nature of *Language* (through which alone they can obtain any knowledge beyond the beasts) are fallen into such extreme disrepute and contempt, that even those who “neither have the accent of christian, pagan, or man,” nor can speak so many words together with as much propriety as Balaam’s ass did, do yet imagine *words* to be infinitely beneath the concern of their exalted understanding.

<sup>1</sup> “Aristotelis profecto iudicio Grammaticam non solum esse *Philosophiæ* partem, (id quod nemo sanus negat,) sed ne ab ejus quidem cognitione dissolvi posse intelligeremus.”—*J. C. Scaliger de Causis. Præfat.*

“And lastly,” says Bacon, “let us consider the false appearances that are imposed upon us by words, which are framed and applied according to the conceit and capacities of the vulgar sort: and although we think we govern our words, and prescribe it well—*loquendum ut vulgus, sentiendum ut sapientes*;—yet certain it is, that words, as a Tartar’s bow, do shoot back upon the understanding of the wisest, and mightily entangle and pervert the judgment. So as it is almost necessary in all controversies and disputations to imitate the wisdom of the mathematicians, in setting down *in the very beginning* the definitions of our words and terms, that others may know how we accept and understand them, and whether they concur with us or no. For it cometh to pass, for want of this, that we are sure to end there where we ought to have begun, which is in questions and differences about words.”—*Of the Advancement of Learning.*

<sup>2</sup> It may appear presumptuous, but it is necessary here to declare my opinion, that Mr. Locke in his *Essay* never did advance one step beyond the origin of Ideas and the composition of Terms.

thoroughly weighed, a great many of the controversies that make such a noise in the world would of themselves cease; and the way to knowledge, and perhaps peace too, lie a great deal opener than it does."<sup>1</sup>

So that, from these and a great many other passages throughout the Essay, you may perceive that the more he reflected and searched into the human understanding, the more he was convinced of the necessity of an attention to Language; and of the inseparable connexion between words and knowledge.

*B.*—Yes. And therefore he wrote the *third* Book of his Essay, on—"the Nature, Use, and Signification of Language." But you say, the *whole* of the Essay concerns Language; whereas the two first Books concern the *Origin* and *Composition* of *Ideas*: and he expressly declares that it was not till *after* he had passed over them, that he thought any consideration of *words* was at all necessary.

*H.*—If he had been aware of this sooner, that is, *before* he had treated of (what he calls) the origin and *composition* of Ideas; I think it would have made a great difference in his Essay. And therefore I said, Mr. Locke's Essay is the best *Guide* to the first sort of Abbreviations.

*B.*<sup>\*</sup>—Perhaps you imagine that, if he had been aware that he was only writing concerning Language, he might have avoided treating of the origin of Ideas; and so have escaped the quantity of abuse which has been unjustly poured upon him for his opinion on that subject.

*H.*—No. I think he would have set out just as he did,

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<sup>1</sup> "This design (says Wilkins) will likewise contribute much to the clearing of some of our modern differences in religion;" (and he might have added, in all other disputable subjects; especially in matters of *law* and *civil government*;)—"by unmasking many wild errors, that shelter themselves under the disguise of affected phrases; which, being philosophically unfolded, and rendered according to the genuine and natural importance of words, will appear to be inconsistencies and contradictions. And several of those pretended mysterious, profound notions, expressed in great swelling words, whereby some men set up for reputation, being this way examined will appear to be either nonsense, or very flat and jejune. And though it should be of no other use but this, yet were it in these days well worth a man's pains and study; considering the common mischief that is done, and the many impostures and cheats that are put upon men, under the disguise of affected, insignificant phrases."—*Epist. Dedicat.*

with the origin of Ideas; the proper starting-post of a Grammarian who is to treat of their signs. Nor is he singular in referring them all to the Senses, and in beginning an account of Language in that manner.<sup>1</sup>

B.—What difference then do you imagine it would have made in Mr. Locke's Essay, if he had sooner been aware of the inseparable connexion between words and knowledge; or, in the language of Sir Hugh, in Shakespear, that "the lips is *parcel* of the *mind*?"<sup>2</sup>

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<sup>1</sup> "Nihil in intellectu quod non prius in sensu," is, as well as its converse, an ancient and well known position.

"Sicut in speculo ea quæ videntur non sunt, sed eorum species; ita quæ intelligimus, ea sunt re ipsa extra nos, eorumque species in nobis. Est enim quasi rerum speculum intellectus noster; cui nisi per sensum repræsententur res, nihil scit ipse."—*J. C. Scaliger de Causis I. I. cap. lxvi.*

"I sensi," says Buonmattei, "in un certo modo potrebbon dirsi ministri, nunzj, famigliari, o segretarj dello 'ntelletto. E acciochè lo esempio ce ne faccia più capaci,—Imaginiamci di vedere alcun principe, il qual se ne stia nella sua corte, nel suo palazzo. Non vede egli con gli occhi propj, nè ode co' propj orecchi quel che per lo stato si faccia: ma col tenere in diversi luoghi varj ministri che lo ragguagliano di ciò che segue, viene a sapere intender per cotal relazione ogni cosa, e bene spesso molto più minutamente e più perfettamente degli stessi ministri: l'erchè quegli avendo semplicemente notizia di quel che avvenuto sia nella lor città o provincia, rimangono di tutto 'l resto ignoranti, e di facile posson fin delle cose vedute ingannarsi. Dove il principe può aver di tutto il seguito cognizione in un subito, che servendogli per riprova d' ogni particolar riferitogli, non lo lascia così facilmente ingannare. Così, dico, è l' intelletto umano; il quale essendo di tutte l' altre potenze e signore e principe, se ne sta nella sua ordinaria residenza riposto, e non vede nè ode cosa che si faccia di fuori: Ma avendo cinque ministri che lo ragguaglian di quel che succede, uno nella region della vista, un altro nella giurisdizion dell' udito, quello nella provincia del gusto, questo ne' paesi dell' odorato, e quest' altro nel distretto del tatto, viene a sapere per mezzo del discorso ogni cosa in universale, tanto più de' sensi perfettamente, quanto i sensi ciascuno intendendo nella sua pura potenza, non posson per tutte come lo 'ntelletto discorrere. E siccome il principe, senza lasciarsi vedere o sentire, fa noto altrui la sua volontà per mezzo degli stessi ministri; così ancora l' Intelletto fa intendersi per via de' medesimi sensi."—*Buonmattei, Tratt. 2. cap. 2.*

<sup>2</sup> "Divers philosophers hold that the lips is parcel of the mind."—*Merry Wives of Windsor*, act 1. scene 4.

Rowland Jones agrees with his countryman, Sir Hugh Evans. In his *Origin of Language and Nations*, Preface, page 17, he says (after others) —"I think that Language ought not to be considered as mere arbitrary

H.—Much. And amongst many other things, I think he would not have talked of the *composition* of *ideas*; but would have seen that it was merely a contrivance of Language: and that the only composition was in the *terms*; and consequently that it was as improper to speak of a *complex idea*, as it would be to call a constellation a complex star: And that they are not ideas, but merely *terms*, which are *general* and *abstract*. I think too that he would have seen the advantage of “thoroughly weighing” not only (as he says) “the *imperfections* of Language,” but its *perfections* also: For the perfections of Language, not properly understood, have been one of the chief causes of the imperfections of our philosophy. And indeed, from numberless passages throughout his Essay, Mr. Locke seems to me to have suspected something of this sort: and especially from what he hints in his last chapter; where, speaking of the doctrine of signs, he says,—“The consideration then of Ideas and Words, as the great instruments of knowledge, makes no despicable part of their contemplation who would take a view of human knowledge in the whole extent of it. And perhaps, if they were *distinctly* weighed and *duly* considered, they would afford us *another sort* of *Logick* and *Critick* than what we have hitherto been acquainted with.”

B.—Do not you think that what you now advance will bear a dispute; and that some better arguments than your bare assertion are necessary to make us adopt your opinion?

H.—Yes. To many persons much more would be necessary; but not to you. I only desire you to read the Essay over again with attention, and see whether all that its immortal author has justly concluded will not hold equally true and clear, if you substitute the composition, &c. of *terms*, wherever he has supposed a composition, &c. of *ideas*. And if that shall upon strict examination appear to you to be the case, you will need

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sounds; or any thing less than a part, *at least*, of that living soul which God is said to have breathed into man.” This method of referring words *immediately* to God as their framer, is a short cut to escape inquiry and explanation. It saves the philosopher much trouble; but leaves mankind in great ignorance, and leads to great error.—*Non dignus vindice nodus*.—God having furnished man with senses and with organs of articulation, as he has also with water, lime and sand; it should seem no more necessary to form the words for man, than to temper the mortar.



no other argument against the composition of Ideas: It being exactly similar to that unanswerable one which Mr. Locke himself declares to be sufficient against their being innate. For the supposition is unnecessary: Every purpose for which the composition of Ideas was imagined being more easily and naturally answered by the composition of Terms: whilst at the same time it does likewise clear up many difficulties in which the supposed composition of Ideas necessarily involves us. And, though this is the only argument I mean to use at present, (because I would not willingly digress too far, and it is not the necessary foundation for what I have undertaken,) yet I will venture to say, that it is an easy matter, upon Mr. Locke's own principles and a physical consideration of the Senses and the Mind, to prove the impossibility of the composition of Ideas.

*B.*—Well. Since you do not intend to build any thing upon it, we may safely for the present suppose what you have advanced; and take it for granted that the greatest part of Mr. Locke's Essay, that is, all which relates to what he calls the composition, abstraction, complexity, generalization, relation, &c. of Ideas, does indeed merely concern *Language*. But, pray, let me ask you, if so, what has Mr. Locke done in the *Third Book* of his Essay, in which he *professedly* treats of the nature, use, and signification of *Language*?

*H.*—He has really done little else but enlarge upon what he had said before, when he thought he was treating only of *Ideas*: that is, he has continued to treat of the composition of *Terms*. For though, in the passage I have before quoted, he says, that “unless the *force* and *manner* of signification of words are first well observed, there can be very little said clearly and pertinently concerning knowledge;”—and though this is the declared reason of writing his *Third Book* concerning Language, as *distinct* from Ideas; yet he continues to treat singly, as before, concerning the *Force*<sup>1</sup> of words, and has not advanced one syllable concerning their *Manner* of signification.

The only Division Mr. Locke has made of words, is, into—*Names* of Ideas, and *Particles*. This division is not made regularly and formally, but is reserved to his *seventh Chapter*. . And

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<sup>1</sup> The Force of a word depends upon the number of Ideas of which that word is the sign.

even there it is done in a very cautious, doubting, loose, uncertain manner, very different from that incomparable author's usual method of proceeding. For, though the general title of the *seventh* Chapter is—*Of Particles*;—yet he seems to chuse to leave it uncertain whether he does or does not include *Verbs* in that title, and particularly what he calls “*the Marks of the Mind's affirming or denying.*” And indeed he himself acknowledges, in a letter to Mr. Molyneux, that—“Some parts of that *Third Book* concerning Words, though the thoughts were easy and clear enough, yet cost him more pains to express than all the rest of his Essay; and that therefore he should not much wonder if there were in some parts of it obscurity and doubtfulness.” Now whenever any man finds this difficulty to express himself, in a language with which he is well acquainted, let him be persuaded that his thoughts are *not* clear enough: for, as Swift (I think) has somewhere observed, “When the water is clear you will easily see to the bottom.”

The whole of this vague Chapter—*Of Particles*—(which should have contained an account of every thing but *Nouns*) is comprised in *two pages* and a half: and all the rest of the *Third Book* concerns only, as before, the *Force* of the names of Ideas.

B.—How is this to be accounted for? Do you suppose he was unacquainted with the opinions of Grammarians, or that he despised the subject?

H.—No: I am very sure of the contrary. For it is plain he did not despise the subject, since he repeatedly and strongly recommends it to others: and at every step throughout his Essay, I find the most evident marks of the journey he had himself taken through all their works. But it appears that he was by no means satisfied with what he found there concerning *Particles*: For he complains that “this part of Grammar has been as much neglected, as some others over-diligently cultivated.” And says, that “He who would show the right use of *Particles*, and what significancy and force they have,” (that is, according to his own division, the right use, significancy, and force of *ALL* words except the names of Ideas,) “must take a little more pains, enter into his own thoughts, and observe nicely the several postures of his mind in discoursing.” For these *Particles*, he says,—“are all marks of some *action* or *intimation* of the *Mind*; and therefore, to understand them rightly,

the several views, postures, stands, turns, limitations and exceptions, and *several other thoughts* of the Mind, *for which we have either none or very deficient names*, are diligently to be studied. Of these there are a great variety, much exceeding the number of Particles." For himself, he declines the task, however necessary and neglected by all others: and that for no better reason than—"I *intend not here a full* explication of this sort of signs." And yet he was (as he professed and thought) writing on the human *Understanding*; and therefore should not surely have left mankind still in the same darkness in which he found them, concerning these hitherto *unnamed* and (but by himself) *undiscovered* operations of the Mind.

In short, this seventh Chapter is, to me, a full confession and proof that he had not settled his own opinion concerning the *manner* of signification of Words: that it still remained (though he did not chuse to have it so understood) a *Desideratum* with him, as it did with our great Bacon before him: and therefore that he would not decide any thing about it; but confined himself to the prosecution of his original inquiry concerning the first sort of *Abbreviations*, which is by far the most important to knowledge, and which he supposed to belong to *Ideas*.

But though he declined the subject, he evidently leaned towards the opinion of Aristotle, Scaliger, and Mess. de Port Royal: and therefore, without having sufficiently examined their position, he too hastily adopted their notion concerning the pretended *Copula*—"Is, and Is not." He supposed, with them, that *affirming* and *denying* were operations of the *Mind*; and referred all the other sorts of Words to the same source. Though, if the different sorts of Words had been (as he was willing to believe) to be accounted for by the different operations of the Mind, it was almost impossible they should have escaped the penetrating eyes of Mr. Locke.

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### CHAPTER III.

#### OF THE PARTS OF SPEECH.

*B.*—You said some time ago, very truly, that the number of Parts of Speech was variously reckoned: and that it has not to

this moment been settled, what sort of difference in words should entitle them to hold a separate rank by themselves.

By what you have since advanced, this matter seems to be ten times more unsettled than it was before: for you have discarded the differences of *Things*, and the differences of *Ideas*, and the different *operations* of the *Mind*, as guides to a division of Language. Now I cannot for my life imagine any other principle that you have left to conduct us to the *Parts* of Speech.

H.—I thought I had laid down in the beginning, the principles upon which we were to proceed in our inquiry into the *manner of signification* of words.

B.—Which do you mean?

H.—The same which Mr. Locke employs in his inquiry into the *Force* of words: viz.—The two great purposes of speech.

B.—And to what distribution do they lead you?

H.—1. To words *necessary* for the *communication* of our Thoughts. And,

2. To *Abbreviations*, employed for the sake of dispatch.

B.—How many of each do you reckon? And which are they?

H.—In what particular language do you mean? For, if you do not confine your question, you might as reasonably expect me (according to the fable) “to make a coat to fit the moon in all her changes.”

B.—Why? Are they not the same in all languages?

H.—Those *necessary* to the communication of our thoughts are.

B.—And are not the others also?

H.—No. Very different.

B.—I thought we were talking of Universal Grammar.

H.—I mean so too. But I cannot answer the whole of your question, unless you confine it to some particular language with which I am acquainted. However, that need not disturb you: for you will find afterwards that the principles will apply universally.

B.—Well. For the present then confine yourself to the *necessary* Parts: and exemplify in the English.

H.—In English, and in all Languages, there are only *two*

sorts of words which are *necessary* for the communication of our thoughts.

B.—And they are?

H.—1. Noun, and

2. Verb.

B.—These are the common names, and I suppose you use them according to the common acceptation.

H.—I should not otherwise have chosen them, but because they are commonly employed; and it would not be easy to dispossess them of their prescriptive title: besides, without doing any mischief, it saves time in our discourse. And I use them according to their common acceptation.

B.—But you have not all this while informed me how many *Parts of Speech* you mean to lay down.

H.—That shall be as you please. Either *Two*, or *Twenty*, or more. In the strict sense of the term, no doubt both the necessary Words and the Abbreviations are all of them Parts of Speech; because they are all useful in Language, and each has a different manner of signification. But I think it of great consequence both to knowledge and to Languages, to keep the words employed for the different purposes of speech as distinct as possible. And therefore I am inclined to allow that rank only to the *necessary* words:<sup>1</sup> and to include all the others (which are not necessary to speech, but merely *substitutes* of the first sort) under the title of *Abbreviations*.

B.—Merely Substitutes! You do not mean that you can discourse as well without as with them?

H.—Not as well. A sledge cannot be drawn along as smoothly, and easily, and swiftly as a carriage with wheels; but it may be dragged.

B.—Do you mean then that, without using any other sort of word whatever, and merely by the means of the Noun and Verb alone, you can relate or communicate anything that I can relate or communicate with the help of all the others?

H.—Yes. It is the great proof of all I have advanced. And, upon trial, you will find that you may do the same. But,

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<sup>1</sup> “Res necessarias philosophus primo loco statuit: accessorias autem et vicarias, mox.” *J. C. Scaliger de Causis L. L.* cap. 110.

after the long habit and familiar use of *Abbreviations*, your first attempts to do without them will seem very awkward to you ; and you will stumble as often as a horse, long used to be shod, that has newly cast his shoes. Though indeed (even with those who have not the habit to struggle against) without *A breviations*, Language can get on but lamely : and therefore they have been introduced, in different plenty, and more or less happily, in all Languages. And upon these two points—*Abbreviation of Terms*, and *Abbreviation in the manner of signification* of words—depends the respective excellence of every Language. All their other comparative advantages are trifling.

*B.*—I like your method of proof very well ; and will certainly put it to the trial. But before I can do that properly, you must explain your *Abbreviations* ; that I may know what they stand for, and what words to put in their room.

*II.*—Would you have me then pass over the *two necessary Parts* of Speech ; and proceed immediately to their *Abbreviations* ?

*B.*—If you will. For I suppose you agree with the common opinion, concerning the words which you have distinguished as necessary to the communication of our thoughts. Those you call necessary, I suppose you allow to be the *signs* of different sorts of *Ideas*, or of different *operations* of the mind.

*H.*—Indeed I do not. The business of the mind, as far as it concerns Language, appears to me to be very simple. It extends no further than to receive impressions, that is, to have Sensations or Feelings. What are called its operations, are merely the operations of Language. A consideration of *Ideas*, or of the *Mind*, or of *Things* (relative to the Parts of Speech), will lead us no further than to *Nouns* : i. e., the signs of those impressions, or names of ideas. The other Part of Speech, the *Verb*, must be accounted for from the necessary use of it in communication. It is in fact the communication itself : and therefore well denominated '*Πημα, Dictum*. For the Verb is quod *loquimur* ;<sup>1</sup> the *Noun*, DE QUO.

*B.*—Let us proceed then regularly ; and hear what you have to say on each of your *two necessary Parts* of Speech.

<sup>1</sup> "Alterum est quod loquimur ; alterum de quo loquimur."—*Quintil.* lib. 1. cap. 4.

## CHAPTER IV.

## OF THE NOUN.

*H.*—Of the first Part of Speech—the Noun—it being the best understood, and therefore the most spoken of by others, I shall need *at present* to say little more than that it is the *simple* or *complex*, the *particular* or *general sign* or *name* of *one* or *more Ideas*.

I shall only remind you, that at this stage of our inquiry concerning Language, comes in most properly the consideration of the force of Terms: which is the whole business of Mr. Locke's Essay; to which I refer you. And I imagine that Mr. Locke's *intention* of confining himself to the consideration of the *Mind* only, was the reason that he went no further than to the *Force* of Terms; and did not meddle with their *Manner* of signification, to which the Mind alone could never lead him.

*B.*—Do you say nothing of the Declension, Number, Case and Gender of Nouns?

*H.*—At present nothing. There is no pains-worthy difficulty nor dispute about them.

*B.*—Surely there is about the Gender. And Mr. Harris particularly has thought it worth his while to treat at large of what others have slightly hinted concerning it:<sup>1</sup> and has supported his reasoning by a long list of poetical authorities. What think you of that part of his book?

*H.*—That, with the rest of it, he had much better have let it alone. And as for his poetical authorities; the Muses (as I have heard Mrs. Peachum say of her own sex in cases of murder) are bitter bad judges in matters of philosophy.

<sup>1</sup> "Pythagorici *sexum* in *cunctis* agnoscunt, &c. *Agens*, Mas; *Patiens*, Fœmina. Quapropter *Deus* dicunt masculine; *Terra*, fœminine; et *Ignis*, masculine; et *Aqua*, fœminine: quoniam in his *Actio*, in istis *Passio* relucebat."—*Campanella*.

"In rebus inveniuntur duæ proprietates generales, scilicet proprietas *Agentis*, et proprietas *Patientis*. Genus est modus significandi nominis sumptus a proprietate activa vel passiva. Genus masculinum est modus significandi rem sub proprietate agentis: Genus fœmininum est modus significandi rem sub proprietate patientis."—*Scolus Gram. Spec.* cap. 16.

Besides that Reason is an arrant Despot; who, in his own dominions, admits of no authority but his own. And Mr. Harris is particularly unfortunate in the very outset of that—"subtle kind of reasoning (as he calls it) which discerns even in things without sex, a distant analogy to that great natural distinction." For his very first instances—the SUN and the MOON—destroy the whole subtilty of this kind of reasoning.<sup>1</sup> For Mr. Harris ought to have known, that in many Asiatic Languages, and in all the northern Languages of this part of the globe which we inhabit, and particularly in our Mother-language the Anglo-Saxon (from which SUN and MOON are immediately derived to us), SUN is *Feminine*, and MOON is *Masculine*.<sup>2</sup> So feminine is the Sun, ["that fair hot wench in flame-colour'd taffata,"<sup>3</sup>] that our northern Mythology makes her the *Wife* of Tuisco.

And if our English Poets, Shakespeare, Milton, &c. have, by a familiar Prosopopeia, made them of different genders; it

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<sup>1</sup> It can only have been Mr. Harris's authority, and the ill-founded praises lavished on his performance, that could mislead Dr. Priestley, in his thirteenth lecture, hastily and without examination to say—"Thus, for example, the SUN having a stronger, and the MOON a weaker influence over the world, and there being but two celestial bodies so remarkable; *All nations*, I believe, that use genders, have ascribed to the Sun the gender of the *Male*, and to the Moon that of the *Female*."

In the Gothic, Anglo-Saxon, German, Dutch, Danish and Swedish, SUN is *feminine*: In modern Russian it is *neuter*.

<sup>2</sup> "Apud Saxones, Luna, *Mona*. *Mona* autem Germanis superioribus *Mon*, alias *Man*; a *Mon*, alias *Man*, veterrimo ipsorum rege et Deo patrio, quem Tacitus meminit, et in *Luna* celebrabat.—Ex hoc Lunam masculino (ut *Hebrei*) dicunt genere, *Der Mon*; Dominamque ejus et Amasiam, e cujus aspectu alias languet, alias respiscit, *Die Son*; quasi *hunc* Lunam, *hanc* Solem. Hinc et idolum Lunæ viri fingeant specie; non, ut Verstegan opinatur, fœminæ."—*Spelman's Gloss.*  
MONA.

"De generibus Nominum (quæ per articulos, adjectiva, participia, et pronomina indicantur) hic nihil tradimus. Obiter tamen observet Lector, ut ut minuta res est, *Solem* (*Sunna* vel *Sunne*) in Anglo-Saxonica esse *feminini* generis, et *Lunam* (*Mona*) esse *masculini*."—*G. Hickes*.

"Quomodo item *Sol* est *virile*, Germanicum *Sunn*, *fœmininum*. Dicunt enim *Die Sunn*, non *Der Sunn*. Unde et Solem Tuisconis uxorem fuisse fabulantur."—*G. J. Fossius*.

<sup>3</sup> *First part of Henry IV.*



is only because, from their classical reading, they adopted the southern not the northern mythology; and followed the pattern of their Greek and Roman masters.

Figure apart, in our Language, the names of things without sex are also without gender.<sup>1</sup> And this, not because our Reasoning or Understanding differs from theirs who gave them gender; (which must be the case, if the Mind or Reason was concerned in it,<sup>2</sup>) but because with us the relation of words to each other is denoted by the place or by Prepositions; which denotation in their language usually

<sup>1</sup> "Sexus enim non nisi in Animali, aut in iis quæ Animalis naturam imitantur, ut arbores. Sed ab usu hoc factum est; qui nunc masculinum sexum, nunc femininum attribuisset.—Proprium autem generum esse pati mutationem, satis patet ex genere incerto; ut etiam *Armentas* dixerit Ennius, quæ nos *Armenta*."—*J. C. Scaliger de Causis*, cap. 79.

"Nominum quoque genera mutantur, adeo ut privatim libros super hac re veteres confecerint. Alterum argumentum est ex iis quæ *Dubia* sive *Incerta* vocant. Sic enim dictum est, *Hic* vel *Hæc* Dies. Tertium testimonium est in quibusdam: nam Plautus *Collum* masculino dixit. Item *Jubar*, *Palumbem*, atque alia, diversis quam nos generibus esse a prisca pronuntiata."—*Id.* cap. 103.

"*Amour* qui est masculin au singulier, est quelquefois féminin au pluriel: *de folles amours*. On dit au masculin *Un Comté*, *Un Duché*; et au féminin *Une Comté pairie*, *Une Duché pairie*. On dit encore *De bonnes gens* et *Des gens malheureux*. Par où vous voyez que le substantif *Gens* est féminin, lorsqu'il est précédé d'un adjectif; et qu'il est masculin, lorsqu'il en est suivi."—*L'Abbé de Condillac*, part 2. chap. 4.

The ingenious author of—*Notes on the Grammatica Sinica of M. Fourmont*—says, "According to the *Grammaire Raisonnée*, *les genres ont été inventés pour les terminaisons*. But the Mess. du Port Royal have discovered a different origin; they tell us, that—*Arbor est feminine, parceque comme une bonne mère elle porte du fruit*.—*Miratur non sua*. How could Frenchmen forget that in their own *la meilleure des langues possibles*, Fruit-trees are masculine and their fruits feminine? Mr. Harris has adopted this idea: he might as well have left it to its legitimate parents."—P. 47.

<sup>2</sup> "Sane in sexu seu genere physico omnes nationes convenire debent; quoniam natura est eadem, nec ad placitum scriptorum mutatur. At Poetæ et Pictores in coloribus non semper conveniunt. Ventos Romani non solum finxerunt esse viros, sed et Deos: at Hebræi contra eos ut Nymphas pinxerunt. Arbores Latini specie feminea pinxerunt; virili Hispani, &c. Regiones urbesque Deas esse voluit Gentilium Latinorum Theologia; at Germani omnia hæc ad neutrum rejecerunt. Et quidem in Genere, seu sexûs distinctione grammatica,

made a part of the words themselves, and was shewn by cases or terminations. This contrivance of theirs, allowing them a more varied construction, made the terminating genders of Adjectives useful, in order to avoid mistake and misapplication.

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## CHAPTER V.

### OF THE ARTICLE AND INTERJECTION.

*B.*—HOWEVER connected with the *Noun*, and generally treated of at the same time, I suppose you forbear to mention the *Articles* at present, as not allowing them to be a separate Part of Speech; at least not a necessary Part; because, as Wilkins tells us, “the Latin is without them.”<sup>1</sup> Notwithstanding which, when you consider with him that “they are so convenient for the greater distinctness of speech; and that upon this account, the Hebrew, Greek, Slavonic, and most other languages have them;” perhaps you will not think it improper to follow the example of many other Grammarians: who, though, like you, they deny them to be any part of speech, have yet treated of them separately from those parts which they enumerate. And this you may very consistently do, even though you should consider them, as the Abbé Girard calls them, merely the *avant-coureurs* to announce the approach or entrance of a *Noun*.<sup>2</sup>

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magna est inter authores differentia: non solum in diversis linguis, sed etiam in eadem. In Latina, ne ad alias recurrám, aliter Oratores, et aliter Poetæ: aliter veteres, et aliter juniores sentiunt, &c. Iberes in Asia florere dicuntur, et linguam habere elegantem, et tamen nullam generum varietatem agnoscunt.”—*Caramuel*, lxii.

<sup>1</sup> *Essay*, part 3. chap. 3.

<sup>2</sup> “J’abandonne l’art de copier des mots dits et répétés mille fois avant moi; puisqu’ils n’expliquent pas les choses essentielles que j’ai dessein de faire entendre à mes lecteurs. Une étude attentive faite d’après l’usage m’instruit bien mieux. Elle m’apprend que l’Article est un mot établi pour annoncer et particulariser simplement la chose sans la nommer: c’est à dire, qu’il est une expression indéfinie, quoique positive, dont la juste valeur n’est que de faire naître l’idée d’une espèce subsistante qu’on distingue de la totalité des êtres, pour être ensuite

H.—Of all the accounts which have been given of the Article, I must own I think that of the very ingenious Abbé Girard to be the most fantastic and absurd. The fate of this very necessary word has been most singularly hard and unfortunate. For though without it, or some equivalent invention,<sup>1</sup> men could not communicate their thoughts at all; yet (like many of the most useful things in this world) from its unaffected simplicity and want of brilliancy, it has been ungratefully neglected and degraded. It has been considered, after Scaliger, as *otiosum loquacissimæ gentis Instrumentum*; or, at best, as a mere *vaunt-courier* to announce the coming of his master: whilst the brutish inarticulate *Interjection*, which has nothing to do with speech, and is only the miserable refuge of the speechless, has been permitted, because beautiful and gaudy, to usurp a place amongst words, and to exclude the Article from its well-earned dignity. But though the Article is denied by many Grammarians to be a Part of Speech; it is yet, as you say, treated of by many, separately from those

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nommée. Cette définition en expose clairement la nature et le service propre, au quel on le voit constamment attaché dans quelque circonstance que ce soit. Elle m'en donne une idée nette et déterminée: me le fait reconnoître par tout: et m'empêche de le confondre avec tout autre mot d'espèce différente. Je sens parfaitement que lorsque je veux parler d'un objet qui se présente à mes yeux ou à mon imagination, le génie de ma langue ne m'en fournit pas toujours la dénomination précise dans le premier instant de l'exécution de la parole: que le plus souvent il m'offre d'abord un autre mot, comme un commencement de sujet proposé et de distinction des autres objets; en sorte que ce mot est un vrai préparatoire à la dénomination, par lequel elle est annoncée, avant que de se présenter elle-même: Et voilà l'*Article* tel que je l'ai défini. Si cet *Avant-coureur* diminue la vivacité du langage, il y met en récompense une certaine politesse et une délicatesse qui naissent de cette idée préparatoire et indéfinie d'un objet qu'on va nommer: car par ce moyen l'esprit étant rendu attentif avant que d'être instruit, il a le plaisir d'aller au devant de la dénomination, de la désirer, et de l'attendre avant que de la posséder. Plaisir qui a ici, comme ailleurs, un mérite flatteur, propre à piquer le gout.—Qu'on me passe cette métaphore; puisqu'elle a de la justesse, et fait connoître d'une manière sensible une chose *très-métaphysique*."—Disc. 4.

<sup>1</sup> For some equivalent invention, see the Persian and other Eastern languages; which supply the place of our Article by a termination to those Nouns which they would indefinitely particularize.

This circumstance of fact (if there were not other reasons) sufficiently explodes Girard's notion of *Avant-coureurs*.

parts which they allow. This inconsistency<sup>1</sup> and the cause of it are pleasantly ridiculed by Buonmattei, whose understanding had courage sufficient to restore the Article; and to launch out beyond *quelle fatali colonne che gli antichi avevan segnate col—Non plus ultra*. “Dodici,” says he, (Tratt. 7. cap. 22, 23.) “affermiamo esser le Parti dell’ orazione nella nostra lingua. Nè ci siam curati che gli altri quasi tutti non ne voglion conceder più d’ otto; mossi, come si vede, da una certa soprastiziosa ostinazione (sia detto con pace e riverenza loro) che gli autori più antichi hanno stabilito tal numero: Quasi che abbiano in tal modo proibito a noi il passar quelle fatali colonne che gli antichi avevan segnate col—*Non plus ultra*. Onde perchè i Latini dicevan tutti con una voce uniforme—*Partes Orationis sunt octo*:—quei che intorno a cent’ anni sono scrisson le regole di questa lingua, cominciavan con la medesima cantilena. Il che se sia da commendare o da biasimare non dirò: Basta che a me par una cosa ridicolosa, dire—*Otto son le parti dell’ orazione*—e subito soggiugnere—*Ma innanzi che io di quelle incominci a ragionare, fa mestiero che sopra gli Articoli alcuna cosa ti dica*.

“Questo è il medesimo che se dicessimo—Tre son le parti del mondo: Ma prima ch’ io ti ragioni di quelle, fa mestiero che sopra l’Europa alcuna cosa ti dica.”

B.—As far as respects the Article I think you are right. But why such bitterness against the Interjection? Why do you not rather follow Buonmattei’s example; and, instead of excluding both, admit them both to be Parts of Speech?<sup>2</sup>

<sup>1</sup> What Scaliger says of the Participle may very justly be applied to this manner of treating the Article. “Si non est *Nota*, imo vero <sup>•</sup>si nonnullis ne pars quidem orationis ulla, ab aliis separata, judicata est; quo consilio ei rei, quæ nusquam extat, sedem statuunt.”—Lib. 7. cap. 140.

<sup>2</sup> “Interjectionem non esse partem orationis, sic ostendo. Quod naturale est, idem est apud omnes: sed genitus et signa lætitiæ idem sunt apud omnes: sunt igitur naturales. Si vero naturales, non sunt partes orationis. Nam cæ partes, secundum Aristotelem, ex *instituto*, non *natura*, debent constare. Interjectionem Græci adverbiiis adnunciant, sed falso: nam neque Græcis literis scribantur, sed signa tristitiæ, aut lætitiæ, qualia in avibus, aut quadrupedibus, quibus tamen nec vocem nec orationem concedimus. Valla interjectionem a partibus orationis rejicit. Itaque Interjectionem a partibus orationis excludi-

*H.*—Because the dominion of Speech is erected upon the downfall of Interjections. Without the artful contrivances of Language, mankind would have nothing but Interjections with which to communicate, orally, any of their feelings. The neighing of a horse, the lowing of a cow, the barking of a dog, the purring of a cat, sneezing, coughing, groaning, shrieking, and every other involuntary convulsion with oral sound, have almost as good a title to be called Parts of Speech, as Interjections have. Voluntary Interjections are only employed when the suddenness or vehemence of some affection or passion returns men to their natural state; and makes them for a moment forget the use of speech:<sup>1</sup> or when, from some circumstance, the shortness of time will not permit them to

mus: tantum abest, ut eam primam et præcipuam cum Cæsare Scaligero constituamus.”—*Sanctii Minerva*, lib. 1. cap. 2. *De partibus orationis*, page 17. Edit. Amst. 1714.

<sup>1</sup> The industrious and exact *Cinonio*, who does not appear ever to have had a single glimpse of reason, speaks thus of *one* interjection:—

“I varj affetti cui serve questa interiezzione *Ah* et *Ahi*, sono più di venti: ma v’abbisogna d’un avvertimento; che nell’esprimerli sempre diversificano il suono, e vagliono quel tanto che, presso i Latini, *Ah*; *Proh*; *Oh*; *Vah*; *Ilei*; *Pape*, &c. Ma questa è parte spettante a chi pronunzia, che sappia dar loro l’accento di quell’affetto cui servono; e sono

d’ esclamazione.  
 di dolersi.  
 di svillaveggiare.  
 di pregare.  
 di gridare minacciando.  
 di minacciare.  
 di sospirare.  
 di sgarare.  
 di maravigliarsi.  
 d’ incitare.  
 di sdegno.  
 di desiderare.  
 di reprendre.  
 di vendicarsi.  
 di raccomandazione.  
 di commovimento per allegrezza.  
 di lamentarsi.  
 di beffare.  
 et altri varj.”

*Annotazioni all’ trattato, delle Particelle, di Cinonio, capitolo 11.*

exercise it. And in books they are only used for embellishment, and to mark strongly the above situations. But where Speech can be employed, they are totally useless; and are always insufficient for the purpose of communicating our thoughts. And indeed where will you look for the Interjection? Will you find it amongst laws, or in books of civil institutions, in history, or in any treatise of useful arts or sciences? No. You must seek for it in rhetorick and poetry, in novels, plays, and romances.

*B.*—If what you say is true, I must acknowledge that the Article has had hard measure to be displaced for the Interjection. For by your declamation, and the zeal you have shewn in its defence, it is evident that you do not intend we should, with Scaliger, consider it merely as *otiosum Instrumentum*.

*H.*—Most assuredly not: though I acknowledge that it has been used *otiose* by many nations.<sup>1</sup> And I do not wonder that, keeping his eyes solely on the superfluous use (or rather abuse) of it, he should too hastily conclude against this very necessary instrument itself.

*B.*—Say you so! very *necessary* instrument! Since then you have, contrary to my expectation, allowed its necessity, I should be glad to know how the Article comes to be so necessary to Speech: and, if necessary, how can the Latin language be without it, as most authors agree that it is?<sup>2</sup> And when

<sup>1</sup> “Il seroit à souhaiter qu’on supprimât l’Article, toutes les fois que les noms sont suffisamment déterminés par la nature de la chose ou par les circonstances; le discours en seroit plus vif. Mais la grande habitude que nous nous en sommes faite, ne le permet pas: et ce n’est que dans des proverbes, plus anciens que cette habitude, que nous nous faisons une loi de le supprimer. On dit—*Pauvreté n’est pas vice*: au lieu de dire—*La pauvreté n’est pas un vice*.”—Condillac, *Gram.* part 2. chap. 14.

Without any injury to the meaning of the passage, the *article* might have been omitted here by Condillac twelve or thirteen times.

<sup>2</sup> “Ὅς δοκεῖ μοι περὶ Ῥωμαίων λεγεῖν ὅρω μέλλω νυν ὁμοῦ τι πάντες ἀνθρώποι χροῦνται. προθεσεις τε γὰρ ἀφηρηκε, πλην ὀλίγων, ἀπάσας, τῶν τε καλουμένων ἀρθρῶν οὐθεν προσδεχεται το παραπαν.—Πλατωνικά Ζητήματα, θ.

“*Articulus nobis nullus et Græcis superfluous.*”

“Satis constat Græcorum *Articulos* non neglectos a nobis, sed eorum usum superfluum.”—*J. C. Scaliger de Causis L. L.* cap. 72.—131.

It is pleasant after this to have Scaliger’s authority against himself,

you have given me satisfaction on those points, you will permit me to ask you a few questions further.

*H.*—You may learn its necessity, if you please, from Mr. Locke. And that once proved, it follows of consequence that I must deny its absence from the Latin or from any other Language.<sup>1</sup>

*B.*—Mr. Locke! He has not so much as even once mentioned the Article.

*H.*—Notwithstanding which he has sufficiently proved its necessity; and conducted us directly to its use and purpose. For in the eleventh chapter of the second book of his Essay, sect. 9, he says,—“The use of words being to stand as outward marks of our internal ideas, and those ideas being taken from particular things; if every particular idea should have a distinct name, names would be endless.” So again, book 3. chap. 3. treating of *General Terms*, he says,—“All things that exist being particulars, it may perhaps be thought reasonable that words, which ought to be conformed to things, should be so too; I mean in their signification. But yet we find the quite contrary. The far greatest part of words that make all languages, are *General Terms*. Which has not been the effect of neglect or chance, but of reason and necessity. For, first, it is impossible that every particular thing should have a distinct peculiar name. For the signification and use of words depending on that connexion which the mind makes between its ideas and the sounds it uses as signs of them; it is necessary, in the application of names to things, that the mind

and to hear him prove that the Latin not only has *Articles*; but even the very identical Article ‘O’ of the Greeks: for he says (and, notwithstanding the etymological dissent of Vossius, says truly) that the Latin *Qui* is no other than the Greek *καὶ* δ.

“*Articulum*, Fabio teste, Latinus sermo non desiderat: imo, me iudice, plane ignorat.”—*G. J. Vossius*.

“Displeased with the redundancy of Particles in the Greek, the Romans extended their displeasure to the *Article*, which they totally banished.”—*Notes on the Grammatica Sinica of Mons. Fourmont*, p. 54.

<sup>1</sup> “L’Article indicatif se supplée sur tout par la terminaison, dans les langues à terminaisons, comme la langue Latine. C’est ce qui avoit fait croire mal-à-propos que les Latins n’avoient aucun Article; et qui avoit fait conclure plus mal-à-propos encore que l’Article n’étoit pas une partie du discours.”—*Court de Gebelin, Gram. Universelle*, p. 192.

The Latin *quis* is evidently *καὶ* *ὅς*; and the Latin terminations *us*, *a*, *um*, no other than the Greek article *ὅς*, *ἡ*, *ὅν*.

should have distinct ideas of the things, and retain also the peculiar name that belongs to every one, with its peculiar appropriation to that idea. We may therefore easily find a reason why men have never attempted to give names to each sheep in their flock, or crow that flies over their heads; much less to call every leaf of plants or grain of sand that came in their way by a peculiar name.—Secondly, If it were possible, it would be useless: because it would not serve to the chief end of Language. Men would in vain heap up names of particular things, that would not serve them to communicate their thoughts. Men learn names, and use them in talk with others, only that they may be understood; which is then only done, when, by use or consent, the sound I make by the organs of speech excites in another man's mind who hears it, the idea I apply to it in mine when I speak it. This cannot be done by names applied to particular things, whereof I alone having the ideas in my mind, the names of them could not be significant or intelligible to another who was not acquainted with all those very particular things which had fallen under my notice.”—And again, sect. 11.—“General and Universal belong not to the real existence of things; but are the inventions and creatures of the Understanding, made by it for its own use, and concern only *signs*. Universality belongs not to things themselves, which are all of them particular in their existence. When therefore we quit Particulars, the *Generals* that rest are only creatures of our own making; their *general* nature being nothing but the capacity they are put into of signifying or representing many Particulars.”

Now from this necessity of *General Terms*, follows immediately the necessity of the *Article*: whose business it is to reduce their generality, and upon occasion to enable us to employ *general* terms for *Particulars*.

So that the Article also, *in combination with a general term*, is merely a *substitute*. But then it differs from those substitutes which we have ranked under the general head of *Abbreviations*: because it is *necessary* for the communication of our thoughts, and supplies the place of words which *are not* in the language. Whereas *Abbreviations* are *not necessary* for communication; and supply the place of words which *are* in the language.



*B.*—As far then as regards the *Article*, Mr. Harris seems at present to be the author most likely to meet with your approbation: for he not only establishes its necessity, in order “to circumscribe the latitude of genera and species,” and therefore treats of it separately; but has raised it to a degree of importance much beyond all other modern Grammarians. And though he admits of only two Articles, “properly and strictly so called,” *viz.* A and THE; yet has he assigned to these two little words full one-fourth part in his distribution of language: which, you know, is into—“Substantives, Attributives, Definitives, and Connectives.”

*H.*—If Mr. Harris has not entirely secured my concurrence with his doctrine of *Definitives*, I must confess he has at least taken effectual care to place it completely beyond the reach of confutation. He says,

1. “The Articles have no meaning, but when associated to some other word.”
2. “Nothing can be more nearly related than the Greek article ‘O to the English article THE.”
3. “But the article A defines in an imperfect manner.”
4. “Therefore the Greeks have no article correspondent to our article A.”
5. However, “they supply its place.”  
—And *How*, think you?
6. “By a *Negation*”—(observe well their method of supply)  
—“by a *negation* of their article ‘O;” (that is, as he well explains himself,)—“without any thing prefixed, but only the article ‘O withdrawn.”
7. “Even in English, we also *express* the force of the article A, in plurals, by the same *negation* of the article THE.”<sup>1</sup>

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<sup>1</sup> “It is perhaps owing to the imperfect manner in which the Article A defines, that the Greeks have no article correspondent to it, but supply its place by a negation of their Article ‘O.—‘O *ανθρωπος ετεσεν*, THE man fell; *ανθρωπος ετεσεν*, A man fell;—without any thing prefixed, but only the Article withdrawn.

“Even in English, where the Article A cannot be used, as in plurals, its force is expressed by the same negation.—*Those are THE men*, means, Those are individuals of which we possess some previous knowledge.—*Those are men*, the Article apart, means no more than they are so many vague and uncertain individuals; just as the phrase,—*A man*, in the singular, implies one of the same number.”—Book 2. chap. 1.

Now here I acknowledge myself to be compleatly thrown out; and, like the philosopher of old, merely for want of a firm resting-place on which to fix my machine: for it would have been as easy for him to raise the earth with a fulcrum of ether, as for me to establish any reasoning or argument on this sort of *negation*. For, "*nothing being prefixed*," I cannot imagine in what manner or in what respect a *negation* of 'O or of THE, differs from a *negation* of *Harris* or of *Pudding*. For lack however of the light of comprehension, I must do as other Grammarians do in similar situations, attempt to illustrate by a parallel.

I will suppose Mr. Harris (when one of the Lords of the Treasury) to have addressed the Minister in the same style of reasoning.—“Salaries, Sir, produce no benefit, unless associated to some receiver: my salary at present is but an imperfect provision for myself and family: but your salary as Minister is much more compleat. Oblige me therefore by withdrawing my present scanty pittance; and supply its place to me by a *negation* of your salary.”—I think this request could not reasonably have been denied: and what satisfaction Mr. Harris would have felt by finding his theory thus reduced to practice, no person can better judge than myself; because I have experienced a conduct not much dissimilar from the Rulers of the Inner Temple: who, having first *inticed* me to quit one profession, after many years of expectation, have very handsomely supplied its place to me by a *negation* of the other.

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### ADVERTISEMENT.

THE three following chapters (except some small alterations and additions) have already been given to the public in *A Letter to Mr. DUNNING* in the year 1778: which, though published, was not written on the spur of the occasion. The substance of that Letter, and of all that I have further to communicate on the subject of Language, has been amongst the loose papers in my closet now upwards of thirty years; and would probably have remained there some years longer, and

have been finally consigned with myself to oblivion, if I had not been made the miserable victim of—*Two Prepositions and a Conjunction*.

The officiating Priests indeed<sup>1</sup> were themselves of rank and eminence sufficient to dignify and grace my fall. But that the Conjunction *THAT*, and the Prepositions *OF* and *CONCERNING* (words which have hitherto been held to have no meaning) should be made the abject instruments of my *civil extinction*, (for such was the *intention*, and such has been the *consequence* of my prosecution,) appeared to me to make my exit from civil life as degrading as if I had been brained by a lady's fan. For mankind in general are not sufficiently aware that words without meaning, or of equivocal meaning, are the everlasting engines of fraud and injustice: and that the *grimy* gripper of Westminster-Hall is a more fertile, and a much more formidable, source of imposture than the *abracadabra* of magicians.

Upon a motion made by me in arrest of judgment in the Court of King's Bench in the year 1777, the Chief Justice adjourned the decision: and instead of arguments on the merits of my objection, (which however by a side-wind were falsely represented by him as merely *literal flaws*,<sup>2</sup>) desired that *Precedents* might be brought by the Attorney General on a future day. None were however adduced but by the Chief Justice himself; who indeed produced two. (Thereby depriving me of the opportunity of combating the Precedents and their application, which I should have had if they had been produced by the Attorney General.<sup>3</sup>) And on the strength of these two Precedents alone, (forgetting his own description

<sup>1</sup> Attorney General *Thurlow*—since Chancellor and a Peer.  
Solicitor General *Wedderburne*—since Chancellor and a Peer.  
Earl Mansfield, Chief Justice.

Mr. Buller—since a Judge.

Mr. Wallace—since Attorney General.

Mr. Mansfield—since Solicitor General and C. J. of the C. Pleas.

Mr. Bearcroft—since Chief Justice of Chester.

<sup>2</sup> “*Lord Mansfield*,

“If the Defendant has a legal advantage from a *Literal flaw*, *God forbid* that he should not have the benefit of it.”—*Proceedings in K. B. The King against Horne*.

<sup>3</sup> “*Lord Mansfield*,

“I fancy the Attorney General was *surprized* with the objection.”

and distinction of the crime to the Jury,) he decided against me.<sup>1</sup>

I say, on the strength of these two precedents alone. For the gross perversion and misapplication of the technical term *de bene esse*, was merely *pour éblouir*, to introduce the proceedings on the trial, and to divert the attention from the only point in question—the sufficiency of the charge in the Record.—And I cannot believe that any man breathing (except Lord

<sup>1</sup> The Attorney General, in his reply, said to the Jury, “Let us a little see what is the nature of the observations he makes. In the first place, that I left it exceedingly short: and the objection to my having left it short, was simply this; that I had stated no more to you but this, that of imputing to the conduct of the King’s troops the crime of murder. Now I stated it, as imputed to the troops, ORDERED as they were upon the PUBLIC SERVICE.”

Lord Mansfield to the Jury:

“Read the paper. What is it? Why it is this; that our beloved American Fellow-subjects—in REBELLION against the State—not beloved so as to be *abelled in their REBELLION*.” Again,—“What is the employment they (the troops) are ORDERED upon? Why then what are they who gave the ORDERS? Draw the conclusion.” Again,—“The unhappy resistance to the LEGISLATIVE AUTHORITY of this kingdom by many of our Fellow-subjects in America: the LEGISLATURE of this kingdom have avowed that the Americans REBELLED: Troops are EMPLOYED upon this ground. The case is here between a just Government and REBELLIOUS subjects.”—Again,—“You will read this paper; you will judge whether it is not denying the Government and Legislative authority of England.” And again,—“If you are of opinion that they were all murdered (like the cases of *undoubted murders*, of Glenco, and twenty other massacres that might be named), why then you may form a different conclusion.”

And again,—“If some soldiers, *Without authority*, had got in a drunken fray, and murder had ensued, and that this paper could relate to that, it would be quite a different thing from the charge in the information: BECAUSE it is charged—as a *seditions Libel tending to disquiet the minds of the People*.” (See the Trial.)

A man must be not only well practised, but even *hackneyed* in our Courts of Justice to discover the above description of my crime in the *Propositions OF and CONCERNING*. Be that as it may: It is evident that the Attorney General and the Chief Justice did not expect the Jury to be so enlightened; and therefore (*when I had no longer a right to open my lips*) they described a crime to them in that plain language which I still contend I had a right to expect in the *Information*; BECAUSE—“*A seditions Libel tending to disquiet the minds of the people*,”—has been determined to be mere *paper and packthread*, and no part of the *Charge*.

Mansfield) either in the profession or out of it, will think it an argument against the validity of my objection; that it was brought forward only by myself, and *had not been alleged before by the learned Counsel for the Printers*. This, however, I can truly tell his lordship; that the most learned of them all (*absit invidia*), Mr. Dunning, was not aware of the objection when I first mentioned it to him; that he would not believe the information could be so defective in all its Counts till I produced to him an Office Copy: when to his astonishment he found it so, he felt no jealousy that the objection had been missed by himself; but declared it to be *insuperable* and *fatal*: and bad me rest assured, that whatever might be Lord Mansfield's wishes, and his *courage* on such occasions, he would not *dare* to overrule the objection. And when, after the close of the first day, I hinted to him my suspicions of Lord Mansfield's intentions by the "*God forbid*;" and by the perverted and misapplied "*De bene esse*," in order to mix the proceedings on the trial with the question of record; he smiled at it, as merely a method which his lordship took of letting the matter down gently, and breaking the abruptness of his fall.

Strange as it may appear! One of those Precedents was merely *imagined* by the Chief Justice, but never really existed. And the other (through ignorance of the meaning of the Conjunction *THAT*) had never been truly understood; neither by the Counsel who originally took the exception, nor perhaps by the Judges who made the decision, nor by the Reporter of it, nor by the present Chief Justice who quoted and misapplied it.

Mr. Dunning undertook to prove (and did actually prove in the House of Lords) the *non-existence* of the main precedent. And I undertook, in that Letter to Mr. Dunning, to shew the real merits and foundation, and consequently Lord Mansfield's misapplication of the other. And I undertook this, because it afforded a very striking instance of the importance of the meaning of words; not only (as has been too lightly supposed) to Metaphysicians and School-men, but to the rights and happiness of mankind in their dearest concerns—the decisions of Courts of Justice.

In the House of Lords these two Precedents (the foundation of the Judgment in the Court of King's Bench) were abandoned: and the description of my crime against Government

was adjudged to be sufficiently set forth by the Prepositions *OF* and *CONCERNING*.

Perhaps it may make my readers smile; but I mention it as a further instance of the importance of inquiry into the meaning of words;—that in the decision of the Judges in the House of Lords, the Chief Justice De Grey (who found *OF* and *CONCERNING* so comprehensive, clear, and definite) began by declaring that—"the word *Certainty* [which the Law requires in the description of Crimes] is as indefinite [that is, as *Uncertain*] as any word that could be used." Now though *certainty* is so *uncertain*, we must suppose the word *Libel* to be very *definite*: and yet, if I were called upon for an equivalent term, I believe I could not find in our language any word more popularly apposite than *Calumny*; which is defined by Cicero, in his Offices, to be—" *callida et malitiosa Juris interpretatio*."

If there was any *Mistake* (which, however, I am very far from believing) in this decision, sanctioned by the Judges and the House of Lords; I shall be justified in applying (with the substitution of the single word *Grammatici* for *Istorici*) what Giannone, who was himself an excellent lawyer, says of his countrymen of the same profession:—"Tanta ignoranza avea loro bendati gli occhi, che si pregiavano d'essere solamente Legisti, e non Grammatici; non accorgendosi, che perchè non erano Grammatici, eran perciò CATTIVI LEGISTI."—*Ist. Civil. di Napoli. Intro.*

## CHAPTER VI.

### OF THE WORD THAT.

*B.*—BUT besides the Articles, "properly and strictly so called," I think Mr. Harris and other Grammarians say that there are some words which, according to the different manner of using them, are sometimes *Articles* and sometimes *Pronouns*: and that it is difficult to determine to which class they ought to be referred.<sup>1</sup>

<sup>1</sup> "It must be confessed indeed that all these words do not always appear as Pronouns. When they stand by themselves and represent

*H.*—They do so. And, by so doing, sufficiently instruct us (if we will but use our common sense) what value we ought to put upon such classes and such definitions.

*B.*—Can you give us any general rule by which to distinguish when they are of the one sort, and when of the other?

*H.*—Let them give the rule who thus confound together the *Manner* of signification of words, and the Abbreviations in their *Construction*: than which no two things in Language are more distinct, or ought to be more carefully distinguished. I do not allow that *Any* words change their nature in this manner, so as to belong sometimes to one Part of Speech, and sometimes to another, from the different ways of using them. I never could perceive any such fluctuation in any word whatever: though I know it is a general charge brought erroneously against words of almost every denomination.<sup>1</sup> But it appears to me to be all, Error: arising from the false measure which has been taken of almost every sort of words. Whilst the words themselves appear to me to continue faithfully and steadily attached, each to the standard under which it was originally inlisted. But I desire to wave this matter for the present; because I think it will be cleared up by what is to follow concerning the other sorts of words: at least, if that should not convince you, I shall be able more easily to satisfy you on this head hereafter.

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some Noun, (as when we say—*THIS is virtue*, or *δεικτικὸς*, *Give me THAT*,) then are they *Pronouns*. But when they are associated to some Noun, (as when we say—*THIS habit is virtue*, or *δεικτικὸς*, *THAT man defrauded me*,) then, as they supply not the place of a Noun, but only serve to ascertain one, they fall rather into the species of *Definitives* or *Articles*. That there is indeed a near relation between Pronouns and Articles, the old Grammarians have all acknowledged; and some words it has been doubtful to which class to refer. The best rule to distinguish them is this.—The genuine Pronoun always stands by itself, assuming the power of a noun, and supplying its place.—The genuine Article never stands by itself, but appears at all times associated to something else, requiring a noun for its support, as much as Attributives or Adjectives.”—*Hermes*, book 1. chap. 5.

<sup>1</sup> “Certains mots sont *Adverbes*, *Prépositions*, et *Conjonctions* en même temps: et répondent ainsi au même temps à diverses parties d’oraison selon que la grammaire les emploie diversement.”—*Buffier*, art. 150.

And so say all other Grammarians.

*B.*—I would not willingly put you out of your own way, and am contented to wait for the explanation of many things till you shall arrive at the place which you may think proper for it. But really what you have now advanced seems to me so very extraordinary and contrary to fact, as well as to the uniform declaration of all Grammarians, that you must excuse me if, before we proceed any further, I mention to you one instance.

Mr. Harris and other Grammarians say that the word *THAT* is sometimes an *Article* and sometimes a *Pronoun*. However, I do not desire an explanation of *that* [point] : because I see how you will easily reconcile *that* [difference], by a *subauditur* or an abbreviation of Construction : and I agree with you there. But what will you do with the *Conjunction* *THAT* ?

Is not this a very considerable and manifest fluctuation and difference of signification in the same word ? Has the *Conjunction* *THAT*, any the smallest correspondence or similarity of signification with *THAT*, the *Article*, or *Pronoun* ?

*H.*—In my opinion the word *THAT* (call it as you please, either *Article*, or *Pronoun*, or *Conjunction*) retains always one and the same signification. Unnoticed abbreviation in construction and difference of position have caused this appearance of fluctuation ; and misled the Grammarians of all languages, both ancient and modern : for in all they make the same mistake. Pray, answer me a question. Is it not strange and improper that we should, without any reason or necessity, employ in English the same word for two different meanings and purposes ?

*B.*—I think it wrong : and I see no reason for it, but many reasons against it.

*H.*—Well ! Then is it not more strange that this same impropriety, in this same case, should run through ALL languages ? And that they should ALL use an *Article*, without any reason, unnecessarily, and improperly, for this same *Conjunction* ; with which it has, as you say, no correspondence nor similarity of signification ?

*B.*—If they do so, it is strange.

*H.*—They certainly do ; as you will easily find by inquiry. Now does not the uniformity and universality of this supposed mistake, and unnecessary impropriety, in languages which



have no connexion with each other, naturally lead us to suspect that this usage of the *Article* may perhaps be neither mistaken nor improper? But that the mistake may lie only with us, who do not understand it?

*B.*—No doubt what you have said, if true, would afford ground for suspicion.

*H.*—If true! Examine any languages you please, and see whether they also, as well as the English, have not a supposed *Conjunction* which they employ as we do *THAT*; and which is also the same word as their supposed *Article*, or *Pronoun*. Does not this look as if there was some reason for employing the *Article* in this manner? And as if there was some connexion and similarity of signification between it and this *Conjunction*?

*B.*—The appearances, I own, are strongly in favour of your opinion. But how shall we find out what that connexion is?

*H.*—Suppose we examine some instances; and, still keeping the same signification of the sentences, try whether we cannot, by a resolution of their construction, discover what we want.

*Example.*—"I wish you to believe *THAT* I would not wilfully hurt a fly."

*Resolution.*—"I would not wilfully hurt a fly; I wish you to believe *THAT* [assertion]."

*Ex.*—"She, knowing *THAT* Crooke had been indicted for forgery, did so and so."

*Resol.*—"Crooke had been indicted for forgery; she, knowing *THAT* [fact], did so and so."<sup>1</sup>

*Ex.*—"You say *THAT* the same arm which, when contracted can lift—; when extended to its utmost reach, will not be able to raise—. You mean *THAT* we should never forget our situation, and *THAT* we should be prudently contented to do good within our own sphere, where it can have an effect: and *THAT* we should not be misled even by a virtuous benevolence and public spirit, to waste ourselves in fruitless efforts beyond our power of influence."

*Resol.*—"The same arm which, when contracted, can lift—; when extended to its utmost reach, will not be able to raise—:

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<sup>1</sup> King v. Lawley. Strange's Reports, Easter T. 4 Geo. II.

you say *THAT*. We should never forget our situation ; you mean *THAT* : and we should be contented to do good within our own sphere where it can have an effect ; you mean *THAT* : and we should not be misled, even by a virtuous benevolence and public spirit to waste ourselves in fruitless efforts beyond our power of influence ; you mean *THAT*."

*Ex.*—"They who have well considered *THAT* kingdoms rise or fall, and *THAT* their inhabitants are happy or miserable, not so much from any local or accidental advantages or disadvantages ; but accordingly as they are well or ill governed ; may best determine how far a virtuous mind can be neutral in politics."

*Résol.*—"Kingdoms rise or fall, not so much from any local or accidental advantages or disadvantages, but accordingly as they are well or ill governed ; they who have well considered *THAT* [maxim], may best determine how far a virtuous mind can be neutral in politics. And the inhabitants of kingdoms are happy or miserable, not so much from any local or accidental advantages or disadvantages, but accordingly as they are well or ill governed ; they who have considered *THAT*, may best determine how far a virtuous mind can be neutral in politics."<sup>1</sup>

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<sup>1</sup> "Le despotisme écrase de son sceptre de fer le plus beau pays du monde : Il semble que les malheurs des hommes croissent en proportion des efforts que la nature fait pour les rendre heureux."—*Savary*.

"Dans ce paradis terrestre, au milieu de tant de richesses, qui croiroit que le *Siamois* est peut-être le plus misérable des peuples ? Le gouvernement de *Siam* est despotique : le souverain jouit seul du droit de la liberté naturelle à tous les hommes. Ses sujets sont ses esclaves ; chacun d'eux lui doit six mois de service personnel chaque année, sans aucun salaire et même sans nourriture. Il leur accorde les six autres pour se procurer de quoi vivre." [Happy, happy England, if ever thy miserable inhabitants shall, in respect of taxation, be elevated to the condition of the *Siamois* ; when thy Taskmasters shall be contented with half the produce of thy industry !] "Sous un tel gouvernement il n'y a point de loi qui protège les particuliers contre la violence, et qui leur assure aucune propriété. Tout dépend des fantaisies d'un prince abruti par toute sorte d'excès, et surtout par ceux du pouvoir ; qui passe ses jours enfermé dans un serraill, ignorant tout ce qui se fait hors de son palais, et sur tout les malheurs de ses peuples. Cependant ceux-ci sont livrés à la cupidité des grands, qui sont les premiers esclaves, et approchent seuls à des jours marqués, mais toujours en tremblant, de la personne du despote, qu'ils adorent comme une divinité

*Ex.*—"Thieves rise by night *THAT* they may cut men's throats."

*Resol.*—"Thieves may cut men's throats; (*for*) *THAT* (*purpose*) they rise by night."

After the same manner, I imagine, may all sentences be resolved (in all languages) where the *Conjunction* *THAT* (or its equivalent) is employed: and by such resolution it will always be discovered to have merely the same force and signification, and to be in fact nothing else but the very same word which in other places is called an *Article* or a *Pronoun*.

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—sujette à des caprices dangereux."—*Voyages d'un Philosophe* [Mons. Poivre]. Londres, 1769.

The above heart-rending reflections which Savary makes at the sight of Egypt, and Mons. Poivre at the condition of Siam, might serve as other *examples* for the *Conjunction* in question: but I give them for the sake of their matter. And I think myself at least as well justified (I do not expect to be as well rewarded) as our late Poet Laureat; who, upon the following passage of Milton's Comus,

*"And sits as safe as in a Senate house,"*

adds this flagitious note:

"Not many years after this was written, MILTON'S FRIENDS shewed that the safety of a Senate house was not inviolable. But when the people turn Legislators, what place is safe against the tumults of innovation, and the insults of disobedience?"

I believe our late Laureat meant not so much to cavil at Milton's expression, as to seize an impertinent opportunity of recommending himself to the *powers which be*, by a cowardly insult on the dead and persecuted author's memory, and on the aged, defenceless constitution of his country.

A critic who should really be displeased at Milton's expression, would rather shew its impropriety by an event which had happened *before* it was used, than by an event which the poet could not at that time foresee. Such a critic, adverting to the 5th of November, 1605, and to the 4th of January, 1641, might more truly say—"Not many years, both *before and after* this was written, WARTON'S FRIENDS shewed that the safety of a Senate house was not inviolable."

With equal impertinence and malignity (pages 496, 538.) has he raked up the ashes of Queen Caroline and Queen Elizabeth; whose private characters and inoffensive amusements were as little connected with Milton's poems, as this animadversion on Warton is with the subject I am now treating.

Perhaps, after all, the concluding line of Milton's epitaph,

*"Rege sub augusto fas sit laudare Catonem,"*

is artfully made by Mr. Warton the concluding line also of his Notes; in order to account for his present virulence, and to soften the resentment of his readers, at the expence of his patron.

*B.*—For any thing that immediately occurs to me, this may perhaps be the case in English, where *THAT* is the only Conjunction of the same signification which we employ in this manner. But your last example makes me believe that this method of resolution will not take place in those languages which have different Conjunctions for this same purpose. And if so, I suspect that your whole reasoning on this subject may be without foundation. For how can you resolve the original of your last example; where (unfortunately for your notion) *UT* is employed, and not the neuter *Article* *QUOD*?

“*Ut jugulent homines surgunt de nocte latrones.*”

I suppose you will not say that *UT* is the Latin neuter Article. For even Sanctius, who struggled so hard to withdraw *QUOD* from amongst the Conjunctions, yet still left *UT* amongst them without molestation.<sup>1</sup>

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<sup>1</sup> It is not at all extraordinary that *UT* and *QUOD* should be indifferently used for the same conjunctive purpose: for as *UT* (originally written *UTI*) is nothing but *ὅτι*: so is *QUOD* (anciently written *QUODDE*) merely *Καὶ ὅτι*.

“*Quodde tuas laudes culpas, nil proficis hilum.*”—*Lucilius*.

(See Note in Havercamp's and Creech's *Lucretius*; where *QUODDE* is mistakenly derived from *ὀττιδε*.) *QU*, in Latin, being sounded (not as the English but as the French pronounce *qu*, that is) as the Greek *K*; *Kai* (by a change of the character, not of the sound) became the Latin *Que* (used only enclitically indeed in modern Latin). Hence *Kai ὅτι* became in Latin *Qu'otti*—*Quoddi*—*Quodde*—*Quod*. Of which if Sanctius had been aware, he would not have attempted a distinction between *UT* and *QUOD*: since the two words, though differently corrupted, are in substance and origin the same.

The perpetual change of *T* into *D*, and *vice versa*, is so very familiar to all who have ever paid the smallest attention to Language, that I should not think it worth while to notice it in the present instance; if all the etymological canonists, whom I have seen, had not been remarkably inattentive to the *organical* causes of those literal changes of which they treat.

Skinner (who was a Physician) in his *Prolegomena Etymologica*, speaking of the frequent transmutation of *s* into *z*, says very truly—“*Sunt sane literæ sono fere eadem.*”

But in what does that *fere* consist? For *s* is not nearer in sound to *z*, than *p* is to *b*, or than *t* is to *d*, or than *f* is to *v*, or than *k* is to *g*, or than *th* (*Θ*) in *Thing*, is to *th* (*Θ*) in *That*, or than *sh* is to the French *j*.

(N.B.—*TH* and *SH* are simple consonants, and should be marked by single letters. *J*, as the English pronounce it, is a double consonant: and should have two characters.)

*H.*—You are not to expect from me that I should, in this place, account etymologically for the different words which some languages (for there are others beside the Latin) may sometimes borrow and employ in this manner instead of their own common Article. But if you should hereafter exact it, I shall not refuse the undertaking: although it is not the easiest part of Etymology: for *Abbreviation and Corruption are always busiest with the words which are most frequently in use.* Letters, like soldiers, being very apt to desert and drop off in a long march, and especially if their passage happens to lie near the confines of an enemy's country.<sup>1</sup> Yet I doubt not

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For these seven couple of simple consonants, viz.

With the Compression	{	B — P	}	Without the Compression
		G — K		
		D — T		
		Z — S		
		Ð — Θ		
		V — F		
		J — SH		

differ each from its partner, by no variation whatever of articulation; but singly by a certain unnoticed and almost imperceptible motion or compression of or near the Larynx; which causes what Wilkins calls "*some kind of murmur.*" This compression the Welch never use. So that when a Welchman, instead of

"I vow, by God, Ðat Jenkin iz a Wizzard,"

pronounces it thus,

"I fow, py Cot, Øat Shenkin iss a Wissart; "

he articulates in every other respect exactly as we do; but omits the compression nine times in this sentence. And for failing in this one point only, changes seven of our consonants: for we owe seven additional letters (i. e., seven additional sounds in our language) solely to the addition of this one compression to seven different articulations.

<sup>1</sup> "Nous avons déjà dit, que l'altération du dérivé augmentoit à mesure que le temps l'éloignoit du primitif; et nous avons ajouté—*toutes choses d'ailleurs égales*—parceque la quantité de cette altération dépend aussi du cours que ce mot a dans le public. Il s'use, pour ainsi dire, en passant dans un plus grand nombre de bouches, sur tout dans la bouche du peuple: et la rapidité de cette circulation équivaut à une plus longue durée. Les noms des Saints et les noms de baptême les plus communs, en sont un exemple. Les mots qui reviennent le plus souvent dans les langues, tels que les verbes *être, faire, vouloir, aller,* et tous ceux qui servent à lier les autres mots dans le discours, sont sujets à de plus grandes altérations. Ce sont ceux qui ont le plus be-

that, with this clue, you will yourself be able, upon inquiry, to account as easily (and in the same manner) for the use of all the others, as I know you can for *UT*; which is merely the Greek neuter Article *ὅτι*,<sup>1</sup> adopted for this conjunctive purpose by the Latins, and by them originally written *UTI*: the *o* being changed into *u*, from that propensity which both the antient Romans had,<sup>2</sup> and the modern Italians still have,<sup>3</sup> upon many occasions, to pronounce even their own *o* like an *u*. Of which I need not produce any instances.<sup>4</sup>

The Resolution therefore of the original will be like that of the translation;

“*Latrones jugulent homines (Δι) ὅτι surgunt de nocte.*”

soin d'être fixes par la langue écrite.”—*Encyclopédie (Étymologie) par M. De Brosses.*

<sup>1</sup> “*UTI est mutata ὅτι.*”—*J. C. Scaliger de Causis L. L.* cap. 173.

<sup>2</sup> So in the antient form of self-devotion.

“*VTEI. EGO. AXIM. PRAI. ME. FORMIDINEM. METOM. QUE. OMNIOM. DIRAS. SIC. VTEI. VERBEIS. NONCOPASO. ITA. PRO. REPOPICA. POPOLI. ROMANI. QUIRITUM. VITAM. SALUTEM. QUE. MEAM. LEGIONES. AUXILIA. QUE. HOSTIOM. MEOM. DIVEIS. MANEBOUS. TELLOURI. QUE. DEVOVEO.*”

So in the laws of Numa, and in the twelve tables, and in all antient inscriptions, *o* is perpetually found where the modern Latin uses *u*. And it is but reasonable to suppose, that the pronunciation preceded the change of the orthography.

<sup>3</sup> “Quant à la voyelle *u* pour ce qu'ils (les Italiens) l'aiment fort, ainsi que nous cognoissons par ces mots *Ufficio, Ubrigato*, &c. je pense bien qu'ils la respectent plus que les autres.”—*Henri Estienne, de la Précell. de la L. F.*

<sup>4</sup> “*L'o a stretta amicizia coll' u, usandosi in molte voci scambievolmente.*”—*Menage, Cambiamenti delle Lettere*, page 16.

Menage quotes Quinctilian, Festus, Velius Longus, Victorinus, Cassiodorus, Servius, Priscian, Virgil, Jul. Cæs. Scaliger.

“La *u* par che prevalessesse ne' primi tempi e piu remoti, quando i Latini, memori della Eolica origine, o imitando gli Umbri e gli Etruschi, *literam u pro o efferebant*:\* e pronunziavano *Fuutes, Frundes, Acherunte, Hamones*, e simili.† Quindi Ovidio, avendo detto che una volta il nome di Orione era *Urion*, soggiugue—*perdidit antiquum litera prima sonum*.‡ Ne' tempi posteriori si andò all' altro estremo; e all' antica lettera fu sostituita quasi sempre la *o*, come vedesi in *Novios Plantios*, e in altre voci della tavola seconda. Prisciano ne dà per ragione: *quia multis Italiae populis u in usu non erat, sed e contrario utebantur o*:§ dicendosi *verbigrazia, Colpa, Easoles*, per *Culpa, Ecules*, &c.”||—*Lanzi, Saggio di Lingua Etrusca*, tom. i. pag. 124.

\* Fest. vid. Orens.

† Quinct. l. 4.

‡ Fast. v.

§ Pag. 554.

|| Cassiod. 2284.

*B.*—You have extricated yourself pretty well out of this scrape with *ut*. And perhaps have done prudently, to decline the same sort of explanation in those other languages which, as well as the Latin, have likewise a double Conjunction for this purpose, not quite so easily accounted for, because not ready derived to your hands. But I have not yet done with the English: for though your method of resolution will answer with most sentences, yet I doubt much whether it will with all. I think there is one usage of the conjunction *THAT* which it will not explain.

*H.*—Produce an instance.

*B.*—The instances are common enough. But I chuse to take one from your favourite *Sad Shepherd*: in hopes that the difficulty it may cause you will abate something of your extreme partiality for that piece. Which, though it be

—————“such wool  
As from mere English flocks his Muse could pull,”

you have always contended obstinately, with its author, is

—————“a Fleece  
To match or those of Sicily or Greece.”

#### EXAMPLE.

“I wonder he can move! that he’s not fixed!  
If *THAT* his feelings be the same with mine.”

So again in Shakespeare,<sup>1</sup>

—————“If *THAT* the king  
Have any way your good deserts forgot,  
He bids you name your griefs.”—————

How will you bring out the *Article* *THAT*, when two Conjunctions (for I must still call *THAT* a Conjunction, till all my scruples are satisfied) come in this manner together?

#### ADVERTISEMENT.

I PRESUME my readers to be acquainted with French, Latin, Italian and Greek; which are unfortunately the usual boundaries of an English scholar’s acquisition. On this supposition, a friend of mine lamented that, in my Letter to Mr. Dunning, I had not confined myself to the common English character for the Anglo-Saxon and Gothic derivations.

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<sup>1</sup> *First Part of Henry IV.* act 4. scene 5.

In the present publication I should undoubtedly have conformed to his wishes, if I had not imagined that, by inserting the Anglo-Saxon and Gothic characters in this place, I might possibly allure some of my readers to familiarize themselves with those characters, by an application of them to the few words of those languages which are here introduced: and thus lead the way to their better acquaintance with the parent language, which ought long ago to have made a part of the education of our youth. And I flatter myself that one of the consequences of my present inquiry will be to facilitate and abridge the tedious and mistaken method of instruction which has too long continued in our seminaries: the time which is at present allotted to Latin and Greek, being amply sufficient for the acquirement also of French, Italian, Anglo-Saxon, Dutch, German, Danish and Swedish. Which will not seem at all extraordinary, when it is considered that the five last mentioned (together with the English) are little more than different dialects of one and the same language. And though this was by no means the leading motive, nor is the present object of my inquiry; yet I think it of considerable importance: although I do not hold the acquisition of languages in so very great estimation as the Emperor Charles the Vth did; who, as Brantome tells us, “disoit et répétoit souvent, quand il tomboit sur la beauté des langues, (selon l’opinion des Turcs)—qu’autant de langues que l’homme sçait parler, autant de fois est-il homme.”

Anglo-Saxon.				Mæso-Gothic.			
Æ	a	a	N	n	n	Λ	a
B	b	b	O	o	o	Β	b
ƿ	c	k	P	p	p	*	*
D	ð	d	*	*	*	α	d
E	e	e	R	ƿ	r	Ε	e
F	f	f	S	ƿ	s	ƒ	f
G	g	g	T	τ	t	Γ	g
h	h	h	Ð þ	ð þ	th	h	h
*	*	*	U	u	u	Θ	hw
I	i	i	P	p	w	I	i
*	*	*	X	x	x	Ɔ	j and y
K	k	k	Y	ý	y	K	k
L	l	l	Z	z	z	Λ	l
ƿ	m	m				M	m
						N	n
						o	o
						p	p
						cw	cw
						r	r
						s	s
						t	t
						th	th
						u	u
						w	w
						ch	ch
						*	*
						z	z



## CHAPTER VII.

## OF CONJUNCTIONS.

*H.*—I WAS afraid of some such instances as these, when I wished to postpone the whole consideration of this subject till after we had discussed the other received Parts of Speech. Because, in order to explain it, I must forestall something of what I had to say concerning *Conjunctions*. However, since the question is started, perhaps it may be as well to give it here.

The truth of the matter is, that *IF* is merely a *Verb*. It is merely the Imperative of the Gothic and Anglo-Saxon verb **𐍋𐍄𐍅𐍅**, *Līþan*. And in those languages, as well as in the English formerly, this supposed *Conjunction* was pronounced and written as the common Imperative, purely **𐍋𐍄𐍅𐍅**, *Līþ*, *Gif*. Thus

—————“ My largesse  
Hath lotted her to be your brother’s mistress  
*GIF* shee can be reclaim’d ; *GIF* not, his prey.”<sup>1</sup>

And accordingly our corrupted *IF* has always the signification of the English Imperative *Give* ; and no other. So that the resolution of the construction in the instances you have produced, will be as before in the others.

*Resolution.*—“ His feelings be the same with mine, *GIVE* THAT, I wonder he can move,” &c.

“ The King may have forgotten your good deserts, *GIVE* THAT in any way, he bids you name your griefs.”

And here, as an additional proof, we may observe, that whenever the *Datum*, upon which any conclusion depends, is a sentence, the Article *THAT*, if not expressed, is always understood, and may be inserted after *IF*. As in the instance I have produced above, the Poet might have said,

“ *Gif* that she can be reclaimed,” &c.

For the resolution is—“ She can be reclaimed, *Give* that ; my largesse hath lotted her to be your brother’s mistress. She cannot be reclaimed, *Give* that ; my largesse hath lotted her to be your brother’s prey.”

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<sup>1</sup> *Sad Shepherd*, act 2. scene 1.

But the Article **THAT** is not understood, and cannot be inserted after **IF**, where the *Datum* is not a sentence, but some Noun governed by the Verb **IF** or **GIVE**. As,—

*Example.*—"How will the weather dispose of you to-morrow? **IF** fair, it will send me abroad; **IF** foul, it will keep me at home."

Here we cannot say—" **IF THAT** fair it will send me abroad; **IF THAT** foul it will keep me at home."—Because in this case the verb **IF** governs the Noun; and the resolved construction is,

"**GIVE** fair weather, it will send me abroad; **GIVE** foul weather, it will keep me at home."

But make the *Datum* a sentence, As—" **IF** it is fair weather, it will send me abroad; **IF** it is foul weather, it will keep me at home: "

And then the article **THAT** is understood, and may be inserted after **IF**; As—" **IF THAT** it is fair weather, it will send me abroad; **IF THAT** it is foul weather, it will keep me at home."

The resolution then being,

"It is fair weather, **GIVE THAT**; it will send me abroad; It is foul weather, **GIVE THAT**; it will keep me at home."

And this you will find to hold universally, not only with **IF**; but with many other supposed *Conjunctions*, such as, *But that*, *Unless that*, *Though that*, *Lest that*, &c. (which are really *Verbs*) put in this manner before the *Article THAT*.

*B.*—One word more to clear up a difficulty which occurs to me concerning your account of **IF**, and I have done.

We have in English another word which (though now rather obsolete) used frequently to supply the place of **IF**. As—" **AN** you had any eye behind you, you might see more detraction at your heels, than fortunes before you."<sup>1</sup>

In this and in all similar instances, what is **AN**? For I can by no means agree with the account which Dr. S. Johnson gives of it in his Dictionary: and I do not know that any other person has ever attempted to explain it.

*H.*—How does he account for it?

*B.*—He says,—" **AN** is sometimes in old authors a contraction of *And if*." Of which he gives a very unlucky in-

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<sup>1</sup> *Twelfth Night*, act 2. scene 8.

stance from Shakespeare;<sup>1</sup> where both *AN* and *IF* are used in the same line.

————— “He cannot flatter, He!  
An honest mind and plain: he must speak Truth:  
*AN* they will take it,—So. *IF* not; He’s plain.”

Where, if *AN* was a contraction of *AND IF*; *AN* and *IF* should rather change places.

*H.*—I can no more agree with Dr. S. Johnson than you do. A part of one word only, employed to shew that another word is compounded with it, would indeed be a curious method of *con-contraction*. Though even this account of it would serve my purpose. But the truth will serve it better: and therefore I thank you for your difficulty. It is a fresh proof, and a very strong one in my favour. *AN* is also a *Verb*, and may very well supply the place of *IF*; it being nothing else but the Imperative of the Anglo-Saxon verb *Anan*, which likewise means to *Give*, or to *Grant*.

*B.*—It seems indeed to be so. But, if so, how can it ever be made to signify *AS IF*? For which also, as well as for *And if*, Johnson says *AN* is a *con-contraction*.<sup>2</sup>

*H.*—It never signifies *As if*: nor is ever a contraction of them.

*B.*—Johnson however advances Addison’s authority for it. —“My next pretty correspondent, like Shakespeare’s Lion in *Pyramus and Thisbe*, roars *AN* it were any nightingale.”

*H.*—If Addison had so written, I should answer roundly, that he had written false English. But he never did so write. He only quoted it in mirth and ridicule, as the author wrote it. And Johnson, an Editor of Shakespeare, ought to have known and observed it. And then, instead of Addison’s or even Shakespeare’s authority, from whom the expression is borrowed; he should have quoted *Bottom’s*, the Weaver: whose language corresponds with the character Shakespeare has given him,—

<sup>1</sup> *Lear*, act 2. scene 6.

<sup>2</sup> This arbitrary method of *contraction* is very useful to an idle or ignorant expositor. It will suit any thing. S. Johnson also says—“*AN’T*, a contraction for *And it*; or rather *And if it*; as—*An’t please you*—that is, *And if it please you*.” It is merely—*AN it please you*.

“*The shallow'st thickskull of that barren sort, viz.  
A crew of Patches, rude Mechanicals,  
That work for Bread upon Athenian Stalls.*”<sup>1</sup>

“I will aggravate my voice so (says Bottom) that I will roar you as gently as any sucking Dove: I will roar you *AN* 'twere any nightingale.”<sup>2</sup>

If Johnson is satisfied with such authority as this, for the different signification and propriety of English words, he will find enough of it amongst the clowns in all our comedies; and *Master Bottom* in particular in this very sentence will furnish him with many new meanings. But, I believe, Johnson will not find *AN* used for *As if*, either seriously or clownishly, in any other part of Addison or Shakespeare; except in this speech of *Bottom*, and in another of Hostess *Quickly*—“He made a finer end, and went away *AN* it had been any Christom child.”<sup>3</sup>

*B.*—In English then, it seems, these two words which have been called *conditional* Conjunctions (and whose *force* and *manner* of signification, as well as of all the others, we are directed by Mr. Locke to search after in “the several views, postures, stands, turns, limitations, and exceptions, and several other thoughts of the mind, for which we have *either none or very deficient names*”) are, according to you, merely the original Imperatives of the *verbs* to *Give* or to *Grant*.

Now let me understand you. I do not mean to divert you into an etymological explanation of each particular word of other languages, or even of the English, and so to change our conversation from a philosophical inquiry concerning the nature of Language in general, into the particular business of a polyglot Lexicon. But, as you have said that your principles will apply universally, I desire to know whether you mean that the *conditional conjunctions* of all other languages are likewise to be found, like *IF* and *AN*, in the original Imperatives of some of their own or derived *verbs*, meaning to *Give*?

*H.*—No. If that was my opinion, I know you are ready instantly to confute it by the Conditionals of the Greek and Latin and Irish, the French, Italian, Spanish, Portugueze and

<sup>1</sup> *Midsommer Night's Dream*, act 3. scene 2.

<sup>2</sup> *Ibid.* act 1. scene 2.

<sup>3</sup> *Henry V.* act 2. scene 3.

many other Languages. But I mean, that those words which are called *conditional conjunctions*, are to be accounted for in ALL languages in the same manner as I have accounted for IF and AN. Not indeed that they must all mean precisely as these two do,—*Give* and *Grant*; but some word equivalent: Such as,—*Be it, Suppose, Allow, Permit, Put, Suffer, &c.* Which meaning is to be sought for from the particular etymology of each respective language, not from some *un-named* and *un-known* “Turns, Stands, Postures, &c. of the mind.” In short, to put this matter out of doubt, I mean to discard all supposed mystery, not only about these *Conditionals*, but about all those words also which Mr. Harris and others distinguish from Prepositions, and call *Conjunctions* of Sentences. I deny them to be a separate sort of words or Part of Speech by themselves. For they have not a separate *manner of signification*: although they are not *devoid* of signification. And the particular signification\* of each must be sought for from amongst the other parts of Speech, by the help of the particular etymology of each respective language. By such means alone can we clear away the obscurity and errors in which Grammarians and Philosophers have been involved by the corruption of some common words, and the useful Abbreviations of Construction. And at the same time we shall get rid of that farrago of useless distinctions into *Conjunctive, Adjunctive, Disjunctive, Subdisjunctive, Copulative, Negative copulative,*<sup>1</sup> *Continuative, Subcontinuative, Positive, Suppositive, Casual, Collective, Effective, Approbative, Discretive, Ablative, Presumptive, Abnegative, Completive, Augmentative, Alternative, Hypothetical, Extensive, Periodical, Motival, Conclusive, Explicative, Transitive, Interrogative, Comparative, Diminutive, Preventive, Adequate Preventive, Adversative, Conditional, Suspensive, Illative, Conducive, Declarative, &c. &c. &c.*, which explain nothing; and (as most other technical terms are abused) serve only to throw a veil over the ignorance of those who employ them.<sup>2</sup>

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<sup>1</sup> “*Non, Non, non minus disjungit, quam Nec, Nec. Quanquam neutrum ego Disjunctionum appello, sed copulativum potius negativum.*”—*Aristarchus Anti-Beulleanus*. Pars secunda. Pag. 12.

<sup>2</sup> Technical terms are not invariably abused to cover the *ignorance* only of those who employ them. In matters of law, politics, and Government, they are more frequently abused in attempting to impose

*B.*—You mean, then, by what you have said, flatly to contradict Mr. Harris's definition of a *Conjunction*; which he says, is—"a Part of Speech devoid of signification itself, but so formed as to help signification, by making two or more significant sentences to be one significant sentence."

*II.*—I have the less scruple to do that, because Mr. Harris makes no scruple to contradict himself. For he afterwards acknowledges that *some* of them—"have a kind of obscure signification when taken alone; and appear in Grammar, like Zoophytes<sup>1</sup> in nature, a kind of middle Beings of amphibious character; which, by sharing the attributes of the higher and the lower, conduce to link the whole together."

Now I suppose it is impossible to convey a *Nothing* in a more ingenious manner. How much superior is this to the oracular Saw of another learned author on Language (typified by Shakespeare in *Sir Topaz*<sup>2</sup>) who, amongst much other intelligence of equal importance, tells us with a very solemn face, and ascribes it to Plato, that—"Every man that opines, must opine something: the subject of opinion therefore is not nothing." But the fairest way to Lord Monboddio is to give you the whole passage.

"It was not therefore without reason that Plato said that the subject of opinion was neither the *το ου*, or the thing itself, nor was it the *το μη ου*, or nothing; but something betwixt these two. This may appear at first sight a little mysterious,

upon the ignorance of *others*; and to cover the injustice and knavery of those who employ them.

<sup>1</sup> These *Zoophytes* have made a wonderful impression on Lord Monboddio. I believe (for I surely have not counted them) that he has used the allusion at least twenty times in his *Progress of Language*; and seems to be always hunting after extremes merely for the sake of introducing them. But they have been so often placed between two stools, that it is no wonder they should at last come to the ground.

<sup>2</sup> "As the old Hermit of Prague, that never saw pen and ink, very wittily said to a niece of king Gorboduc,—*That that is, is: So I being Master Parson, am Master Parson. For what is that, but that? And is, but is?*"—*Twelfth Night*, act 4. scene 3.

John Lily's Sir Tophas *monboddiozes* in the same manner.

"*Sir Tophas.* Doest thou not know what a poet is?

*Epiton.* No.

*Sir Tophas.* Why, foole, a poet is as much as one should say—a poet."—*Endimion*, act 1. scene 3.

and difficult to be understood ; but, like other things of that kind in Plato, when *examined to the bottom*, it has a *very clear* meaning, and *explains* the nature of opinion *very well* :<sup>1</sup> FOR, as he says, every man that opines, must opine something ; the subject of opinion therefore is not nothing. At the same time it is not the thing itself, but something betwixt the two.”<sup>2</sup> His

<sup>1</sup> “ *Lucinde*. Qu’est-ce que c’est que ce galimatias ?

*Frontin*. Ce galimatias ! Vous n’y comprenez donc rien ?

*Lucinde*. Non, en vérité.

*Frontin*. Ma foi, ni moi non plus : je vais pourtant vous l’expliquer si vous voulez.

*Lucinde*. Comment m’expliquer ce que tu ne comprends pas ?

*Frontin*. Oh ! Dame, j’ai fait mes études, moi.”—*L’Amant de lui-même*. (Rousseau,) scene 13.

<sup>2</sup> *Origin and Progress of Language*, vol. 1. p. 100. “ Il possède l’antiquité, comme on le peut voir par les belles remarques qu’il a faites. Sans lui nous ne saurions pas que dans la ville d’Athènes les enfans pleuroient quand on leur donnoit le fouet.—Nous devons cette découverte à sa profonde érudition.”

But his lordship’s philosophical writings are full of information, explanations and observations of equal importance. Vol. 1. p. 136, he informs us, that—*Porphyry, the greatest philosopher as well as best writer of his age*, “ relates that crows and magpies and parrots were taught in his time not only to imitate human speech, but to attend to what was told them and to remember it ; and many of them, says he, have learned to inform against those whom they saw doing any mischief in the house. And he himself tamed a partridge that he found somewhere about Carthage to such a degree, that it not only played and fondled with him, but answered him when he spoke to it in a voice different from that in which the partridges call one another : but was so well bred, that it never made this noise but when it was spoken to. And he maintains, that all animals who have sense and memory are capable of reason : and this is not only his opinion, but that of the Pythagoreans, *the greatest philosophers in my opinion that ever existed*, next to the masters of their master, I mean the Egyptian priests. And besides the Pythagoreans, Plato, Aristotle, Empedocles, and Democritus, were of the same opinion. *One thing cannot be denied*, that their natures may be very much improved by use and instruction, by which they may be made to do things that are really wonderful and far exceeding their natural power of instinct.”—So far we are obliged to *the greatest of all philosophers that ever existed*. And thus far the judgment of the extract can alone be called in question. Now for the further confirmation of this doctrine by their illustrious disciple.—“ There is a man in England at present, who has practised more upon them and with greater success than any body living : ”—(I suspect his Lordship means the owner of the learned Pig)——“ and he says, *as I am informed*, ”—(Ay, Right, my lord, Be cautious how you take an assertion so important as this, upon your

Lordship, you see, has explained it very clearly ; and no doubt must have sweated much to get thus to the bottom.

But Mr. Harris has the advantage of a Simile over this gentleman : and though Similes appear with most beauty and propriety in works of imagination, they are frequently found most useful to the authors of philosophical treatises : and have often helped them out at many a dead lift, by giving them an appearance of saying something, when indeed they had nothing to say : For Similes are in truth the bladders upon which they float ; and the Grammarian sinks at once if he attempts to swim without them.

As a proof of which, let us only examine the present instance ; and, dismissing the *Zoophytes*, see what intelligence we can draw from Mr. Harris concerning the nature of *Conjunctions*.

First he defines a *Word* to be a “*sound significant*.”<sup>1</sup> Then he defines *Conjunctions* to be words (i. e. *sounds significant*) “*devoid of signification*.”—Afterwards he allows that they have—“*a kind of signification*.”

But this kind of signification is—“*obscure*,” (i. e. a signification unknown) : something I suppose (as Chillingworth couples them) like a *secret Tradition*, or a *silent Thunder* : for it amounts to the same thing as a *signification* which does *not signify* : an obscure or unknown signification being no signification at all. But, not contented with these inconsistencies, which to a less learned man would seem sufficient of all conscience, Mr. Harris goes further, and adds, that they are a—

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own authority ! Well, He says ? What ?)—“*That, if they lived long enough, and pains sufficient were taken upon them,*”—(Well, what then ?)—“*it is impossible to say to what lengths some of them might be carried.*”

Now if this, and such stuff as this, be Philosophy ; and that too, of the greatest philosophers that ever existed ; I do most humbly intreat your Lordship, if you still continue obstinate to discard Mr. Locke, that I may have my *Tom Thumb* again. For this philosophy gives to my mind as much disgust, though not so much indignation, as your friend and admirer Lord Mansfield’s *LAW*.

[Were Mr. Tooke now living, he might have a chance of seeing a revival of *Tom Thumb*, if we may judge from some things that have lately been said of Mr. Locke at Cambridge and elsewhere.—ED.]

<sup>1</sup> And (page 329) he defines a word to be “*a voice articulate, significant by compact.*”



"*kind of middle beings*"—(he must mean between signification and no signification)—"*sharing the attributes of both*"—(i. e. of signification and no signification) and—"conduce to link them both"—(i. e. signification and no signification) "*together.*"

It would have helped us a little, if Mr. Harris had here told us what that *middle state* is, between signification and no signification! <sup>1</sup> What are the *attributes* of no signification! And how signification and no signification can be *linked* together!

Now all this may, for aught I know, be "read and admired as long as there is any taste for *fine writing* in Britain."<sup>2</sup> But

<sup>1</sup> If common reason alone was not sufficient to keep Mr. Harris and Lord Monboddo from this middle state between the *το ον* and the *το μη ον*, and between signification and no signification; they should at least have listened to what they are better acquainted with, *Authority*.

"Ὅσα δὲ τῶν ἐναντιῶν τοιαῦτα ἐστίν, ὥστε ἐν οἷς πεφυκε γίνεσθαι, ἡ ὧν κατηγορεῖται, ἀναγκαῖον αὐτῶν θατερον ὑπαρχειν;—τούτων οὐδὲν ἐστὶν ἀνα μέσον."—*Aristot. Categ.*

"Inter affirmationem et negationem nullum medium existit."—*J. C. Scaliger*, lib. 5. cap. 114.

[“When a man is conscious that he does no good himself, the next thing is to cause others to do some. I may claim some merit this way, in hastening this testimonial from your friends above-writing: their love to you indeed wants no spur, their ink wants no pen, their pen wants no hand, their hand wants no heart, and so forth, after the *manner of Rabelais*; which is betwixt some meaning and no meaning; and yet it may be said, when present thought and opportunity is wanting, their pens want ink, their hands want pens, their hearts want hands, &c., till time, place, and convenience concur to set them a-writing, as at present, a sociable meeting, a good dinner, warm fire, and an easy situation do, to the joint labour and pleasure of this epistle.—Humble servant, A. POPE.”—*Parnell’s Works*.]

<sup>2</sup> “The truly philosophical language of my worthy and learned friend Mr. Harris, the author of *Hermes*, a work that will be read and admired as long as there is any taste for philosophy and fine writing in Britain.”—*Orig. and Prog. of Language*, vol. 1. p. 8.

“But I can hardly have the same indulgence for the philosopher, especially one who *pretended*, like Mr. Locke, to be so attentive an observer of what passed in his own mind, and has written a whole book upon the subject.—If Mr. Locke would have taken the trouble to study what had been discovered in this matter by the ancients, and had not resolved to have the merit of inventing himself a whole system of philosophy, he would have known that every material object is composed of *matter and form*.”—*Id.* vol. 1. p. 38.

“Mr. Locke wrote at a time when the old philosophy, I mean the scholastic philosophy, was generally run down and despised, but no other come in its place. In that situation, being naturally an acute man,

with such unlearned and vulgar philosophers as Mr. Locke and his disciples, who seek not *Taste* and *elegance*, but truth and common sense in philosophical subjects, I believe it will never pass as a "*perfect Example of Analysis*;" nor bear away the palm for "*acuteness of investigation and perspicuity of explication*." For, separated from the *Fine Writing*, (which however I can no where find in the book) thus is the *Conjunction* explained by Mr. Harris.—A sound significant devoid of signification,

Having at the same time a kind of *obscure* signification;

And yet having neither signification nor no signification;

But a *middle something* between signification and no signification,

Sharing the attributes both of signification and no signification;

And linking signification and no signification together.

If others, of a more elegant *Taste* for *Fine Writing*, are able to receive either pleasure or instruction from such *truly philosophical language*,<sup>1</sup> I shall neither dispute with them nor envy

and not a bad writer, it was no wonder that his Essay met with great applause, and was thought to contain wonderful discoveries. And I must allow that I think it was difficult for any man, without the assistance of books, or of the conversation of men more learned than himself, to go further in the philosophy of mind than he has done. But now that Mr. Harris has opened to us the treasures of Greek philosophy, to consider Mr. Locke still as a standard book of philosophy, would be, to use an antient comparison, continuing to feed on *acorns* after *corn* was discovered."—*Or. and Pr. of Lang.* vol. 1. p. 53.

"It was the misfortune of us in the western parts of Europe, that after we had learned Greek, and got some taste of the Greek philosophy, we immediately set up as masters ourselves, and would needs be inventors in philosophy, instead of humble scholars of the antient masters. In this way Descartes philosophized in France, Mr. Hobbes and Mr. Locke in England, and many since their time of less note. I would fain hope, if the indolence and dissipation that prevail so generally in this age would allow me to think so well of it, that Mr. Harris would put a stop to this method of philosophizing without the assistance of the antients, and revive the genuine Greek philosophy among us."—*Id.* vol. 1. page 54.

<sup>1</sup> "Clarus ob obscuram linguam magis inter inanes  
Quamde graveis inter Graios, qui vera requirunt.  
Omnia enim stolidi magis admirantur amantque  
Inversis quæ sub verbis latitantia cernunt :

them: But can only deplore the dullness of my own apprehension, who, notwithstanding the great authors quoted in Mr. Harris's treatise, and the great authors who recommend it, cannot help considering this "perfect example of analysis," as—An improved compilation of almost all the errors which Grammarians have been accumulating from the time of Aristotle down to our present days, of technical and learned affectation.<sup>1</sup>

B.—I am afraid, my good friend, you still carry with you your old humour in politics, though your subject is now different. You speak too sharply for Philosophy. Come, Confess the truth. Are not you against *Authority*, because Authority is against you? And does not your spleen to Mr. Harris arise principally from his having taken care to fortify his opinions in a manner in which, from your singularity, you cannot?

H.—I hope you know my disposition better. And I am persuaded that I owe your long and steady friendship to me, to the conviction which an early experience in private life afforded you, that—*Neminem libenter nominem, nisi ut laudem; sed nec peccata reprehenderem, nisi ut aliis prodessem.*—Indeed you have borne your testimony for me in very trying situations, where few besides yourself would have ventured so much honesty. At the same time, I confess, I should disdain to handle any useful truth daintily, as if I feared lest it should sting me; and to employ a philosophical inquiry as a vehicle for interested or cowardly adulation.

I protest to you, my notions of Language were formed before I could account etymologically for any one of the words

Veraque constituunt, quæ belle tangere possunt  
Aures, et lepido quæ sunt fucata sonore."

*Lucretius*, lib. 1. 640.

<sup>1</sup> I must however do Mr. Harris and Dr. Lowth the justice to acknowledge, that the *Hermes* of the former has been received with universal approbation both at home and abroad; and has been quoted as undeniable authority on the subject by the learned of all countries. For which however I can easily account; not by supposing that its doctrine gave any more satisfaction to their minds who quoted it than to mine; but because, as Judges shelter their knavery by *precedents*, so do scholars their ignorance by *authority*: and when they cannot reason, it is safer and less disgraceful to repeat that nonsense at second hand, which they would be ashamed to give originally as their own.

in question, and before I was in the least acquainted with the opinions of others. I addressed myself to an inquiry into their opinions with all the diffidence of conscious ignorance; and, so far from spurning authority, was disposed to admit of half an argument from a great name. So that it is not my fault, if I am forced to carry instead of following the lantern: but at all events it is better than walking in total darkness.

And yet, though I believe I differ from all the accounts which have hitherto been given of Language, I am not so much without authority as you may imagine. Mr. Harris himself and all the Grammarians whom he has, and whom (though using their words) he has not quoted, are my authorities. Their own doubts, their difficulties, their dissatisfaction, their contradictions, their obscurity on all these points are my authorities against them:<sup>1</sup> for their system and their difficulties vanish together. Indeed unless, with Mr. Harris, I had been

<sup>1</sup> "Profecto in Grammaticorum prope omnium commentis, quæ *απορροι* immensum extollunt, pene *ουδεν* *ὕψος*; cum paginæ singulæ sæpe plures contineant errores, quam Sicinius ille Dentatus vulnera toto habuit corpore."—*G. J. Vossii Aristarchus*, lib. 3. cap. 2.

LXXIV. "Capienda etiam sunt signa ex incrementis et progressibus philosophiarum et scientiarum. Quæ enim in natura fundata sunt, crescunt et augentur: quæ autem in opinione, variantur; non augentur. Itaque si istæ doctrinæ planæ, instar plantæ, a stirpibus suis revulsæ non essent, sed utero naturæ adhærerent, atque ab eadem alerentur, id minime eventurum fuisset quod per annos bis mille jam fieri videmus: nempe, ut scientiæ suis hæreant vestigiis, et in eodem fere statu mancant, neque augmentum aliquod memorabile sumpserint."

LXXV. "Etiam aliud signum capiendum est (si modo *signi* appellatio huic competat; cum potius *testimonium* sit, atque adeo testimoniorum omnium validissimum); hoc est, propria confessio auctorum quos homines nunc sequuntur. Nam et illi, qui tanta fiducia de rebus pronunciant, tamen per intervalla cum ad se redeunt, ad querimonias de *naturæ subtilitate, rerum obscuritate*, humani ingenii infirmitate se convertunt. Hoc vero si simpliciter fieret, alios fortasse qui sunt timidiores ab ulteriori inquisitione detertere, alios vero qui sunt ingenio alacriori et magis fidenti ad ulteriorem progressum acuere et incitare possit. Verum non satis illis est de se confiteri, sed quicquid sibi ipsis aut magistris suis incognitum aut intactum fuerit, id extra terminos possibilis ponunt: et tanquam ex arte, cognitu aut factu impossibile pronunciant: Summa superbia et invidia suorum inventorum infirmitatem, in naturæ ipsius calumniam et aliorum omnium desperationem vertentes. Hinc schola Academiæ novæ, quæ *Acatalepsiam* ex professo tenuit, et homines ad sempiternas tenebras damnavit."—*Novum Organum*.

repeating what others have written, it is impossible I should quote any direct authorities for my own manner of explanation. But let us hear Wilkins, whose industry deserved to have been better employed, and his perseverance better rewarded with discovery; let us hear what he says.

—“According to the true philosophy of speech, I cannot conceive this kind of words” (he speaks of Adverbs and Conjunctions) “to be properly a distinct part of speech, as they are commonly called. But until they can be distributed into their proper places, I have so far complied with the Grammars of instituted languages, as to place them here together.”—And again,

“For the accurate effecting of this [i. e. a *real character*] it would be necessary that the theory itself [i. e. *of language*] upon which such a design were to be founded, should be exactly suited to the nature of things. But upon supposal that this theory [viz. *of language*] is defective, either as to the fulness or the order of it; this must needs add much perplexity to any such attempt, and render it imperfect. And that this is the case with that common theory already received, need not much be doubted.”

It appears evidently therefore that Wilkins (to whom Mr. Locke was much indebted) was well convinced that all the accounts hitherto given of Language were erroneous. And in fact, the languages which are commonly used throughout the world, are much more simple and easy, convenient and philosophical, than Wilkins’s scheme for a *real character*; or than any other scheme that has been at any other time imagined or proposed for the purpose.

Mr. Locke’s dissatisfaction with all the accounts which he had seen, is too well known to need repetition.

Sanctius rescued quod particularly from the number of these mysterious Conjunctions, though he left ut amongst them.

And Servius, Scioppius, G. J. Vossius, Perizonius, and others, have explained and displaced many other supposed Adverbs and Conjunctions.

*Skinner* (though I knew it not previously) had accounted for it before me, and in the same manner; which, though so palpable, *Lye* confirms and compliments. Even S. Johnson,

though mistakenly, has attempted AND; and would find no difficulty with THEREFORE.

In short, there is not such a thing as a *Conjunction* in *Any* Language, which may not, by a skilful Herald, be traced home to its own family and origin; without having recourse to contradiction and mystery with Mr. Harris: or, with Mr. Locke, cleaving open the head of man, to give it such a birth as Minerva's from the brain of Jupiter.

B.—Call you this authority in your favour,—when the full stream and current sets the other way, and only some little brook or rivulet runs with you? You know very well that all the authorities which you have alleged, except Wilkins, are upon the whole against you. For though they have explained the meaning, and traced the derivation of many Adverbs and Conjunctions; yet (except Sanctius in the particular instance of *quon*,—whose conjunctive use in Latin he too strenuously denies) they all acknowledge them still to be *Adverbs* or *Conjunctions*. It is true, they distinguish them by the title of *reperta* or *usurpata*. But they at the same time acknowledge (indeed the very distinction itself is an acknowledgment) that there are others which are *real*, *primigenia*, *nativa*, *pura*.

H.—True. Because there are some, of whose origin they were totally ignorant. But has any Philosopher or Grammarian ever yet told us what a *real*, *original*, *native*, *pure* Adverb or Conjunction is? or which of these Conjunctions of Sentences are so? Whenever that is done, in *any* language, I may venture to promise you that I will show those likewise to be *repertas* and *usurpatas*, as well as the rest. And till then I shall take no more trouble about them. I shall only add, that though *Abbreviation and corruption are always busiest with the words which are most frequently in use*; yet the *words most frequently used are least liable to be totally laid aside*. And therefore they are often retained,—(I mean that branch of them which is most frequently used)—when most of the other words (and even the other branches of these retained words) are, by various changes and accidents, quite lost to a Language. HENCE the difficulty of accounting for them. And HENCE (because only one branch of each of these *declinable* words is retained in a language) arises the notion of their being *indeclinable*; and a separate sort of words, or Part of

Speech by themselves. But that they are not *indeclinable*, is sufficiently evident by what I have already said. For *IF*, *AN*, &c. certainly could not be called *indeclinable*, when all the other branches of those *Verbs*, of which they are the regular Imperatives, were likewise in use. And that the words *IF*, *AN*, &c. (which still retain their original signification, and are used in the very same manner and for the same purpose as formerly) should now be called *indeclinable*, proceeds merely from the ignorance of those who could not account for them; and who therefore, with Mr. Harris, were driven to say that they have neither *meaning* nor *inflection*: whilst notwithstanding they were still forced to acknowledge (either directly, or by giving them different titles of *conditional*, *adversative*, &c.) that they have a “*kind of obscure meaning*.”<sup>1</sup>

How much more candid and ingenuous would it have been, to have owned fairly that they did not understand the nature of these *Conjunctions*; and, instead of wrapping it up in mystery, to have exhorted and encouraged others to a further search!

*B.*—You are not the first person who has been misled by a fanciful etymology. Take heed that your derivations be not of the same ridiculous cast with theirs who deduced *Constantinople* from *Constantine the noble*,—*Breeches* from *bear-riches*,—*Donna* from *dono*,—*Honour* from *hon* and *aurum*,—and *King Pepin* from *όσπερ*.<sup>2</sup>

<sup>1</sup> “Et quelle idée est excitée dans l’esprit en entendant prononcer les particules *ET*, *AUSSI*? On voit bien que ces mots signifient une espèce de connexion; mais quelque peine qu’on se donnât à décrire cette connexion, on se serviroit d’autant d’autres mots, dont la signification seroit aussi difficile à expliquer: et voulant expliquer la signification de la particule *ET*, je me servirois plusieurs fois de cette même particule.”—*Lettres à une Princesse d’Allemagne*, by Euler, letter 101.

<sup>2</sup> “Then this Constantyne removed the emperyall see unto his eytye of *Constantyne the noble*: and there for the more partye kepte his emperyall honoure; and other emperours in lyke wyse after hym. By reason whereof the emperours were longe after called emperours of *Constantyne noble*.”—*Fabian’s Chron.* ch. 69.

“*Hed.* But why *Breeches* now?

*Pha.* *Breeches*, quasi *bear-riches*; when a gallant bears all his riches in his breeches.”—*B. Jonson, Cynthia’s Revels*, act 4. scene 3.

“Placano i *Doni* il ciel; placan l’ inferno.

E pur non son le *Donne*

H.—If I have been misled, it most certainly is not by Etymology: of which I confess myself to have been shamefully ignorant at the time when these my notions of language were first formed. Though even that previous ignorance is *now* a circumstance which confirms me much in my opinion concerning these Conjunctions: For I knew not even the *character* of the language from which my particular proofs of the *English* conjunctions were to be drawn. And (notwithstanding Lord Monboddo's discouraging Sneer<sup>1</sup>) it was general reasoning *a*

Men avere che il cielo,  
Piu crude che l' inferno.  
Il *Don*, credimi, il *Dono*

• Gran ministro d' amore, anzi tiranno  
Egli è, che a suo voler impetra e spetra.  
Non sai tu cio ch' Elpino,  
Il saggio Elpino dicea ?  
Che fin colà nella primiera etade,  
Quand' anco semplicità  
Non sapean favellare  
Che d' un linguaggio sol la lingua e 'l core,  
Allor le amanti *Donne* altra canzona  
Non s' udivan cantar che—*Dona, Dona.*  
Quindi l' *enne* addoppiando  
Perchè non basta un *Don*,—DONNA fu detta.”—*Guidobaldo de' Bonarelli.*

“On connoit le jeu de mots d'*Owen*, assez mauvais, mais qui renferme un grand sens :

Divitias et opes, HON lingua Hebræa vocavit :

Gallica gens, AURUM-OR ; indeque venit HONOR.”—*Mirabeau, Essai sur le Despotisme.*

“*Οσπερ—ήπερ—όπερ*—Diaper—Napkin—Nipkin—  
Pipkin—Pippin-king—King Pepin.”

I forget my merry author of this etymology ; but it is altogether as plausible as even *Menage's* derivation of *CHEZ* from *Apud*.

<sup>1</sup> “Now as I am not able from Theory merely, and *a priori*, to form the idea of a perfect language, I have been obliged to seek for it in the study of the Greek.—What men of *superior Genius* may do in such speculations, I cannot tell ; but I know well that *ordinary* men, without the study of some model of the kind, would be as unable to conceive the idea of a perfect language, as to form a high taste in other arts, such as sculpture and painting, without having seen the best works of those kinds that are to be found.—It would be doing injustice to those *superior minds who have in themselves the standard of perfection in all the Arts*, to judge of them by myself ; but I am confident that *my* idea of perfection in language would have been ridiculously imperfect,



*priori*, that led me to the particular instances ; not particular instances to the general reasoning. This Etymology, against whose fascination you would have me guard myself, did not occur to me till many years after my system was settled : and it occurred to me suddenly, in this manner ;—" If my reasoning concerning these conjunctions is well founded, there must then be in the original language from which the English (and so of all other languages) is derived, literally *such* and *such* words bearing precisely *such* and *such* significations."—I was the more pleased with this suggestion, because I was entirely ignorant even of the Anglo-Saxon and Gothic characters : and the experiment presented to me a mean, either of disabusing myself from error (which I greatly feared) ; or of obtaining a confirmation sufficiently strong to encourage me to believe (what every man knowing any thing of human nature will always be very backward in believing of himself), that I had really made a discovery. For, if upon trial I should find in an unknown language precisely those very words both in sound, and signification, and application, which in my perfect ignorance I had foretold ; what must I conclude, but either that some Dæmon had maliciously inspired me with the spirit of true prophecy in order the more deeply to deceive me ; or that my reasoning on the nature of language was not fantastical ? The event was beyond my expectation : for I instantly found,

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if I had known no other language than the modern languages of Europe."—*Origin and Progress of Language*, vol. 2. p. 183.

Read this, *Mr. Burgess*, and then complain of illiberality to Lord Monboddò : who places himself *ansatus in cathedra*, and thus treats all other men in advance. Whoever, after his lordship, shall dare to reason on this subject *a priori*, must assume then, it seems,—to have in his own superior mind the standard of perfection in *All* the Arts !—Do you, *Mr. Burgess*, acquiesce to this condition ? If it were possible (which I am very far from believing) that the same sentiments should pervade any considerable part of the very learned and respectable body to which you belong ; I should be sorrowfully compelled to join in the exclamation,—*O ! aurita Arcadiæ pecora ! qui, Romæ, hujus cuculi vocem, veluti lusciniolæ melos, in aures admittere sustinetis !* And perhaps *Mr. Burgess* himself may have reason hereafter to regret, that (with all his real or pretended admiration of Lord Monboddò's writings) he neglected to avail himself of the only useful lesson to be drawn from them : viz. To be at least as well bred as *Porphyry's partridge* ; and to have forborne his noise, until he was himself spoken to.

upon trial, all my predictions verified. This has made me presumptuous enough to assert it universally. Besides that I have since traced these supposed unmeaning, indeclinable Conjunctions with the same success in many other languages besides the English. And because I know that the generality of minds receive conviction more easily from a number of particular instances, than from the surer but more abstracted arguments of general proof; if a multiplicity of uncommon avocations and engagements (arising from a very peculiar situation) had not prevented me, I should long before this have found time enough from my other pursuits and from my enjoyments (amongst which idleness is not the smallest) to have shown clearly and satisfactorily the origin and precise meaning of each of these pretended unmeaning, indeclinable Conjunctions, at least in all the dead and living languages of Europe.

B.—Men talk very safely of what they *may do*, and what they *might have done*. But, though present professions usually outweigh past proofs with the people, they have never yet passed current with philosophers. If therefore you would bring me over to your opinion, and embolden me to quit the beaten path with you, you must go much beyond the example of Henry Stephens, which was considered by Mer. Casaubon as the *ne plus ultra* on this subject,<sup>1</sup> and must do what Wilkins required before he would venture to differ from the Grammars of instituted languages; that is, you must distribute all our *English* Conjunctions at least into their proper places. And if it should seem unreasonable in me thus to impose upon you a task which—"no man, however learned or sagacious, has yet been able to perform;"<sup>2</sup>—you must thank yourself for it, and

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<sup>1</sup> "Henricus Stephanus (author immortalis operis, quod Thesaurus Linguae Græcæ indigitavit) ita omnes orationis particulas (*quarum quanto in omni lingua difficilior, tanto utilior observatio*), omnes idiotismos excussit, eruit, explicavit, similia cum similibus comparavit, ut exemplum quidem in hoc genere aliis ad imitandum reliquerit absolutissimum; sed quod pauci sint assecuturi."—*Mer. Cas. de Lingua Sæonica*.

<sup>2</sup> "The Particles are, among all nations, applied with so great latitude, that they are not easily reducible under any regular scheme of explication: this difficulty is not less, nor perhaps greater, in English than in other languages. I have laboured them with diligence, I hope with success: such at least as can be expected in a task which no

the peremptory roundness of your assertion. Besides, I do really think that after you have professed so much of all the languages of Europe, I may fairly expect you to perform a little in your own.

*H.*—If it must be so, thus then : I say that

IF	} are the Imperatives	Lif	} of their respective Verbs	Lifan	To Give.
AN		An		Anan	To Grant.
UNLESS		Onlej		Onlejan	To Dismiss.
EKE		Eac		Eacan	To Add.
YET		Lct		Lctan	To Get.
STILL		Stell		Stellan	To Put.
ELSE		Alej		Alejan	To Dismiss.
THO'		Đaf		Đafjan	} To Allow.
OR		or		or	
THOUGH		Đapiz		Đapizjan	To Boot.
BŪT		Bot		Botan	To Be-out.
BŪT		Be-utan		Bcon-utan	To Be-out.
WITHOUT		Pypð-utan		Pypðan-utan	To Be-out.
AND		An-ad		Anan-ab	{ <i>Dare con-</i> <i>geriem.</i>

LEST is the past participle Ljeb of Ljan, To Dismiss.

SINCE {  $\left. \begin{array}{l} \text{Siððan} \\ \text{Sýnc} \\ \text{Seanb-er} \\ \text{Siððe} \\ \text{or} \\ \text{Sin-er} \end{array} \right\}$  is the participle of Seon, To See.

THAT is the Article or Pronoun Đat.

These, I apprehend, are the only Conjunctions in our language which can cause any difficulty ; and it would be impertinent in me to explain such as—BE so. (\*) BE IT. ALBEIT. (\*)

man, however learned or sagacious, has yet been able to perform.”—*Pref. to S. Johnson's Dict.*

- (\*) “Set forth (quod she) and tell me how.  
Shew me thy sekenes every dele.  
Madame, that can I do wcle :  
Be so my lyfe thereto woll laste.”

*Gower, lib. 1. fol. 8. p. 2. col. 1.*

ALBEIT SO. (°) SET. (d) NOTWITHSTANDING. · NEVERTHELESS.  
 SAVE that. (°) SAVING that. EXCEPT that. EXCEPTING that.

“ For these craftes (as I finde)  
 A man maie do by waie of kinde :  
 BE so it be to good entent.”

*Gower*, lib. 5. fol. 134. p. 2. col. 1.

“ For suche men that ben vilayns  
 The lawe in suche a wise ordeineth,  
 That what man to the lawe pleyneeth,  
 BE so the judge stande upright,  
 He shall be serued of his right.”

*Gower*, lib. 7. fol. 159. p. 1. col. 1.

“ The mast to-brake, the sayle to-roofe,  
 The ship upon the wawes droofe,  
 Till that thei see the londres coste.  
 Tho made a vowe the leste and moste  
 BE so thei mighten come alonde.”

*Gower*, lib. 8. fol. 177. p. 1. col. 2.

(b) “ Saturne anon, to stynten stryfe and drede,  
 AL BE IT that it be agayne his kynde,  
 Of all this strife he can remedy fynde.”

*Chaucer*, *Knyghtes Tale*, fol. 8. p. 2. col. 1.

“ The quhilk Juno nowthir lang dayis nor ægeris,  
 Nor nane diuyn sacrifice may appeis ;  
 Sche restis neuir, nor may sche leif at eis,  
 ALBEIT the power and charge of Jupiter  
 Resistis sche wat, and fatis war hir contrare.”

*Douglas*, 5th booke, p. 154.

“ Freynd serly not, na cause is to compleyne,  
 ALBEIT thy wit grete god may not atteyne.”

*Douglas*, *Prol.* to 10th booke, p. 309.

(c) “ Another remedy is that a man eschewe the companye of hem  
 by whiche he douteth to be tempted: for ALBEIT so that the dede is  
 wythstonde, yet is there greate temptacyon.”—*Chaucer*, *Persons Tale*, fol.  
 115. p. 2. col. 2.

“ AL BE IT so that of your pride and high presumpeicon and folye, ye  
 haue misborne you, yet for as mikell as I se and beholde your greate  
 humilyte, it constrayneth me to do you grace and mercy.”—*Tale of*  
*Chaucer*, fol. 83. p. 1. col. 1.

(d) “ Bot sen I am compellid the to translait,  
 And not onlie of my curage, God wate,  
 Durst I interprise sic outragious folie,  
 Quhare I offend, the less reprice serf I,  
 And that æ knaw at quhais instance I tuke  
 For to translate this maist excellent buke,  
 I mene Virgillis volum maist excellent,  
 SET this my werk full febill be of rent.”

*Douglas*, *Pref.* p. 4.

BATING *that*. IF CASE. (¹) IN CASE. (²) PUT CASE. (³) SET CASE. (⁴) I POSE. (⁵) BECAUSE. TO WIT. FORSEEING *that*. (⁶)

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"Sic plesand wordes carpand, he has forth brocht,  
SETT his mynd troublit mony greuous thoct."

*Douglas*, 1st booke, p. 19.

"Betwix gude hope and drede in doute they stude,  
Quhither thay war lewand, or tholit extreme dede al,  
Thay ansuerit not, SET thay oft plene and cal."

*Douglas*, 1st booke, p. 19.

"And SET it be not louable nor semely thoct  
To punys ane woman, but schamefull hir to sla,  
Na victory, but lak following alsa,  
Ȝit netheles I aucht louit to be,  
Vengeaunce to take on hir deseruis to de."

*Douglas*, 2d booke, p. 58.

"Virgill is full of sentence ouer all quhare,  
His hie knowlege he schawis, that euery sorte  
Of his clausis comprehend sic sentence,  
Thare bene thereof, SET thou think this but sporte,  
Made grete ragmentis of hie intelligence."

*Douglas*, *Prol.* to 6th booke, p. 158.

"To name the God, that war ane manifest lee,  
Is but ane God, makar of euery thing :  
SET thou to Vulcane haue ful grete resembling."

*Douglas*, *Prol.* to 6th booke, p. 161.

"Thare suld na knight rede but ane knichtly tale.  
Quhat forcis him the bussart on the brere?  
SET wele him semes the falcone heroner."

*Douglas*, *Prol.* to 9th booke, p. 271.

"Turnus, behald on cais reuoluit the day,  
And of his fre wyl sendis the perpay  
Sic auantage and oportunitie,  
And SET thou wald haif askit it, quod sche,  
There was neuer ane of al the goddis ding  
Quhilk durst haue the promittit sic ane thing."

*Douglas*, 9th booke, p. 273.

"SET our nature God has to him unyte,  
His godhede incommixt remanis perfite."

*Douglas*, *Prol.* to 10th booke, p. 308.

"Angellis, scheiphardis, and kingis thy godhede kend,  
SET thou in crib betuix twa beistis was laid."

*Douglas*, *Prol.* to 10th booke, p. 310.

"Drances, forsoith, quod he, euer has thou bene  
Large and to mekil of speche, as weil is sene,  
Bot not with wourdis suld the court be fyllyt,  
SET thou be grete tharin, and ful euill wyllit."

*Douglas*, 11th booke, p. 376.

FORESEEN *that*.<sup>(m)</sup> PROVIDED *that*. BEING *that*, &c. Which are evident at first sight.

"*I put the cais* SET the Etholianis  
List not to cum in our help nor supple;  
git than the bald Messapus wele wyllle."

*Douglas*, 11th booke, p. 378.

"With stout curage agape him wend I will,  
Thocht he in proues pas the grete Achill,  
Or SET *in cais* sic armour he weris as he  
Wrocht be the handis of God Vulcanus sle."

*Douglas*, 11th booke, p. 378.

"Bot Juno tho down from the licht, I wys,  
Of the mountane that Albane clepyt is  
Now in our dayis (SET then this hillis down  
Had nouthur name, honour, nor renowne)  
Scho did behald amynd the feildis plane."

*Douglas*, 12th booke, p. 411.

"For SET we preis us fast to speike out braid,  
Ne voce, nor wourdis followis nocht is said."

*Douglas*, 12th booke, p. 446.

"And SET that empty be my brane and dull,  
I haue translatit ane volume wonderfull."

*Douglas*, 13th booke, p. 483.

"Fra tyme I thareto set my pen to wryte,  
It was compylt in aughtene monethis space :  
SET I foil syth sic twa monethis in fere  
Wrate neur ane wourd, nor micht the volume stere."

*Douglas*, p. 484.

(\*) "SAUFE onely that I erie and bidde,  
I am in tristresse all amidde."—*Gower*, lib. 4. fol. 82. p. 2. col. 1.

"Almoste ryght in the same wise the phisiciens answerd, SAUE  
that they sayden a fewe wordes more."—*Tale of Chaucer*, fol. 74. p. 1.  
col. 2.

"Tyl she gan asken him howe Hector ferde  
That was the townes wal, and Grekes yerde.  
Ful wel I thanke it God, sayde Pandarus,  
SAUE in his arme he hath a lytle wounde."

*Chaucer*, 2d booke of *Troylus*, fol. 164. p. 1. col. 1.

"Behynd thame for uptaking quhare it lay  
Mony bricht armoure rychely dycht thay left,  
SAUF that Eurialus with him tursit away  
The riall trapouris, and mychty patrellis gay."

*Douglas*, 9th booke, p. 288.

"Bot al this time I bid na mare, I wys,  
SAIF that this wensche, this vengeabil pest or traik,  
Be bet down dede by my wound and scharp straik."

*Douglas*, 11th booke, p. 393.

B.—Well. Whether you are right or wrong in your conjectures concerning Conjunctions, I acknowledge that this is

“All the air a solemn stillness holds;  
 SAVE that from yonder ivy-mantled bower  
 The moping owl does to the moon complain.”—*Gray's Elegy*.

(f) “I do not like these paper-squibs, good master, they may undo your store—I mean of credit, and fire your arsenall; IF CASE you do not in time make good those outer works, your pockets.”—*B. Jonson, Staple of News*, act 1. scene 3.

Chaucer also uses IF CASE.

(g) “The dignite of king John wold have destroyed al Englande, therfore moken wisdomes and goodnes both, nedeth in a person, the malyce in dignite slyly to bridell, and with a good byt of arest to withdraw, IN CASE it wold prauunce otherwise than it shuld.”—*Chaucer, Testament of Love*, 2d boke, fol. 317. p. 2. col. 1.

“Forsoith, IN CAIS the auenture of battal  
 I had bene doutsum; wald God it war assale.”

*Douglas*, 4th booke, p. 121.

(h) “And PUT THE CAIS that I may not optene  
 From Latyne land thaim to expell all clene,  
 ȝit at leist thare may fall stop or delay  
 In sa grete materis for ane ȝere or tway.”

*Douglas*, 7th booke, p. 217.

PUT CASE, though now out of fashion, was frequently used by Chillingworth and other good authors.

“PUT THE CASE the Pope, for a reward of your service done him in writing this book, had given you the honour and means of a cardinal, would you not have professed, that you have not merited such a reward?”—*Chillingworth*, chap. 4. p. 211. § 36.

(i) “He is worthy to lose his priuylege, that misuseth the might and power that is giuen hym. And I SETTE CASE ye might enioyne hem that payne by right and lawe, whiche I trowe ye may not do: I saye ye might not put it to execution.”—*Tale of Chaucer*, fol. 82. p. 2. col. 2.

“Yet SETTE I CASE ye haue lycence for to venge you, I saye that there ben full many thinges that shall restrayne you of vengeaunce takyng.”—*Ibid.* fol. 79. p. 2. col. 1.

(k) “Auauntour and a lyer, al is one,  
 As thus. I POSE a woman graunt me  
 Her loue, and sayth that other wol she none,  
 And I am sworne to holden it secre,  
 And after I tel it two or thre;  
 I wys I am auauntour at the leest  
 And lyer eke, for I breke my beheest.”

*Chaucer*, 3d boke of *Troilus*, fol. 174. p. 1. col. 2.

“Sone after this, she to him gan rowne,  
 And asked him if Troilus were there:  
 He swore her nay, for he was out of towne,

coming to the point: and is fairer than shuffling them over unnoticed, as the greater part of grammarians have done; or than repeating after others, that they are not themselves any parts of language, but only such *accessaries* as *salt* is to meat, or *water* to bread; or that they are the mere *edging* or *sauce* of language; or that they are like the *handles* to cups, or *plumes* to helmets, or *binding* to books, or *harness* for horses; or that they are *pegs* and *nails* and *nerves* and *joints*, and *ligaments* and *glue*, and *pitch* and *lime*, and *mortar*, and so forth.<sup>1</sup> In

And sayd, Nece : I POSE that he were there  
You durst neuer haue the more feere."

*Chaucer*, 3d booke of *Troilus*, fol. 175. p. 2. col. 1.

(<sup>c</sup>) "It may be ordered that ii or iii of our own shippes do see the sayde Frenche soldiers wasted to the coast of France; FORSEING that our sayd shippes enter no haven there."—*Queen Elizabeth to Sir W. Cecil and Dr. Wotton*, *Lodge's Illustrations*, vol. 1. p. 339.

(<sup>m</sup>) "Whan he made any ordinary judges, advocates or proctoures, he caused them to be openly named, requiryng the people and gyvyng the them courage, if they were cause to accuse them, to prove the cryme by open wytnesse: FORESENE if they dyd not sufficiently prove it, and that it semed to be maliciouse detraction, the accusour shulde forthwith be beheaded."—*Sir T. Elliott, Image of Governauce*, chap. 17.

<sup>1</sup> "Pour quoy est-ce que Platon dit, que l'oraison est tempérée de *noms* et de *verbes*?—Mais advisons que nous ne prenions autrement les paroles de Platon que comme il les a dites: car il a dit que l'oraison estoit tempérée. De ces deux parties, non *Par* ces deux parties; que nous ne facions la faulte que feroit celuy qui calomnieroit un autre pour avoir dit, que un oignement seroit composé de cire et de galbanum, alléguant qu'il auroit obmis à dire le feu et le vase, sans lesquels on ne scauroit mesler lesdites drogues: aussi semblablement si nous le reprenions pour autant qu'il auroit obmis à dire les conjunctions, les prépositions, et autres telles parties. Car le parler et l'oraison n'est composé De ces parties là, mais *Par* icelles, et non sans elles. Car comme celuy qui prononceroit *battre*, ou *estre battu*; ou d'ailleurs *Socrates* et *Pythagoras*, encore donneroit-il aucunement à entendre et à penser quelque chose: mais celuy qui profereroit *Car* ou *De* simplement et seulement, on ne pourroit imaginer qu'il entendist aucune chose ny aucun corps, ains s'il n'y a quelques autres paroles qui soient proferées quant et quant, elles ressembleront à des sons et des bruits vains sans aucune signification; d'autant que ny à par elles ny avec d'autres semblables, elles ne peuvent rien signifier. Mais à fin que nous conjoignons ou meslions et assemblions tout en un, nous y adjouons des prépositions, conjunctions, et articles, voulans en faire un corps de tout.—Comment donc pourra dire quelqu'un, ces parties-là ne servent-elles de rien à l'oraison? Quant à moy, je tiens qu'elles y servent autant comme le *Sel* à la viande, et l'*eau* à faire le Pain. Evenus souloit dire que le



which kind of pretty similies Philosophers and Grammarians seem to have vied with one another; and have often endeavoured to amuse their readers and cover their own ignorance, by very learnedly disputing the propriety of the similie, instead of explaining the nature of the Conjunction.

But, pray, have you any authority for the derivation of these words? Are not all former etymologists against you?

H.—Except in IF, and BUT (in one of its meanings), I believe they are all against me. But I am persuaded that all future etymologists, and perhaps some philosophers, will ac-

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*Feu* estoit la meilleure *Saulse* du Monde; aussi sont ces Parties l'assaisonnement de nostre langage, ne plus ne moins que le feu et le Sel des breuvages et viandes, dont nous ne nous sçaurions passer; excepté que nostre parler n'en a pas toujours nécessairement à faire: comme l'on peut dire du langage des Romains, duquel aujourd'huy tout le monde presque use; car il a osté presque toutes les prépositions excepté bien peu; et quant aux articles que l'on appelle, il n'en reçoit pas un tout seul, ains use de noms sans *bordure*, par manière de dire; et ne s'en fault pas esmerveiller, attendu qu'Homère à peu de noms prépose des articles, comme si c'étoient *anses* à des vases qui en eussent besoin, ou des *pennaches* sur des morions.—Or que les Dialecticiens aient plus besoin de conjunctions, que nuls autres hommes de lettres, pour la liaison et tissure de leurs propositions, ou les disjonctions d'icelles, ne plus ne moins que les cochers ont besoin d'*attelages* pour atteler de front leur chevaux; ou comme Ulysses avoit besoin d'*ozier* en la caverne de Cyclops pour lier ses moutons; cela n'argue ni ne preuve pas que la conjunction soit autrement partie d'oraison, mais bien un outil propre à conjoindre selon qu'elle en porte nom, et à contenir et assembler non pas toutes choses, ains seulement celles qui ne sont pas simplement dites: si l'on ne vouloit dire que la *Chorde* ou *courroye* dont une balle seroit liée fust partie de la balle: ou la *colle* d'un papier ou d'un livre qui est collé; et les données et distributions des deniers partie du gouvernement: comme Demades disoit que les deniers que l'on distribuoit manuellement par teste à chasque citoyen d'Athènes, pour veoir les jeux, estoient la colle du gouvernement de l'estat populaire. Et quelle est la conjunction qui face de plusieurs propositions une, en les couant et liant ensemble, comme le marbre fait le fer quand on le fond avec lui par le feu; mais pour cela le marbre n'est pas pourtant, ny ne l'appelle lon pas partie de fer; combien que ces choses-là qui entrent en une composition et qui sont fondues avec les drogues que l'on mesle, ont accoustumé de faire et de souffrir ne sçay quoi de commun, composé de tous les ingrédiens.—Quant aux prépositions on les peult accompagner aux *pennaches* ou autres Ornemens que lon met au dessus les habillemens de Testes, ou bien aux *bases* et *soubassement* que lon met au dessous des Statues; pour ce qu'elles ne sont pas tant parties d'oraison, comme alentour des parties."—*Plutarch, Platonic Questions.*—9th. *Amyot.*

knowledge their obligation to me. For these troublesome conjunctions, which have hitherto caused them so much mistaken and unsatisfactory labour, shall save them many an error and many a weary step in future. They shall no more expose themselves by unnatural forced conceits to derive the English and all other languages from the Greek, or the Hebrew; or some imaginary primæval tongue. The Particles of every language shall teach them whither to direct and where to stop their inquiries: for wherever the evident meaning and origin of the Particles of any language can be found, *there* is the certain source of the whole.

*B.*—Without a moment's reflection, every one must perceive that this assertion is too general and comprehensive. The mixture which is found in all cultivated languages; the perpetual accession of new words from affectation as well as from improvement, and the introduction of new Arts and Habits, especially in learned nations; and from other circumstances; forbid the deduction of the *whole* of a language from any one single source.

*H.*—Most certainly. And therefore when I say the *whole*, I must beg to be understood with those exceptions. And, that I may not seem to contradict myself when we shall hereafter come to treat of them, I beg you likewise to remember, that I by no means include in my assertion, the *Abbreviations* of language: for they are always *improvements* superadded by language in its progress; and are often borrowed from some other more cultivated languages. Whereas the original Mother-tongue is always rude and tedious, without those advantages of *Abbreviation*. And were he once more in being, I should not at all doubt of being able to convince even Junius himself (who with many others could so far mistake the course and progress of speech, as to derive an uncultivated from a cultivated language) that, instead of referring the Anglo-Saxon to his favourite Greek as its original, he must seek out (and I suppose he would easily find) a Parent for the latter.

But, I beg pardon, this is rather digressing from my purpose. I have nothing to do with the learning of mere curiosity:<sup>1</sup> nor am any further concerned with Etymology, than

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<sup>1</sup> " Il y a un point, passé lequel les recherches ne sont plus que pour

as it may serve to get rid of the false philosophy received concerning language and the human understanding. If you please, therefore, I will return to the Conjunctions I have derived; and, if you think it worth the while, we will examine the conjectures of other persons concerning them; and see whether I have not something better than the authorities you ask after in my favour.

*B.*—I should be glad you would do so.

## CHAPTER VIII.

### ETYMOLOGY OF THE ENGLISH CONJUNCTIONS.

#### *IF.*

*H.*—*IF* and *AN* may be used mutually and indifferently to supply each other's place.

Besides having Skinner's authority for *IF*, I suppose that the meaning and derivation of this *principal* supporter of the *Tripod of Truth*,<sup>1</sup> are so very clear, simple, and universally allowed, as to need no further discourse about them.

Skinner says—" *IF* (in agro *Lincol. Gif*) ab A. S. *Γif*, si. Hoc a verbo *Γifan*, dare, q. d. *Dato*."

*Lye*, in his edition of *Junius*, says—" *Haud inscite Skinnerus, qui deduxit ab A. S. Γifan, dare, q. d. Dato*."

*Gif* is to be found not only, as Skinner says, in *Lincolnshire*, but in all our old writers. *G. Douglas* almost always uses *Gif*: once or twice only he has used *If*; once he uses

la curiosité. Ces vérités ingénieuses et inutiles ressemblent à des étoiles, qui, placées trop loin de nous, ne nous donnent point de clarté."  
—*Voltaire, Sur la Société Royale et sur les Académies*.

<sup>1</sup> See *Plutarch Περὶ τοῦ Εἴ τοῦ ἐν Δελφοῖς*.

Ἐν δὲ Διαλεκτικῇ δὴ πού μεγίστην ἔχει δύναμιν ὁ συναπτικός οὗτος συνδεσμός, ὅτε δὴ τὸ λογικώτατον σχηματίζων αξιωμα.—Τὸ γὰρ τεχνικὸν καὶ λογικόν, ὥσπερ εἰρηται, γνώσις ακολουθίας, τὴν δὲ προσληψὶν ἢ αἰσθησις τῷ λόγῳ δίδωσιν. ὅθεν εἰ καὶ αἰσχροὺς εἰπεῖν, οὐκ ἀποτρεψομαι τοῦτο εἶναι τὸν τῆς ἀληθείας τριπόδα τὸν λόγον, ὃν τὴν τοῦ λεγόντος πρὸς τὸ προηγουμένον ακολουθίαν θεμενός, εἰτα προσλαβὼν τὴν ὑπαρξίν, ἐπαγεῖ τὸ συμπέρασμα τῆς ἀποδείξεως. Τὸν οὖν Πυθίον εἰ δὴ μουσικὴ τε ἡδεται, καὶ κυκνῶν φωναὶς καὶ κιθάρᾳ ψοφοῖς.

GEWE, and once GIFFIS, and sometimes IN CASE and IN CAIS for GIF.

"GIF luf be wertew, than is it lesful thing;  
GIF it be vice, it is ȝour undoing."

*Douglas, Prol. to 4th boke, at p. 95.*

"Thocht sum wald swere, that I the text haue waryit,  
Or that I haue this volume quite myscaryit,  
Or threpe planelie, I come neuer nere hand it,  
Or that the werk is werst that euer I fand it,  
Or ȝit GEWE Virgil stude wele before,  
As now war tyme to schift the werst ouer skore."

*Douglas, Pref. p. 11.*

"Be not ouer studyous to spy ane mote in myn e,  
That in ȝour awin ane ferrye bot can not se,  
And do to me, as ȝe wald be done to;  
Now hark schirris, thare is na mare ado:  
Quha list attend, GYFFIS audience and draw nere."<sup>1</sup>

*Douglas, Pref. p. 12.*

Chaucer commonly uses IF; but sometimes YEUE, YEF, and YF.

"Lo here the letters selid of thys thyng  
That I mote beare in all the haste I may;  
YEUE ye woll ought unto your sonne the kyng,  
I am your seruauant bothe nyght and day."

*Chaucer, Man of Lawes Tale, fol. 22. p. 1. col. 2.*

"And therefore he of full auisement  
Nolde neuer write in non of his sermons  
Of suche unkynde abhominacions,  
Ne I ne wol non reherce, YEF that I may."

*Chaucer, Man of Lawes prol. fol. 18. p. 2. col. 1.*

"She was so charytable and so pytous  
She wolde wepe YF that she sawe a mous  
Caught in a trappe, if it were deed or bledde."

*Prol. to Canterbury Tales. Prioress.*

And it is to be observed that in Chaucer and in other old

τι θαυμαστον ἐστὶ Διαλεκτικῆς φιλία τοῦτο ἀσπαζέσθαι τοῦ λόγου τὸ μέρος καὶ ἀγαπᾶν, ὃ μάλιστα καὶ πλείστα προσχρωμένους ὅρα τοὺς φιλοσοφούς.

<sup>1</sup> [In this instance, however, it is plain that GIFFIS is not used conjunctively: "Give audience and draw near." For information upon the Gothic, Teutonic, and Norse representatives of *If* and *Gif*, see Additional Note.—ED.]

writers, the verb to GIVE suffers the same variations in the manner of writing and pronouncing it, whether used *conjunctively* or otherwise: as does also the *Noun* derived from it.

“ And after on the daunce went  
 Largesse, that set al her entent  
 For to ben honorable and free,  
 Of Alexanders kynne was she,  
 Her most joye was ywis  
 Whan that she YAFE, and sayd: Haue this.  
 Not Auarice the foule caytyfe  
 Was halfe to grype so ententyfe  
 As Largesse is to YEUE and spende,  
 And God alway ynowe her sende,  
 So that the more she YAUE awaye  
 The more ywis she had alwaye:  
 Great loos hath Largesse, and great prise,  
 For both wysc folke and unwyse  
 Were wholly to her bandon brought,  
 So wel with YEFTES hath she wrought.”

*Chaucer, Romaunt of the Rose, f. 125. p. 2. c. 1.*

“ A wyfe is Goddes YEFTE verely;  
 Al other maner YEFTES hardely  
 As londes, rentes, pasture, or commune,  
 Or mouables, all ben YEFTES of fortune  
 That passen, as a shadowe on a wall;  
 But dred nat, YF playnly speke I shall,  
 A wyfe wol laste and in thyn house endure  
 Wel lenger than the lyst paraunture.”

*Chaucer, Marchauntes Tale, fol. 28. p. 2. col. 2.*

“ FORGIFF me, Virgill, GIF I thee offend.”

*Douglas, Pref. p. 11.*

“ GIF us thy ansueir, quharon we sal depend.”

*Douglas, 3d booke, p. 70.*

“ And suffir Tyrianis, and all Liby land  
 Be GIF in dowry to thy son in hand.”

*Douglas, 4th booke, p. 103.*

“ In the mene tyme, of the nycht wache the cure  
 We GIF Messapus.”—*Douglas, 9th booke, p. 280.*

In Henry the VIIIth's will, dated 1509, you will also find

YEVE used where we now employ GIVE; and in the time of Queen Elizabeth it was written in the same manner.

"YEOVEN under our signet."—*Lodge's Illustrations. The Queen to Sir W. Cecil and Dr. Wotton*, vol. i. p. 343.

"YEVEN under our seale of our order, the first day of April 1566, the eight year of our reign."—*Lodge's Illustrations. Quene Elizabeth to the Erle of Sherowsbury*, vol. I. p. 362.

GIN<sup>1</sup> is often used in our Northern counties and by the Scotch, as we use IF or AN: which they do with equal propriety and as little corruption: for GIN is no other than the participle *Given*, *Gi'en*, *Gi'n*. (As they also use *Gie* for *Give*, and *Gien* for *Given*, when they are not used *conjunctively*.) And *Hoc dato* is of equal conjunctive value in a sentence with *Da hoc*.

"Then wi' his spear he turn'd hir owre,

O GIN hir face was wan!

He turn'd her owre and owre again,

O GIN hir skin was whyte."

*Perry's Reliques*, vol. i. *Edom o' Gordon*.

Even our Londoners often pronounce *Give* and *Given* in the same manner: As,

"Gi' me your hand."

"I have *Gin* it him well."

So Wycherly, *Love in a Wood*, act 5.

"If my daughter there should have done so, I wou'd not have *gi'n* her a groat."

### AN.

I do not know that AN has been attempted by any one, except S. Johnson: and, from the judicious distinction he has made between Junius and Skinner,<sup>2</sup> I am persuaded that he

<sup>1</sup> Ray says—"Gin, Gif, in the old Saxon is *Gif*; from whence the word *If* is made *per aphæresin literæ* G. *Gif*, from the verb *Gifan*, dare; and is as much as *Dato*."

<sup>2</sup> "Junius appears to have excelled in extent of learning, and Skinner in rectitude of understanding. Junius was accurately skilled in all the northern languages; Skinner probably examined the antient and remoter dialects only by occasional inspection into dictionaries: But the learning of Junius is often of no other use than to shew him a track by which he may deviate from his purpose; to which Skinner always presses forward by the shortest way. Skinner is often ignorant, but

will be the first person to relinquish his own conjecture:<sup>1</sup> especially when he notices his own self-contradiction: for after having (under the article AN) told us that "AN is a contraction of *And if*;" and given the following instance,

—————"Well I know

The clerk will ne'er wear hair on 's face that had it.

—— He will AN' IF he live to be a man——"

he very truly (under the article AND) says—"In *And if*, the *And* is *redundant*; and is omitted by all later writers." As

—————"I pray thee, Launce,

AN' IF thou seest my boy, bid him make haste."

The author of "*Criticisms on the Diversions of Purley*,"<sup>2</sup> who publishes under the feigned name of CASSANDER, (I suppose, because he was born in the island of *Cadsan*, in Dutch Flanders) and who is a Teacher and Preacher in the City of Norwich, thus elegantly amuses his readers. Pages 36, 37, 38.

"I have known a public speaker who would now and then take a survey of his audience, and call out (if he espied any drooping noddles or falling jaws)—*Brethren, I will tell you a story*.—As I think this an excellent method of rousing the attention of a reader or hearer, for ever inclined to grow drowsy when the subject is so, I shall not scruple to make use of it upon this occasion.

"It is well known that the Boors in Friesland, one of the United Provinces, have so far retained ancient customs, as to be, in dress, language, and manners, exactly the same people which they were five hundred years ago; a circumstance that induced Junius the son to pay them a visit, and to pass a few months among them. In a tour I made to that country some

never ridiculous: Junius is always full of knowledge; but his variety distracts his judgment, and his learning is very frequently disgraced by his absurdities."—*Preface to Dictionary*.

<sup>1</sup> Immediately after the publication of my letter to Mr. Dunning, I was informed by Mr. S. (an intimate friend of Dr. Johnson) that I was not mistaken in this opinion; Dr. Johnson having declared, that if he lived to give a new edition of his Dictionary, he should certainly adopt my derivations.

<sup>2</sup> [The late Rev. John Bruckner, for many years the much-esteemed minister of the Dutch church and of the Walloon or French church in Norwich. See Additional Notes.—ED.]

years ago, I was at a gentleman's house, from which I made frequent excursions into the inner part of the province. In one of these I was obliged to take the first sheltering place in my way, being overtaken by a violent shower. It was a farm house, where I saw several children: and *I shall never forget* the speech which one of them, an overgrown babe, made to his mother. He was standing at her breast; and after he had done with one, I heard him say to her,—*Trientjen, yan my t'oor*,—i. e. Kate, give me t'other.—*I little thought at the time*, I should have so good an opportunity of making use of the story as I have at present."

This story of the babe, he says, is certainly in my favour. I think it is decisively.

But the Critic proceeds—"But we should not fancy that words exist, or must have existed, because, having adopted a certain method of finding out origins, we cannot possibly do without them. I have been looking out with some anxiety for the Anglo-Saxon verb *Ānan*, but can get very little information about it. I find, indeed, in King Alfred's Will the following article:—*Æþurc ic an Eadgarðe minum elðra suna*.—First I give to Edward my eldest son,—And from the expression *Ic an*, it should seem as if there really existed such a verb in the Anglo-Saxon as *Ānan*. But as this is the only sign of life it has given, as one may say, for these thousand years, I am inclined to look upon that sign as being rather equivocal, and suspect that the true reading of the Will is, not *Ic an*, but *Ic un*, from *Unnan*, *cedere*, *concedere*; this last verb being common in the Anglo-Saxon, and nothing more easy than to mistake an *u* for an *a*, in that language, as well as in English. However, as I have not seen hitherto any manuscript, on whose authority I can ground the justness of my conjecture, I do not give it you as any thing certain; and if you persist in giving the preference to the old reading, the story of the babe is certainly in your favour; for there is as little difference between *Ān* and *Yan*, as between *Un* and *Ān*. With me it will remain a matter of doubt, whether there ever existed such a verb as *Ānan*, the same in signification, and yet different in origin, with *Gīran*. It is by no means probable, that a people, who had hardly a conveyance for one idea in a thousand, should



have procured two such noble conveyances for one single idea. This is a piece of luxury, which even the most civilized nations seldom allow themselves."<sup>1</sup>

To this I answer, that *Anan*, *Annan*, and *Unnan*, are all one and the same word differently spelled (as almost all the Anglo-Saxon and old English words are) because differently pronounced.

But "he has been looking for *Anan*, he says, with some anxiety, and can get very little information about it." If he looks so carelessly when he is anxious, we may pretty well guess with how much accuracy he looks upon other occasions. I will relieve his anxiety. I know he has Lye's collection of Anglo-Saxon words before him; (for he quotes it in his 66th page) let him put on his spectacles and open the book: he will there find *Anan*, and *Annan*, with references to places where they are used. And if, after that, he should still continue anxious, I will furnish him with more.

"Nothing, he says, is more easy than to mistake an *u* for an *a*, in that language, as well as in the English."—It is not so easy to mistake the Anglo-Saxon character *U* for *Æ*, or *u* for *a*; as it is to mistake the *written* English character *u* for *a*.

It is not true that any people are now, or ever were, in the condition he represents the Anglo-Saxons; viz. of having "hardly a conveyance for one idea in a thousand;" unless he means to include in his expression, of *one idea*, each man's particular perception. No. Cheer up, *Cassander*: your lot is not peculiar to yourself: for the people who have the poorest and scantiest language, have yet always many more words than ideas. And I leave the reader to judge whether to have two words for one idea, be "a piece of luxury which even the most civilized nation seldom allows itself."

### UNLESS.

Skinner says—" *Unless*, nisi, præter, præterquam, q. d.

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<sup>1</sup> Reprehensor audaculus verborum—qui perpauca eademque a vulgo protrita legerat, habebatque nonnullas disciplinæ grammaticæ inauditiunculas, partim rudes inchoatasque, partim non probas; easque quasi pulverem ob oculos, quum adortus quemque fuerat, adspergebat;—neque rationem verbum hoc, inquit, neque auctoritatem habet.

*One-less*, i. e. uno dempto seu excepto: vel potius ab Onleran, dimittere,<sup>1</sup> liberare, q. d. *Hoc dimisso*."

It is extraordinary, after his judicious derivation of *IF*, that Skinner should have been at a loss about that of *UNLESS*: especially as he had it in a manner before him: For Onler, *dimitte*, was surely more obvious and immediate than Onlerreb, *dimisso*.—As for *One-less*, i. e. uno dempto seu excepto, it is too poor to deserve notice.

So low down as in the reign of Queen Elizabeth, this conjunction was sometimes written *Oneles* and *Onelesse*. And this way of spelling it, which should rather have directed Skinner to its true etymology, might perhaps contribute to mislead him to the childish conjecture of *One less*, uno dempto.—But in other places it is written purely *ONLES*: and sometimes *ONLESSE*.

Thus, in the *Trial of Sir John Oldcastle*, An. 1413,

"It was not possible for them to make whole Christes cote without seme, *ONLESSE* certeyn great men were brought out of the way."

So Thomas Lupset, in the early part of Henry the VIIIth's reign;

"But alway, sister, remembre that charitie is not perfect *ONLES* that it be burninge."—*Treatise of Charitie*, p. 8.

"This peticion cannot take effect *ONLES* man be made like an aungel."  
—*Ibid.* p. 66.

"Fayth cannot be perfect, *ONLES* there be good workes."—*A compendious Treatise teachyng the Waye of Dyinge well*, p. 160.

"The more shaufully that men for the most parte feare to die, the greater profe there is, that such extreme poyntes of feare against all shame shuld not in so many dayly appere, whan death approcheth, *ONLES* bi natur some just feare were of the same."—*Ibid.* p. 166.

In other places Lupset spells it *ONELES* and *ONLESSE*.

So in *The Image of Governance by Sir T. Elliott*, 1541,

"Men do feare to approche unto their soverayne Lorde, *ONELES* they be called."

"This noble empire is lyke to falle into extreme ruyne and perpetuall infamy, *ONELESSE* your moste excellent wysedomes wyll diligently and constantly prepare yourselves to the certayne remedy."

So in—*A Necessary Doctrine and Erudition for any Chris-*

<sup>1</sup> [Mr. Bruckner says "it is not susceptible of this sense; it is *solvere*."—ED.]

*ten Man, set furthe by the Kynges Majestie of Englande.*  
1543.

"ONLES ye beleve, ye shall not understande."

"No man shall be crowned, ONLES he lawfully fight."

"Neyther is it possible for any man, ONELESSE this holy spirite shall first illumine his hart."

"True honour shall be gyven to none, ONELES he be worthy."

"Who can have true penance, ONLES he beleve stedfastly that God is?"

"Who so ever doth forsake his lawful wyfe, ONELES it be for adultery, commytteth adulterye in so doynge."

"They be bound so to do, ONLES they se reasonable cause to the contrary."

"The soule waxeth feble, ONLESSE the same be cherished."

"In vayne, ONLESSE there were some facultie."

"It cannot begynne, ONELESSE by the grace of God."

So in the "*Supplication to King Henry VIII.*" by Barnes.

"I shall come to the counsell when soever I bee called, ONLES I be lawfully let."

So in the "*Declaration against Joye*," by Gardiner, Bishop of Winchester.

"No man commeth to me, ONLESSE my father draweth hym."

"Can any man further replye to this carpenter, ONLES a man wolde saye, that the carpenter was also after the thefe hymselfe?"

"For ye fondely *improve*<sup>1</sup> a conclusion which myght stande and be

<sup>1</sup> To *improve* (i.e. to censure, to impeach, to blame, to reprove). A word perpetually used by the authors about Shakespeare's time, and especially in religious controversy.—"Whereas he hath spoken it by his own mouth, that it is not good for man to be alone, they have *improved* that doctrine and taughte the contrarye."—*The Actes of English Volaries by Ihon Bale. Dedicated to Edward the 6th.* 1550.

"A wonderful thyng, that this shoulde be cryed lawful in their cathedrall church with ryngyng, syngynge, and sensynge, and in their yelde halle condemned for felony and treason. Ther did they worshyp it in their scarlet gownes with cappe in hande, and here they *improved* it with scornes and with mockes, grennyng upon her lyke termagautes in a playe."—*Actes of English Volaries.*

The word is taken by us from the French, who used it and still continue to use it in the same meaning.—"Elles croient que le corps et le sang sont vraiment distribués à ceux qui mangent; et *improvent* ceux qui enseignent le contraire."—*Bossuet des Variat. des Eglises Prot.*

"Ils sont indignes de jamais comprendre ces sortes de beautés, et

true, with your fonde paradox of only fayth justifieth, ONLESSE in teaching ye wyl so handel the matter, as, &c."

"We cannot love God, ONLES he prepareth our harte and geve us that grace; no more can we beleve God, ONLESSE he giveth us the gift of belefe."

"In every kynde the female is commonly barren, ONLESSE it conceyveth of the male; so is concupyscence barren and voyde of synne, ONLESSE it conceyve of man the agreymente of his free wyl."

"We may not properly saye we apprehend justification by fayth, ONLESSE we wolde call the promisse of God, &c."

"Such other pevisse wordes as men be encombred to heare, ONLES they wolde make Goddes worde the matter of the Devylles strife."

"Who can wake out of synne, WITHOUT God call him; and ONLESSE God hath given eares to heare this voyce of God? How is any man beyng lame with synne, able to take up his couche and walke, ONLESSE God sayeth, &c.?"

So in the "*Answere to Fekenham touchinge the Othe of the Supremacy*," by Horne, Bishop of Winchester.

"I coulde not choose, ONELES I woulde shawe myselfe overmuch unkinde unto my native countrey, but take penne in hande and shape him a ful and plaine answeare, without any curiositie."

"The election of the pope made by the clergie and people in those daies, was but a vaine thing, ONLES the emperour or his lieutenant had confirmed the same."

sont condamnéz au malheur de les *improuter*, et d'être *improuvéz* aussi des gens d'esprit."—*Lettres de Bussy Rabutin*, tom. 4. p. 278.

"La bourgeoisie de Genève a droit de faire des représentations dans toutes les occasions où elle croit les loix lésées, et où elle *improure* la conduite de ses magistrats."—*Rousseau*, vol. 2. p. 440.

"Je ne pouvois en effet me dissimuler qu'en *improuvant* les travaux, qu'on venoit de faire; ceux qui les avoient ordonnés en rejetteroient le blâme sur les deux architectes."—*Mémoires du Baron de Tott*, tom. 2. p. 123.

"Arrêtons-nous sur les inculpations faites à Roland dans cette acte d'accusation, qui sera la honte du siècle et du peuple qui a pu, ou l'approuver, ou ne pas hautement l'*improuter*."—*Observations par Amar*.

The expression in Hamlet (act 1. sc. 1.)—"Of *unimproved* mettle hot and full"—ought not to have given Shakespeare's commentators any trouble: for *unimproved* means *unimpeached*; though Warburton thinks it means "*unrefined*;" Edwards, "*unproved*;" and Johnson (with the approbation of Malone) "*not regulated nor guided by knowledge or experience*;" and in his Dictionary he explains it to be "*not taught, not meliorated by instruction*."

"The pope would not consecrate the elect bishop, **ONLES** he had first license therto of the emperour."

"No prince, no not the emperour himselfe should be present in the councell with the cleargie, **ONLES** it were when the principall pointes of faith were treated of."

"He sweareth the Romaines that they shall never after be present at the election of any pope, **ONLES** they be compelled thereunto by the emperour."

"Who maketh no mencion of any priest there present, as you untruely report, **ONLES** ye will thinke he meant the order, whan he named the faction of the Pharisees."

"So that none should be consecrate, **ONLESSE** he were commended and investured bishop of the kinge."

"And further to commaunde the newe electe pope to forsake that dignitie unlawfully come by, **ONLESSE** they woulde make a reasonable satisfaction."

"That the pope might sende into his dominions no legate, **ONLESSE** the kinge shoulde sende for him."

"What man, **ONLESSE** he be not well in his wittes, will say that, &c."

"To exercise this kinde of jurisdiction, neither kinges nor civill magistrates may take uppon him, **ONLESSE** he be lawfully called."

"That from hencefoorth none shoulde be pope, **ONELESSE** he were created by the consent of the emperour."

"Ye cannot finde so muche as the bare title of one of them, **ONELESSE** it be of a bishoppe."

So in the "*Whetstone of Witte*," by Robert Recorde, 1557.

"I see moare menne to acknowledge the benefite of number, then I can espie willyng to studie to attaine the benefites of it. Many praise it, but fewe dooe greatly practise it; **ONLESSE** it bec for the vulgare practice concernyng Merchaundes trade."

"Yet is it not accepted as a like flatte, **ONLES** it be referred to some other square number."

I believe that William Tyndall, our immortal and matchless translator of the Bible, was one of the first who wrote this word with an *u*; and, by the importance and merit of his works, gave course to this corruption in the language.<sup>1</sup>

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<sup>1</sup> Shakespeare, in *Othello*, act 2. sc. 3, writes,

"What 's the matter,  
That you *Unlace* your reputation thus,  
And spend your rich opinion for the name  
Of a night brawler?"

"The scripture was geven, that we may applye the medicine of the scripture, every man to his own sores, UNLESSE then we entend to be idle disputers and braulers about vaine wordes, ever gnawynge upon the bitter barke without, and never attayning unto the sweete pith within, &c."—*Prol. before the 5 b. of Moses.*

"My thoughts have no veines, and yet UNLES they be let blood I shall perish."—*Endimion. By John Lilly, act 1. sc. 1.*

"His frendes thought his learning theire sufficient (UNLES he should proceed Doctor and professe some one studie or science)."—*Lord Burley's Life in Peck's Desiderata Curiosa, vol. 1. pag. 4.*

"No man's cattell shall be questioned as the companies, UNLES such as have been entrusted with them or have disposed of them without order."—*Articles signed and sealed by the Commissioners of the Councill of State for the Commonwealth of England the twelveth day of March, 1651.*

I do not know that Onleȝ is employed *conjunctively* by the Anglo-Saxon writers, as we use *Unless*; (though I have no doubt that it was so used in discourse;) but instead of it, they frequently employ nȳmðe or nemðe: (which is evidently the Imperative nȳm or nem of nȳman or neman, to which is subjoined ðe, i. e. *That*.) And nȳmðe—*Take away that*,—may very well supply the place of—Onleȝ (ðe expressed or understood)—*Dismiss that*.

LES, the Imperative of Leran (which has the same meaning as Onleran), is likewise used sometimes by old writers instead of UNLESS.

"And thus I am constrenit, als nere as I may,  
To hald his verse, and go nane uthir way;  
LES sum historie, subtell worde, or ryme,  
Causis me mak degressioun sum tyme."

*G. Douglas. Preface.*

In a note on this passage S. Johnson says—"Slacken or loosen. Put in danger of dropping; or, perhaps, strip of its ornaments." And in his Dictionary he says,—*"To make loose; to put in danger of being lost.—Not in use."* But he gives no reason whatever for this interpretation. I believe that *Unlace* in this passage means—"You UNLESS or ONLES your reputation," from the same verb Onleran.

<sup>1</sup> It is too singular to be left unnoticed, that the ancient Romans used *Nemut*, instead of *Nisi*. For which Festus cites Cato *de Potestate Trib.*; but the passage is lost.

—————"Gif he

Commyttis any tressoun, suld he not de ;

LES than his prince of grete humanite

Perdoun his fault for his long trew service."

G. D. *Prolog.* to 10th book.

"Sterff the behuffis, LES than thou war unkynd

As for to leif thy brothir desolate."

G. D. *Æneid*, 10th book.

In the same manner it is used throughout Ben Jonson.

"LESS learn'd Trebatius Censure disagree."—*Poetaster*.

"First hear me—Not a syllable, LESS you take."

*Alchymist*, act 3. scene 5.

"There for ever to remain

LESS they could the knot unstrain."—*Masque*.

"To tell you true, 'tis too good for you,

LESS you had grace to follow it."—*Barthol. Fair*.

"But will not bide there, LESS yourself do bring him."

*Sad Shepherd*.<sup>1</sup>

<sup>1</sup> It is this same Imperative LES, placed at the end of nouns and coalescing with them, which has given to our language such adjectives as *hopeless, restless, deathless, motionless*, &c. i.e. *Dismiss* hope, rest, death, motion, &c.

The two following lines of Chaucer in the Reve's Tale, in Wylliam Thynne's edition,

"And when the horse was *lose*, he gan to gon

Towarde the fen, there wylde mares rynne"—

are thus printed in Mr. Tyrwhit's edition,

"And whan the hors was *laus*, he gan to gon

Toward the fen, ther wilde mares renne."

I am to suppose that Mr. Tyrwhit is justified for this reading by *some* manuscript; and that it was not altered by himself merely for the sake of introducing "*Laus*, Island. and the *Consuetud. de Beverley*," into his Glossary.

"LAUS (says Mr. Tyrwhit) adj. Sax. *Loose*. 4062. *Laus*, Island. *Solutus*. This is the true original of that termination of adjectives so frequent in our language, in *les* or *less*. *Consuetud. de Beverley*. M.S. Harl. 560.—Hujus sacrilegii emenda non erat determinata, sed dicebatur ab Anglis *Botalaus*, i.e. sine emenda.—So Chaucer uses *Boteles*, and other words of the same form; as *Detteles, Drinkeles, Giltetes*, &c."

I think, however, there will be very little doubt concerning this derivation, when it is observed that we say indifferently either *sleep-less*, or *without-sleep*, &c. i. e. *Dismiss* sleep or Be-out sleep, &c. And had not these words *les* and *without* been thus convertible, Shakespeare would have lost a pun.—"Thrice have I sent him (says Glendower) weather-

“You must no more aim at those easie accesses,  
 LESS you can do 't in air.”

*Beaumont and Fletcher. Beggars Bush, act. 5. sc. 2.*

You will please to observe that all the languages which have a correspondent conjunction to *Unless*, as well as the manner in which its place is supplied in the languages which have not a conjunction correspondent to it, all strongly justify my derivation. The Greek *Εἰ μή*. The Latin *Nisi*. The Italian *Se non*. The Spanish *Sino*. The French *Si non*. All mean *Be it not*. And in the same manner do we sometimes supply its place in English either by *But*, *Without*, *Be it not*, *But if*, &c.

beaten home, and *bootless* back.” “Home *without boots* (replies Hotspur) and in foul weather too! How scapes he agues in the Devil's name?” So, for those words where we have not by habit made the coalescence, as the Danish *Folkelös* and *Halelös*, &c. we say in English *Without* people, *Without a tail*, &c. But any one may, if he pleases, add the termination *less* to any noun: and though it should be unusual, and heard for the first time, it will be perfectly understood. Between Wimborn-minster and Cranbourn in Dorsetshire, there is a wood called Harley: and the people in that country have a saying perfectly intelligible to every English ear.—“When Harley is *hare-less*, Cranbourn *whore-less* and Wimborn *poor-less*, the world will be at an end.” And it is observable, that in all the northern languages, the termination of this adjective in each language varies just as the correspondent verb, whose imperative it is, varies in that language.

	Termination.	Infin. of the Verb.
Goth .....	<b>ΛΛns</b>	<b>ΛΛnsgan</b>
A.S. ....	Leaꝛ	Leoran *
Dutch .....	Loos *	Lossen
German.....	Los	Lösen
Danish .....	Lös	Löser
Swedish.....	Lös	Lösa.

I must be permitted here to say, that I sincerely lament the principle on which Mr. Tyrwhit proceeded in his edition of Chaucer's tales. Had he given invariably the text of that manuscript which he judged to be the oldest, and thrown to the bottom the variorum readings with their authority; the obligation of his readers (at least of such as myself) would indeed have been very great to him: and his industry, care, and fidelity would then have been much more useful to inquirers, than any skill which he has shown in etymology or the northern languages, were it even much greater than it appears to me to have been.

\* [Mr. Bruckner states, that Mr. Tooke changes leꝛan for leoran; and that the Dutch imperative is not *loos*, but *loss*.—ED.]



"Without profane tongues thou canst never rise,  
Nor be upholden, *Be it not* with lics."

*M. Drayton. Leg. of R. D. of Normandy.*

"That never was there garden of such pryse,  
But *if* it were the very paradysc."—*Frankelcyn's Tale.*

"That knight he is a foul Paynim,  
And large of limb and bone;  
And *But if* heaven may be thy speede,  
Thy life it is but gone."—*Sir Cauline. Percy's Reliques.*

Though it certainly is not worth the while, I am tempted here to observe the gross mistake Mr. Harris has made in the *Force* of this word; which he calls an "*Adequate Preventive.*"

His example is—

"Troy will be taken, *UNLESS* the Palladium be preserved."

"That is (says Mr. Harris) This alone is sufficient to preserve it."—According to the oracle, so indeed it might be; but the word *UNLESS* has no such force.

Let us try another instance.

"England will be enslaved *UNLESS* the House of Commons continues a part of the Legislature."

Now, I ask, is this alone sufficient to preserve it? We who live in these times, know but too well that this very house may be made the instrument of a tyranny as odious and (*perhaps*) more lasting than that of the Stuarts. I am afraid Mr. Harris's *adequate Preventive* will not save us. For, though it is most cruel and unnatural; yet we know by woful experience that the Kid may be scethed in the mother's milk, which Providence appointed for its nourishment; and the liberties of this country be destroyed by that very part of the Legislature, which was most especially appointed for their security.

An instance has been already given where *IF* is used as a preposition. In the following passage of Dryden, *UNLESS* is also used as a preposition;

"The commendation of Adversaries is the greatest triumph of a writer; because it never comes *UNLESS* extorted."

*EKE.*

Junius says,—"*EAK*, etiam. Goth. *ANK*. A.S. *Eac*. Al. *Auch*. D. *Og*. B. *Ook*. Viderentur esse ex inverso *kai*;

sed rectius petas ex proxime sequenti **ANKAN** (Isl. *Auka*). A. S. *Ecan*. *Eacan*. *Ican*. Al. *Auchon*. D. *Oge*. B. *Oecken*. *Eacan* vero, vel *Auchon*, sunt ab *αεξεν*, vel *αυξεν*, addere, adjicere, augere."

Skinner says—"EKE. ab A.S. *Eac*. *Ecac*. Belg. *Oock*. Teut. *Auch*. Fr. Th. *Ouch*. Dan. *Oc*. etiam."

Skinner then proceeds to the verb,

"To EKE, ab A.S. *Eacan*. *Ecican*. *lecan*. augere, adjicere. Fr. Jun. suo more, deflectit a Gr. *αυξεν*. Mallem ab *Eac*, iterum, quod vide: quod enim augetur, secundum partes suas quasi iteratur et de novo fit."

In this place Skinner does not seem to enjoy his usual superiority of judgment over Junius. And it is very strange that he should chuse here to derive the verb *Eacan* from the conjunction *Eac* (that is, from its own imperative); rather than the conjunction (that is, the imperative) from the verb. His judgment was more awake when he derived *IF* or *GIF* from *Liþan*, and not *Liþan* from *Liþ*; which yet, according to his present method, he should have done.

Perhaps it may be worth remarking, as an additional proof of the nature of this conjunction; that in each language, where this imperative is used conjunctively, the conjunction varies just as the verb does.

In Danish the conjunction is *og*, and the verb *öger*.

In Swedish the conjunction is *och*, and the verb *öka*.

In Dutch the conjunction is *ook*, from the verb *oecken*.

In German the conjunction is *auch*, from the verb *auchon*.

In Gothic the conjunction is **ANK**, and the verb **ANKAN**.

As in English the conjunction is *Eke* or *Eak*, from the verb *Eacan*.

### YET. STILL.

I put the conjunctions *YET* and *STILL* here together; because (like *If* and *An*) they may be used mutually for each other without any alteration in the meaning of the sentences: a circumstance which (though not so obviously as in these instances) happens likewise to some other of the conjunctions; and which is not unworthy of consideration.

According to my derivation of them both, this mutual interchange will not seem at all extraordinary: for *YET* (which is

nothing but the imperative *Lȳt* or *Lȳt*, of *Lȳtan* or *Lȳtan*, *obtinere*) and *STILL* (which is only the imperative *Stell* or *Steall*, of *Stellan* or *Steallhan*,<sup>1</sup> *ponere*) may very well supply each other's place, and be indifferently used for the same purpose.

*ALGATE* and even *ALGATES*, when used adversatively by Chaucer, I suppose, though so spelled, to mean no other than *All-get*.<sup>2</sup>

"For *ALBEIT* tarieng be noyful, *ALGATE* it is not to be reproved in *yewyng* of iugement, ne in vengeaunce takyng."—*Tale of Chaucer*, fol. 74. p. 2. col. 1.

"A great waue of the see cometh somtyme with so great a vyolence, that it drowneth the shyppe: and the same harme dothe somtyme the small dropes of water that entreth through a lytell creueys, in to the tymbre and in to the botome of the shyppe, *yf* men be so negligente that they discharge hem not by tymes. And therefore all though there be a difference betwixt these two causes of drowning, *ALGATES* the shyppe is drowned."<sup>3</sup>

The verb *To get* is sometimes spelled by Chaucer *geate*.

But I will repeat to you the derivations which others have given, and leave you to chuse between us.

Mer. Casaubon says—"Ετῖ, adhuc, Yet."

Junius says—"YET, adhuc. A.S. *Lȳt*. Cymraic *etwa*, *etto*, significat, adhuc, etiam, iterum; ex *ετι* vel *αυθις*."

Skinner says—"YET, ab A.S. *Lȳt*, *Lȳta*, adhuc, modo. Teut. *Jetzt*, jam, mox."

Again he says—"STILL, assidue, indesinenter, incessanter. Nescio an ab A.S. *Till*, addito tantum sibilo; vel a nostro *et*, credo, etiam A.S. *As*, ut, sicut, (licet apud Somnecrum non occurrat) et eodem *Til*, usque, q.d. usque, eodem modo."

<sup>1</sup> Though this verb is no longer current in English, except as a Conjunction, yet it keeps its ground in the collateral languages.

In German and Dutch it is ..... *Stellen*

In the Swedish ..... *Ställa*

And in the Danish ..... *Stiller*.

<sup>2</sup> [Skinner says, "*ALGATES*, semper, omnino, nihilominus, ab *All & Gate*, via, q.d. omnibus viis:" which explanation seems best to accord with the sense of various passages in which the word occurs, and is no doubt to be preferred to that which Mr. Tooke supposes.—ED.]

<sup>3</sup> [i. e. "In any way,—in either case,—*in all ways*, the ship is drowned:—" *toujours* le vaisseau est abîmé."—ED.]

*ELSE.*

This word *ELSE*, formerly written *Alles*, *Alys*, *Alyse*, *Elles*, *Ellus*, *Ellis*, *Ells*, *Els*, and now *Else*; is, as I have said, no other than *Äler* or *Älyr*, the imperative of *Äleran* or *Älyran*, dimittere.

Mr. Warton, in his *History of English Poetry*, vol. 1. p. 191 (without any authority, and in spite of the context, which evidently demands *Else*, and will not admit of *Also*) has explained *ALLES* in the following passage by *Also*.

“The Soudan ther he satte in halle;  
He sent his messagers faste with alle,  
To hire fader the kyng.  
And seyde, hou so hit ever bi falle,  
That mayde he wolde clothe in palle  
And spousen hire with his ryng.  
And *ALLES*<sup>1</sup> I swere withouten sayle  
I chull hire winnen in pleye<sup>1</sup> battayle  
With mony an heih lordyng.”

The meaning of which is evidently,—“Give me your daughter, *ELSE* I will take her by force.”

It would have been nonsense to say,—“Give me your daughter, *ALSO* I will take her by force.”

“To hasten loue is thyng in veine,  
Whan that fortune is there ageine.  
To take where a man hath leue  
Good is : and *ELLES* he mote leue.”

*Gower*, lib. 2. fol. 57. p. 1. col. 1.

“Withouten noyse or clatter yng of belles  
Te Deum was our songe, and nothyng *ELLES*.”

*Chaucer*, *Sompners Tale*, fol. 43. p. 1. col. 1.

“Eschame ȝoung virgins, and fair damycellis,  
Furth of wedlok for to disteyne ȝour kellis;  
Traist not all talis that wantoun wowaris tellis,  
ȝou to defloure purposyng, and not *ELLIS*.”

*Douglas*, *Prol.* to 4th boke, p. 97.

“And, bycause the derthe of things be suche as the soldyors be not able to lyue of theyr accustomed wages, which is, by the day, six pence

<sup>1</sup> [The readings are *elles*;—pleyn: in Ritson’s collection. The extracts from old English poems in the first edition of Warton are so inaccurate that no reliance can be placed in them. In the subsequent 8vo. editions they have been collated and corrected by Mr. Price, and Sir F. Madden.—ED.]

the foteman and nine pence th' horsman; therfor we besecche your lordships to be meanes to the Queene's majestie, that order may be taken, eyther for th' encrease of theyr wages by the day, the foteman to eight-pence, and th' horsman to twelve pence, or ELLS to allow that at the pay daise they may, by their capteins or otherwise, haue some rewarde to counteruail the like somme."—*The Council in the North to the Privy Council, 4th of Sept. 1557. Lodge's Illustrations.*

N.B. "Wheat at this time was sold for four marks per quarter. Within one month after the harvest the price fell to *five shillings*."

"And eury man for his partie  
A kyngdome hath to iustifie,  
That is to sein his owne dome.  
If he misrule that kyngdome,  
He lseth him selfe, that is more,  
Than if he loste ship and ore,  
And all the worldes good with alle.  
For what man that in speciall  
Hath not him selfe, he hath not ELS,  
No more the perles than the shels,  
All is to him of o value."

*Gower, lib. 8. fol. 185. p. 2. col. 2.*

"Nede has no pere,  
Him behoueth serue himselfe that has no swayn,  
Or ELS he is a fole, as clerkes sayn."

*Chaucer, Reues Tale, fol. 16. p. 1. col. 2.*

Junius says—"ELSE, aliter, alias, alioqui. A.S. Eller. Al. *Alles*. D. *Ellers*."

Skinner says—"ELSE, ab A.S. Eller, alias, alioquin. Minshew et Dr. Thomas Hickes putant esse contractum a Lat. *Alias*, vel Gr. *ἄλλως*, nec sine verisimilitudine."

S. Johnson says—"ELSE, Pronoun, (Eller, Saxon) *other, one besides*. It is applied both to persons and things."

He says again—"ELSE, Adverb. 1. Otherwise. 2. Besides; except that mentioned."

### THOUGH.

THO', THOUGH, THAH<sup>1</sup> (or, as our country-folks more purely pronounce it, THAF, THAUF, and THOF) is the imperative Ðaf

<sup>1</sup> See a ballad written about the year 1264, in the reign of Henry the third;

"Richard THAH thou be ever trichard,  
Triethen shalt thou never more."

*Percy's Reliques, vol. 2. p. 2.*

or Ðapɪʒ of the verb Ðapɪan or Ðapɪʒan; to allow, permit, grant, yield, assent: And Ðapɪʒ becomes *Thah, Though, Thoug* (and *Thoch*, as G. Douglas and other Scotch authors write it) by a transition of the same sort, and at least as easy, as that of *Hawk* from Ðapuc. And it is remarkable, that as there were originally two ways of writing the verb, either with the guttural G (Ðapɪʒan) or without it (Ðapɪan): so there still continues the same difference in writing and pronouncing the remaining imperative of this same verb, with the guttural G (*Though*), or without it (*Tho'*). In English the difference is only in the characters; but the Scotch retain in their pronunciation, the guttural termination.

In the earlier Anglo-Saxon the verb is written ʒeðapɪʒan. In a charter of William the conqueror it is written—ic nelle ʒeðapɪan. And in a charter of Henry the first it is also written—ic nelle ʒeðapɪan. But a charter of Henry the second has it ic nelle ʒeðauian.—See the *Preface to Hickes's Thesaurus*, p. 15, 16.

So that we thus have a sort of proof, at what time the ʒ was dropped from the pronunciation of ðapɪan; (namely, about the reign of Henry the second;) and in what manner THAFɪʒ became THAF, and THAF became THAU or THO'.

I reckon it not a small confirmation of this etymology, that our ancient writers often used *All be. All be it. All had. All should. All were. All give. How be it. Set. Suppose, &c.* instead of *Although*.

“But AL BE that he was a philosopre,  
Yet had he but lytel golde in cofre.”

• *Chaucer, Prol. to Canterb. Tales.*

“Ye wote your selfe, she may not wedde two  
At ones, though ye fyghten cuer mo;  
But one of you, ALL BE him lothe or lefe,  
He mote go pype in an yue lefe.”

*Knyghtes Tale*, fol. 5. p. 2. col. 2.

See also another ballad written in the year 1307, on the death of Edward the first.

“THAH mi tonge were mad of stel,  
Ant min herte yzote of bras,  
The godness myht y never telle  
That with kyng Edward was.”

*Percy's Reliques*, vol. 2. p. 19.

"ALBEIT originally the King's Bench be restrained by this Act to hold plea of any real action, yet by a mean it may; as when removed thither, &c."—*Lord Coke*.

"—I shal *yeuen* her sufficient answer,  
And all women after for her sake,  
That though they ben in any gylte itake,  
With face bolde they shullen hem selue excuse,  
And bere hem doun that wold hem accuse;  
For lacke of answer, non of hem shull dyen;  
ALL HAD he sey a thyng with both his eyen,  
Yet shuld we women so visage it hardely,  
And wepe and swere and chyde subtelly,  
That ye shal ben as leude as gees."

*Chaucer, Marchauntes Tale*, fol. 33. p. 1. col. 2.

"But rede that boweth down for euery blaste,  
Ful lyghtly, cesse wynde, it wol aryse;  
But so nyl not an oke, whan it is caste  
It nedeth me nought longe the forvyse,  
Men shal reioysen of a great emprise  
Atcheued wel, and stant withouten dout,  
AL HAUE men ben the lenger there about."

2d boke of *Troylus*, fol. 170. p. 2. col. 1.

"For I wol speke, and tel it the  
AL SHULDE I dye."

*Romaunt of the Rose*, fol. 152. p. 2. col. 1.

"And I so loued him for his obeysaunce  
And for the trouthe that I demed in his hert,  
That if so were, that any thyng him smert  
AL WERE it neuer so lyte, and I it wylt,  
Methought I felt deth at my hert twist."

*Squiers Tale*, fol. 27. p. 2. col. 1.

"ALLGYF England and Fraunce were thorow saught."—*Skellton*.

"The Moor, HOWBEIT that I endure him not,  
Is of a constant, loving, noble nature."—*Othello*, act 2. sc. 1.

"No wonder was, SUPPOSE in mynde that he  
Toke her fygure so soone, and Lo now why  
The ydol of a thyng in case may be  
So depe empyrnted in the fantasy  
That it deludeth the wyttes outwardly."

*Complaynt of Cresseide*, fol. 204. p. 1. col. 2.

"In sere placis throw the ciete with thys  
The murmour rais ay mare and mare, I wys,

And clearar wax the rumour, and the dyn,  
 So that, SUPPOIS<sup>1</sup> Anchises my faderis In  
 With treis about stude secrete by the way,  
 So bustuous grew the noyis and furious fray  
 And ratling of thare armoure on the strete,  
 Affrayit I glisnit of slepe, and sterre on feto."

*Douglas, boke 2. p. 49.*

"Eurill (as said is) has this iouell hint,  
 About his sydis it brasin, or he stynt;  
 Bot all for nocht, SUPPOIS the gold dyd glete."

*Douglas, boke 9. p. 289.*

"That sche might haue the copies of the pretendit writings giuen in, quhilkis they haue diuerse tymes requirit of the Quene's maiestie and hir counsel, SUPPOIS thay haue not as ȝit obtewit the samin."—*Mary Queen of Scots.*

N.B.—In the year 1788 I saw the same use of SUPPOSE for THOUGH, in a letter written by a Scotch officer at Guernsey, to my most lamented and dear friend the late Lieutenant General James Murray. The letter in other respects was in very good and common English.

"I feel exceedingly for Lord W. M. SUPPOSE I have not the honour of being personally acquainted with him."

I believe that the use of this word SUPPOSE for THOUGH is still common in Scotland.

The German uses *Doch*; the Dutch *Doch* and *Dog*; the Danish *Dog* and *Endog*; and the Swedish *Dock*; as we use *Though*: all from the same root. The Danish employs *Skiönt* and *Endskiöndt*; and the Swedish *Änskönt*, for *Though*: from the Danish verb *Skiönner*; and the Swedish verb, *Skiönja*, both of which mean, to *perceive, discern, imagine, conceive, suppose, understand.*

As the Latin *Si* (if) means *Be it*: and *Nisi* and *Sine* (unless and without) mean *Be not*: so *Etsi* (although) means *And be it*.<sup>2</sup> The other Latin Conjunctions which are used for *Although*,

<sup>1</sup> ————— "QUANQUAM secreta parentis  
 Anchisæ domus."

<sup>2</sup> It may not be quite needless to observe, that our conjunctions IF and THOUGH may very frequently supply each other's place, as—"THOUGH an host of men rise up against me, yet shall not my heart be afraid;" or, "IF an host of men, &c." So "THOUGH all men



(as, *Quam-vis*, *Licet*, *Quantum-vis*, *Quam-libet*,) are so uncorrupted as to need no explanation.

Skinner barely says—"THOUGH, ab A.S. Ðeah. Belg. *Doch*, Belg. & Teut. *Doch*. ctsi, quamvis."<sup>1</sup>

### BUT.

It was this word, BUT, which Mr. Locke had chiefly in view, when he spoke of Conjunctions as marking some "Stands, Turns, Limitations, and Exceptions of the mind." And it was the corrupt use of this *One* word (BUT) in modern English, for *Two* words (NOT and BUT) originally (in the Anglo-Saxon) very different in signification, though (by repeated abbreviation and corruption) approaching in sound, which chiefly misled him.

"BUT (says Mr. Locke) is a Particle, none more familiar in our language; and he that says it is a *discretive* Conjunction, and that it answers *SED* in Latin, or *MAIS* in French,<sup>2</sup> thinks he has sufficiently explained it. But it seems to me to intimate several relations the mind gives to the several propositions or parts of them, which it joins by this monosyllable.

"First,—BUT *to say no more* :

"Here it intimates a stop of the mind, in the course it was going, before it came to the end of it.

"Secondly,—*I saw BUT two plants*.

"Here it shews, that the mind limits the sense to what is expressed, with a negation of all other.

should forsake you, yet will not I;" or, "If all men should forsake you, &c."

<sup>1</sup> Though this word is called a conjunction of sentences, it is constantly used (especially by children and in low discourse) not only at the beginning, and between, but at the end of sentences.

"*Pro*. Why do you maintain your poet's quarrel so with velvet and good clothes? We have seen him in indifferent clothes e're now himself.

"*Boy*. And may again. But his clothes shall never be the best thing about him, *THOUGH*. He will have somewhat beside, either of humane letters or severe honesty, shall speak him a man, though he went naked."

[Relative to the word *THOUGH*, see Grimm, iii. 177, 285, &c., and Additional Notes.—ED.]

<sup>2</sup> It does not answer to *Sed* in Latin, or *Mais* in French; except only where it is used for *But*. Nor will any *one* word in *any* Language answer to our English *BUT*: because a similar corruption in the same instance has not happened in any other language.

"Thirdly,—*You pray; BUT it is not that God would bring you to the true religion :*

"Fourthly,—*BUT that he would confirm you in your own.*

"The first of these BUTS intimates a supposition in the mind of something otherwise than it should be: the latter shews that the mind makes a direct opposition between that and what goes before it.

"Fifthly,—*All animals have sense, BUT a dog is an animal.*

"Here it signifies little more, but that the latter proposition is joined to the former, as the Minor of a Syllogism.

"To these, I doubt not, might be added a great many other significations of this particle, *if it were my business to examine it in its full latitude*, and consider it in all the places it is to be found; which if one should do, I doubt whether in all those manners it is made use of, it would deserve the title of DISCRETIVE which Grammarians give to it.

"But *I intend not<sup>1</sup> here a full explication of this sort of signs.* The instances I have given in this one, may give occasion to reflect upon their use and force in language, and lead us into the contemplation of *several actions of our minds* in discoursing, which it has *found a way* to intimate to others by *these Particles*, some whereof constantly, and others in certain constructions, have the sense of a whole sentence contained in them."

Now all these difficulties are very easily to be removed without any effort of the understanding: and for that very reason I do not much wonder that Mr. Locke missed the explanation: for he dug too deep for it. But that the Etymologists (who only just turn up the surface) should miss it, does indeed astonish me. It seems to me impossible, that any man who reads only the most common of our old English authors should fail to observe it.

Gawin Douglas, notwithstanding he frequently confounds the two words, and uses them often improperly, does yet

<sup>1</sup> "Essentiam finemque conjunctionum satis apte explicatum puto: nunc earum originem materiamque videamus. Neque vero *Sigillatim* percurrere omnes *in Animo est.*"—*J. C. Scaliger.*

The constant excuse of them all, whether Grammatists, Grammarians or Philosophers; though they dare not hazard the assertion, yet they would all have us understand that they can do it; but *non in animo est.* And it has never been done.

(without being himself aware of the distinction, and from the mere force of customary speech) abound with so many instances, and so contrasted, as to awaken, one should think, the most inattentive reader.

"Bot thy werke shall endure in laude and glorie,  
But spot or falt condigne eterne memorie."—*Pref.* p. 3.

"*Thock* Wylliaume Caxtoun had no compatioun  
Of Virgill in that buk he preyt in prois,  
Clepend it Virgill in Eneados,  
Quhilk that he sayis of Frensche he did translait,  
It has nathing ado therwith, God wate,  
Nor na mare like than the Deuil and sanct Austin.  
Haue he na thank tharfore, BOT lois his pyne;  
So schamefully the storie did peruerte,  
I reid his werk with harmes at my hert,  
That sic ane buk, BUT sentence or ingyne,  
Suld be intitultit eftir the poete diuine."—*Pref.* p. 5.

"I schrink not anys correkkit for to be,  
With ony wucht groundit on charite,  
And glaidlie wald I baith inquire and lere,  
And to ilk cunnand wicht la to myne ere;  
BOT laith me war, BUT uther offences or cryme,  
Ane rural body suld intertrik my ryme."—*Pref.* p. 11.

"BOT gif this ilk statew standis here wrocht,  
War with your handis into the ciete brocht,  
Than schew he that the peopil of Asia  
BUT ony obstakill in fell battel suld ga."—*Booke 2.* p. 45.

"This chance is not BUT Goddis willis went,  
Nor it is not leful thyng, quod sche,  
Fra hyne Creusa thou turs away wyth the,  
Nor the hic governoure of the heuin aboue is  
Will suffer it so to be, BOT the behuffis  
From hens to wend full fer into exile,  
And ouer the braid sey sayl furth mony a myle,  
Or thou cum to the land Hisperia,  
Quhare with soft coursis Tybris of Lydia  
Rynnys throw the riche feildis of pepill stout;  
Thare is gret substance ordanit the BUT dout."—*Booke 2.* p. 64.

"Vpoun sic wise vncertanlie we went  
Thre dayes wilsaum throw the mysty streme,  
And als mony nyghtes BUT sterneys leme,

That quhidder was day or nycht vneth wist we.  
 Bot at the last on the ferd day we se  
 On fer the land appere, and hillis ryse,  
 The smoky vapoure up casting on thare gyse.  
 Doun fallis salis, the aris sone we span  
 But mare abaid."—*Booke 3. p. 74.*

—"Bot gif the faits, but pleid,  
 At my plesure suffer it me life to leid,  
 At my fre wil my workis to modify."—*Booke 4. p. 111.*

"Bot sen Apollo clepit Gryneus  
 Grete Italie to seik commandis us,  
 To Italie eik oraclis of Licia  
 Admonist us but mare delay to ga,  
 Thare is my lust now and delyte at hand."—*Booke 4. p. 111.*

"Thou wyth thyr harmes ouerchargit me also,  
 Quhen I fell fyrst into this rage, quod sche,  
 Bot so to do my teris constrenyt the.  
 Was it not lefull, allace, but cumpny,  
 To me but cryme allane in chalmer to ly?"—*Booke 4. p. 119.*

"Ane great eddir slidand can furth thraw,  
 Eneas of the sycht abasit sum deile,  
 Bot sche at the last with lang fard fare and wele  
 Crepis amang the veschell and coupis all,  
 The drink, and eik the offerandis grete and small,  
 Snokis and likis, syne ful the altaris left,  
 And but mare harme in the graif enterit eft."—*Booke 5. p. 130.*

"Thare hartis on flocht, smytin with shame sum dele,  
 Bot glaid and ioly in hope for to do wele,  
 Rasis in thare breistis desyre of hie renowne:  
 Syne but delay at the first trumpis sounne  
 From thare marchis attanis furth thay spreit."—*Booke 5. p. 132.*

"Ane uthir mache to him was socht and sperit;  
 Bot thare was nane of all the rout that sterit,  
 Na durst presume mete that man on the land,  
 With mais or burdoun, to debate hand for hand.  
 Ioly and glaid therof baith all and sum,  
 Into bargane wenyng for to ouercum,  
 Before Eneas feite stude, but delay."—*Booke 5. p. 140.*

"The tothir answerd, Nowthir for drede nor boist,  
 The luf of wourschip nor honoure went away is  
 Bot certainly the dasit blude now on dayis

Waxis dolf and dull throw myne unweildy age,  
 The cald body has mynyst my curage :  
 Bot war I now as umquhile it has bene  
 ȝing as ȝone wantoun woistare so strang thay wene,  
 ȝe had I now sic ȝontheid, traistis me,  
 But ony price I suld all reddy be :  
 Na lusty bul me till induce suld nedè,  
 For nouthir I suld haue crauit wage nor mede.  
 Quhen this was said he has BUT mare abade  
 Tua kempis burdouns brocht, and before thaym laid."

*Booke 5. p. 140.*

"And fyrst to hym ran Acestes the kyng,  
 And for compassioun has uphynt in feild  
 His freynd Entellus unto him euin eild.  
 Bot nowthir astonist nor abasit hereon,  
 Mare egirly the vailȝeant campion  
 Agane to bargane went als hate as fyre :  
 And ardently with furie and mekle boist  
 Gan Dares cache, and driue ouer al the coist :  
 Now with the richt hand, now with the left hand he  
 Doublis dyntis, and BUT abade lete fle ;  
 The prince Eneas than seand this dout,  
 No langar suffir wald sic wraith procede,  
 Nor feirs Entellus mude thus rage and sprede.  
 Bot of the bargane maid end, BUT delay."—*Booke 5. p. 143.*

"In nowmer war they BUT ane few menȝe,  
 Bot thay war quyk, and valȝeant in melle."—*Booke 5. p. 153.*

"Blyn not, blyn not, thou grete Troian Enee,  
 Of thy bedis nor prayeris, quod sche :  
 For bot thou do, thir grete durris, BUT dred,  
 And grislic ȝettis sall neuer warp on bred."—*Booke 6. p. 164.*

"On siclike wise as thare thay did with me,  
 Grete goddis mot the Grekis recompens,  
 Gif I may thig ane uengeance BUT offens.  
 Bot say me this agane, freind, all togidder,  
 Quhat auenture has brocht the leuand hidder?"

*Booke 6. p. 182.*

"How grete apperance is in him ; BUT dout,  
 Tyll be of proues and ane vailȝeant knycht :  
 Bot ane blak sop of myst als dirk as nycht  
 Wyth drery schaddow bylappis his hede."—*Booke 6. p. 197.*

"Nor mysknaw not the condiciouns of us  
 Latyne pepyll and folkis of Saturnus,  
 Unconstrenynt, not be law bound thertyll,  
 Bot be our inclinacioun and fre wyll  
 Iuste and equale, and BUT offensis ay,  
 And reulit eftir the auld goddis way."—*Booke 7. p. 212.*

"Bot sen that Virgil standis BUT compare."

*Prol. to Booke 9. p. 272.*

"Quhiddel gif the goddis, or sum spretis silly  
 Mouis in our myndis this ardent thochtful fire,  
 Or gif that euery mannis schrewit desyre  
 Be as his god and genius in that place,  
 I wat neuer how it standis, BOT this lang space  
 My mynd mouis to me, here as I stand,  
 Batel or sum grete thyng to tak on hand:  
 I knaw not to quhat purpois it is drest,  
 Bot be na way may I tak eis nor rest.  
 Behaldis thou not so surelie BUT affray  
 gone Rutulianis haldis thaym glaid and gay."—*Booke 9. p. 281.*

"His feris lukis about on euery side,  
 To se quharfra the groundin dart did glide.  
 Bot lo, as thay thus wounderit in effray,  
 This ilk Nisus, wourthin proude and gay,  
 And baldare of his chance sa with him gone,  
 Ane uthir takill assayit he anone:  
 And with ane sound smate Tagus BUT remede."

*Booke 9. p. 291.*

"Agane Eneas can Tarquitus dres,  
 And to recounter Enee inflamyt in tene,  
 Kest hym self in; BOT the tothir BUT fere  
 Bure at hym mychtely wyth ane lang spere."

*Booke 10. p. 337.*

"Sic wourdis vane and unsemelie of sound  
 Furth warpis wyde this Liger fulichelie:  
 Bot the Troiane baroun unabasitlie  
 Na wourdis preis to render him agane;  
 Bot at his fa let fle ane dart or flane,  
 That hit Lucagus quhilk fra he felt the dynt,  
 The schaft hinging in to his schield, BUT stynt  
 Bad driue his hors and chare al fordwert streicht."

*Booke 10. p. 338.*

"Bot quhat awalis bargane or strang melle,  
 Syue geild the to thy fa, BUT ony why."

*Prol. to Booke 11. p. 356.*

"Than of his speich so wounderit war thay  
 Kepit thare silence, and wist not what to say,  
 Bot athir towart uthir turnis **BUT** mare,  
 And can behald his fallow in ane stare."—*Booke* 11. p. 364.

———— "Lat neuir demyt be  
 The bustuousnes of ony man dant the,  
 Bot that thy dochter, O thou fader gude,  
 Unto gone wourthy prince of gentill blude  
 Be geuin to be thy son in law, I wys,  
 As he that wourthy sic ane wedlok is;  
 And knyt up pece **BUT** mare disseurance,  
 With all eternall band of alliaunce."—*Booke* 11. p. 374.

"Turnus and thy cheif ciete haue I saue,  
 Sa lang as that the fatis sufferit me,  
 And quhil werde sisteris sa tholit to be:  
 Bot now I se that young man haist **BUT** fale  
 To mache in feild wyth fatis inequale."—*Booke* 12. p. 412.

"On euery syde he has cassin his E;  
 And at the last behaldis the ciete,  
 Saikles of batal, fre of all sic stryffe,  
**BUT** pane or trauel, at quiet man and wyffe.  
 Than of ane greter bargane in his entent  
 All suddanly the figure dyd emprent.  
 And on ane litill mote ascendit in hie,  
 Quhare sone forgadderit all the Troyane army,  
 And thyck about hym flokkand can **BUT** baid,  
 Bot nowthir scheild nor wappinnis down thay laid."  
*Booke* 12. p. 430.

———— "Ha! How,  
 Sa grete ane storme or spate of felloun ire,  
 Under thy breist thou rollis hait as fyre?  
 Bot wrik as I the byd, and do away  
 That wraith consauit **BUT** ony caus, I pray."—*Booke* 12. p. 442.

The Glossarist of Douglas contents himself with explaining  
**BOT** by **BUT**.

The Glossarist to Urry's Edition of Chaucer says,—"**BOT**  
 for **BUT** is a form of speech *frequently* used in Chaucer to  
 denote the greater certainty of a thing."—This is a most  
 inexcusable assertion: for I believe the place cited in the  
 Glossary is the only instance (in this edition of Chaucer)  
 where **BOT** is used; and there is not the smallest shadow of  
 reason for forming even a conjecture in favour of this unsa-

tisfactory assertion: unsatisfactory, even if the fact had been so; because it contains no explanation: for why should **BOT** denote greater certainty?

And here it may be proper to observe, that Gawin Douglas's language (where **BOT** is very frequently found), though written about a century after, must yet be esteemed more ancient than Chaucer's: even as at this day the present English speech in Scotland is, in many respects, more ancient than that spoken in England so far back as the reign of Queen Elizabeth.<sup>1</sup> So Mer. Casaubon (*De vet. ling. Ang.*) says of his time—"Scotica lingua Anglicâ hodiernâ purior."—Where by *purior*, he means nearer to the Anglo-Saxon.

So G. Hickes, in his Anglo-Saxon Grammar, (Ch. 3.) says—"Scoti in multis *Saxonizantes*."

But, to return to Mr. Locke, whom (as B. Jonson says of Shakespeare) "I reverence on this side of idolatry;" in the *five* instances which he has given for *five* different meanings of the word **BUT**, there are indeed only two different meanings:<sup>2</sup> nor could he, as he imagined he could, have added any other significations of this particle, but what are to be found in **BOT** and **BUT** as I have explained them.<sup>3</sup>

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<sup>1</sup> This will not seem at all extraordinary, if you reason directly contrary to Lord Monboddo on this subject; by doing which you will generally be right, as well in this as in almost every thing else which he has advanced.

<sup>2</sup> "You must answer, that she was brought very near the fire, and as good as thrown in; or else that she was provoked to it by a divine inspiration. **BUT**, **BUT** that another divine inspiration moved the beholders to believe that she did therein a noble act, this act of her's might have been calumniated," &c.—*Donne's Biathanatos*, part 2. distinct. 5. sect. 8.

In the above passage, which is exceedingly awkward, **BUT** is used in both it's meanings close to each other: and the impropriety of the corruption appears therefore in it's most offensive point of view. A careful author would avoid this, by placing these two **BUTS** at a distance from each other in the sentence, or by changing one of them for some other equivalent word. Whereas had the corruption not taken place, he might without any inelegance (in this respect) have kept the construction of the sentence as it now stands: for nothing would have offended us, had it run thus—"BOT, *butan* that another divine inspiration moved the beholders," &c.

<sup>3</sup> S. Johnson in his Dictionary has numbered up *eighteen* different significations (as he imagines) of **BUT**: which however are all reducible to **BOT** and *Be-utan*.



BUT, in the *first*, *third*, *fourth*, and *fifth* instances, is corruptly put for BOT, the imperative of Botan :

In the *second* instance only it is put for Bute, or Butan, or Be-utan.<sup>1</sup>

In the *first* instance,—“*To say no more*,” is a mere parenthesis : and Mr. Locke has unwarily attributed to BUT, the meaning contained in the parenthesis : for suppose the instance

<sup>1</sup> “I saw BUT two plants.”

*Not* or *Ne* is here left out and understood, which used formerly to be inserted, as it frequently is still.

So Chaucer,

“Tel forth your tale, spareth for no man,  
And teche us yong men of your practike.  
Gladly (quod she) if it may you lyke.  
But that I pray to all this company,  
If that I speke after my fantasy,  
As taketh not a grefe of that I say,  
For myn entent is NOT BUT to play.”—*Wife of Bathes Prolog.*

“I ne usurpe not to haue founden this werke of my labour or of myne engyn, I NAM BUT a leude compylatour of the laboure of olde astrologiens, and haue it translated in myn englysshe.”—*Introduction to Conclussions of the Astrolabye.*

“Forsake I wol at home myn herytage,  
And as I sayd, ben of your courte a page,  
If that ye vouchesafe that in this place  
Ye graunte me to haue suche a grace  
That I may haue NAT BUT my meate and drinke,  
And for my sustynaunce yet wol I swynke.”

“Yet were it better I were your wyfe,  
Sithe ye ben as gentyl borne as I  
And haue a realme NAT BUT faste by.”

*Ariadne*, fol. 217. p. 1. col. 1. and 2.

We should now say—*my intent is BUT to play*.—*I am BUT a compiler*, &c.

[Webster says that the common people in America usually retain the negative in such cases. Lye erroneously explains Butan by *solum*, *tantum*, in Oros. 1. 1. þær næron butan tpegen. It should rather have been rendered by *nisi*;—Non erant nisi duo. It is true, indeed, that the negative and Butan together are equivalent to *solum*. The expressions “*can but*” and “*cannot but*,” there evidently differ in signification. For Biutan, &c. (*sine*), see Grimm’s Grammatik, iii. 263.—ED.]

This omission of the negation before BUT, though now very common, is one of the most blameable and corrupt abbreviations of construction which is used in our language; and could never have obtained, but through the utter ignorance of the meaning of the word BUT. “There is not (says Chillingworth) so much strength required in the edifice as in the foundation : and if BUT wise men have the ordering of the build-

had been this,—“*BUT to proceed.*”—Or this,—“*BUT, to go fairly through this matter.*”—Or this,—“*BUT, not to stop.*”

Does BUT in any of these instances intimate a stop of the mind in the course it was going? The truth is, that BUT itself is the furthest of any word in the language from “*intimating a*

ing, they will make it much a surer thing, that the foundation shall not fail the building, than that the building shall not fall from the foundation. And though the building be to be of brick or stone, and perhaps of wood; yet it may be possibly they will have a rock for their foundation; whose stability is a much more indubitable thing, than the adherence of the structure to it.”

It should be written—“If *none* but wise men.”—But the error in the construction of this sentence will not excuse the present minister, if he neglects the matter of it. The blessings or execrations of all posterity for ever upon the name of PITT, (*pledged as he is*) will depend intirely upon his conduct in this particular.

*The reader of this edition is requested to observe, that the above note is not inserted après coup; but was published in the first edition of this volume in 1786; when I was in possession of the following solemn, public engagement from Mr. Pitt, made to the Westminster DELEGATES in 1782.*

“SIR,

“I am extremely sorry that I was not at home when you and the other gentlemen from the Westminster Committee did me the honor to call. May I beg the favor of you to express that I am truly happy to find that the motion of Tuesday last has the approbation of such zealous friends to the public, and to assure the Committee that my exertions shall never be wanting in support of a measure, which I agree with them in thinking essentially necessary to the independence of Parliament, and to the liberty of the people.

I have the honor to be, with great respect and esteem,

Sir, your most obedient and

most humble Servant,

W. PITT.”

Lincoln’s-Inn,  
May 10.

*Although I had long known the old detestable maxim of political adventurers, (for Philip was no other)—“To amuse boys with playthings and men with oaths”—yet, I am not ashamed to confess, I, at that time, placed the firmest reliance on his engagement: and in consequence of my full faith and trust, gave to him and to his administration, most especially when it tottered and seemed overthrown (at the time of the Regency Bill in 1788) a support so zealous and effectual, as to draw repeatedly from himself and his friends the warmest acknowledgments.*

*This letter was produced by me upon my trial at the Old Bailey in the year 1794: when fidelity to the sentiments it contains was seriously and unblushingly imputed to me as High Treason. The original of this letter Mr. Pitt, upon his oath, to my astonishment acknowledged to be in his own handwriting; although every trace of DELEGATION was totally effaced from his memory.*

*stop.*" On the contrary it always intimates something MORE,<sup>1</sup> something to follow: (as indeed it does in this very instance of Mr. Locke's; though we know not what that something is, because the sentence is not completed.) And therefore whenever any one in discourse finishes his words with BUT, the question always follows—BUT *what?*

So that Shakespeare speaks most truly as well as poetically, when he gives an account of BUT, very different from this of Mr. Locke:

"*Mess.* Madam, he's well.

*Cleo.* Well said.

*Mess.* And friends with Cæsar.

*Cleo.* Thou art an honest man.

*Mess.* Cæsar and he are greater friends than ever.

*Cleo.* Make thee a fortune from me.

<sup>1</sup> In the French, Italian, Spanish, Portuguese, Dutch, and several other dead and living languages, the very word MORE is used for this conjunction BUT.

The French antiently used MAIS, not only as they now do for the conjunction MAIS; but also as they now use *plus* or *d'avantage*.—

Y puis-je *Mais?*

Je n'en puis *Mais*,

are still in use among the vulgar people; in both which expressions it means *more*. So Hénry Estienne uses it;

"Sont si bien accoustumez à ceste syncope, ou plutost apocope, qu'ils en font quelquesfois autant aux dissyllabes, qui n'en peuvent MAIS."—*H. E. de la Précellence du Langage François*, p. 18.

"MAIS vient de *nagis* (j'entens *mais* pour *d'avantage*)."—*Id.* p. 131.

"Hélas! il n'en pouvoit MAIS, le pauvre prince, ni mort, ny vivant."—*Brantome*.

"Enfin après cent tours aiant de la manière

Sur ce qui n'en peut MAIS déchargé sa colère."

*Molière, Ecole des Femmes*, a. 4. sc. 6.

In the same manner the Italians;

"Io t' ho atato, quanto ho potuto: sì ch' io non so, ch' io mi ti possa piu atare: E però qui non ha MA che uno compenso. Comincia a piangere, e io piangerò con teco insieme."—*Cento Novelle*. Nov. 35.

"Fue un signore, ch' avea uno giullare in sua corte, e questo giullare l' adorava siccome un suo Iddio. Un altro giullare vedendo questo, si gliene disse male, e disse: Or cui chiami tu Iddio? Elli non è MA che uno."—*Cento Novelle*. Nov. 18.

In the same manner also the Spanish language employs MAS both for *But* and *More*.

"Es la verdad la que MAS importa à los principes, y la que menos se halla en los palacios."—*Saavedra. Corona Gothica*.

"Obra de MAS novedad, y MAS estudio."—*Id.*

*Mess.* BUT—YET—Madam,—

*Cleo.* I do not like BUT—YET.—It does allay

The good precedent. Fie upon BUT,—YET.—

BUT—YET—is as a jaylour, to bring forth

Some monstrous malefactor.”—*Antony and Cleopatra*, act 2. sc. 5.

where you may observe that YET (tho’ used elegantly here, to mark more strongly the hesitation of the speaker) is merely superfluous to the sense; as it is always when used after BOT: for either BOT or YET alone has the very same effect, and will always be found (especially BOT) to *allay* equally the *Good* or the *Bad*<sup>1</sup> precedent; by something MORE<sup>2</sup> that follows. For BOTAN means—to BOOT,<sup>3</sup> i. e. to superadd,<sup>4</sup>

<sup>1</sup> “*Speed.* Item, She hath more hairs than wit, and more faults than hairs; BUT more wealth than faults.

*Laun.* Stop there. She was mine, and not mine, twice or thrice in that article. Rehearse that once more.

*Speed.* Item, She hath more hair than wit.

*Laun.* What’s next?

*Speed.* And more faults than hairs.

*Laun.* That’s monstrous! O that that were out!

*Speed.* BUT more wealth than faults.

*Laun.* Why that word makes the faults gracious.”

*Two Gent. of Verona*, act 3. sc. 1.

Here the word BUT allays the *Bad* precedent; for which, without any shifting of its own intrinsic signification, it is as well qualified as to allay the *Good*.

<sup>2</sup> So Tasso,

———“*Am.* Oh, che mi dici?

*Silvia* m’attende, ignuda, e sola? *Tir.* Sola,

Se non quanto v’è *Dafne*, ch’è per noi.

*Am.* Ignuda ella m’aspetta? *Tir.* Ignuda: MA—

*Am.* Oimè, che MA? *Tu* taci, tu m’uccidi.”

*Aminta*, att. 2. sc. 3.

where the difference of the construction in the English and the Italian is worth observing; and the reason evident, why in the question consequent to the conjunction, *what* is placed *after* the one, but *before* the other.

*Boot* what? }  
i. e. }

*But* what? }

{ *What* more?  
i. e.

{ *Che* *ma*?

<sup>3</sup> S. Johnson and others have mistaken the expression—*To Boot*—(which still remains in our language) for a substantive; which is indeed the Infinitive of the same verb, of which the conjunction is the Imperative. As the Dutch also still retain *Boeten* in their language, with the same meaning.

<sup>4</sup> “Perhaps it may be thought improper for me to address you on this subject. BUT a moment, my Lords, and it will evidently appear, that you are equally blameable for an omission of duty here also.”

to supply, to substitute, to atone for, to compensate with, to remedy with, to make amends with, to add something MORE in order to make up a deficiency in something else.

So likewise in the *third* and *fourth* instances (taken from Chillingworth).<sup>1</sup> Mr. Locke has attributed to BUT a meaning which can only be collected from the words which follow it.

But Mr. Locke says,—“If it were his business to examine it (BUT) in its full latitude.”—And that he “*intends not here* a full explication of this sort of signs.” And yet he adds, that —“the instances he has given in this one (BUT) may lead us into the contemplation of several *actions of our minds* in discoursing, which it has *found a way* to intimate to others by these particles.” And these, it must be remembered, are *Actions*, or as he before termed them *THOUGHTS* of our minds, for which he has said, we have “*either none or very deficient names.*”

Now if it had been so, (which in truth it is not) it was surely for that reason, most especially the business of an Essay on Human *Understanding*, to examine these Signs in their *full latitude*; and to give a *full explication* of them. Instead of which, neither *Here*, nor *elsewhere*, has Mr. Locke given *Any* explication whatever.

This may be supposed an abbreviation of construction, for “BUT indulge me with a moment, my Lords, and it will,” &c. But there is no occasion for such a supposition.

<sup>1</sup> Knott had said,—“How can it be in us a fundamental error to say, the Scripture alone is not judge of controversies, *SEEING* (notwithstanding this our belief) we use for interpreting of Scripture all the means which they prescribe; as prayer, conferring of places, consulting the originals,” &c.

To which Chillingworth replies,

“You pray, BUT it is not that God would bring you to the true religion, BUT that he would confirm you in your own. You confer places, BUT it is, that you may confirm or colour over with plausible disguises your erroneous doctrines; not that you may judge of them and forsake them, if there be reason for it. You consult the originals, BUT you regard them not when they make against your doctrine or translation.”

In all these places, BUT (i. e. BOT, or, as we now pronounce the verb, BOOT) only directs something to be added or supplied, in order to make up some deficiency in Knott's expressions of “prayer, conferring of places,” &c. And so far indeed as an omission of something is improper, BUT (by ordering it's insertion) may be said “to intimate a supposition in the mind of the speaker, of something otherwise than it should be.” But that intimation is only, as you see, by consequence; and not by the intrinsic signification of the word BUT.

Though I have said much, I shall also omit much which might be added in support of this double etymology of BUT: nor should I have dwelt so long upon it, but in compliment to Mr. Locke; whose opinions in any matter are not slightly to be rejected, nor can they be modestly controverted without very strong arguments.

None of the etymologists have been aware of this corrupt use of *one* word for *two*.<sup>1</sup>

Minshew, keeping only one half of our modern BUT in contemplation, has sought for its derivation in the Latin imperative *Putā*.

Junius confines his explanation to the other half; which he calls its "*primariam significationem*."

And Skinner, willing to embrace them both, found no better

<sup>1</sup> Nor have etymologists been any more aware of the meaning or true derivation of the words corresponding with BUT in other languages. Vossius derives the Latin conjunction AT from *arap*; and AST from AT, "inserto s." (But how or why s happens to be inserted, he does not say.) Now to what purpose is such sort of etymology? Suppose it was derived from this doubtful word *arap*; what intelligence does this give us? Why not as well stop at the Latin word AT, as at the Greek word *arap*? Is it not such sort of trifling etymology (for I will not give even that name to what is said by Scaliger and Nunnesius concerning SED) which has brought all etymological inquiry into disgrace?

Vossius is indeed a great authority; but, when he has nothing to justify an useless conjecture but a similarity of sound, we ought not to be afraid of opposing an appearance of Reason to him.

It is contrary to the customary progress of corruption in words to derive AST from AT. Words do not gain but lose letters in their progress; nor has unaccountable accident any share in their corruption; there is always a good reason to be given for every change they receive: and, by a good reason, I do not mean those cabalistical words Metathesis, Epenthesis, &c. by which etymologists work such miracles; but at least a probable or anatomical reason for those not arbitrary operations.

*Adsit, Adst, Ast, At*.—This conjecture is not a little strengthened both by the antient method of writing this conjunction, and by the reason which Scaliger gives for it.—"AT suit AD; *accessionem enim dicit*."—*De C. J. L.* cap. 173.

I am not at all afraid of being ridiculed for the above derivation, by any one who will give himself the trouble to trace the words (corresponding with BUT) of any language to their source: though they should not all be quite so obvious as the French *Mais*, the Italian *Ma*, the Spanish *Mas*, or the Dutch *Maar*.

- method to reconcile two *contradictory* meanings, than to say hardily that the transition from one<sup>1</sup> to the other<sup>2</sup> was—"LEVI FLEXU!"

Junius says—"But, Chaucero T. C. v. 194. *bis positum pro Sine*. Primus locus est in summo columnæ,—'But *temperaunce in tene*.'—Alter est in columnæ medio,

'This golden carte with firy bemcs bright  
 Foure yoked stedes, full different of hew,  
 But baite or tiring through the spheres drew.'

ubi, tamen perperam, primo BOUT pro BUT reposueram: quod iterum delevi, cum (sub finem ejusdem poematis) incidissem in hunc locum,—

'But mete or drinke she dressed her to lie  
 In a darke corner of the hous alone'—

atque adeo exinde quoque observare cœpi frequentissimam esse hanc particulæ acceptionem. In Æneide quoque Scotica passim occurrunt 'But *spot or falt*,' 3. 53.—'But *ony indigence*,' 4. 20.—'But *sentence or ingyne*, 5. 41.—'principal poet But *pere*,' 9. 19.—atque ita porro. But videtur dictum quasi *Be-ut*, pro quo Angli dicunt without: unde quoque, hujus derivationis intuitu, præsens hujus Particulæ acceptio videbitur ostendere hanc esse *primariam ejus significationem*."

The extreme carelessness and ignorance of Junius in this article is wonderful and beneath a comment.

Skinner says,—“But, ut ubi dicimus *None* BUT *he*;—ab A.S. Bute, Butan, *præter, nisi, sine*; Hinc, LEVI FLEXU, postea cœpit, loco antiqui Anglo-Saxonici ac, *Sed* designare. Bute autem et Butan tandem deflecti possunt a præp. Be, *circa*; vel Beon, *esse*, et Ute vel Utan, *foris*."

Mr. Tyrwhit in his Glossary says—"But. prep. *Sax. Without*. Gloss. Ur.—I cannot say that I have myself observed this preposition in Chaucer, but I may have overlooked it. The Saxons used it very frequently; and how long the Scottish writers have laid it aside I am doubtful. It occurs repeatedly in Bp. Douglas."

Knowing that no Englishman had yet laid this *preposition*

<sup>1</sup> Id est, a direction to leave out something.

<sup>2</sup> Id est, a direction to superadd something.

aside, I was curious to see how many sentences Mr. Tyrwhit himself had written without the use of this preposition; and I confess I was a little disappointed in not meeting with it till the fourth page of his preface: where he says—"Passages which have nothing to recommend them to credit, BUT the single circumstance of having been often repeated."

So in Chaucer throughout—"Hys study was BUT lytel on the Byble." But Mr. Tyrwhit was not aware that, in all such instances, BUT is as much a *preposition* as any in the language.

### WITHOUT.

BUT (as distinguished from *Bot*) and WITHOUT have both exactly the same meaning, that is, in modern English, neither more nor less than—*Be-out*.

And they were both originally used indifferently either as *Conjunctions* or *Prepositions*. But later writers having adopted the false notions and distinctions of language maintained by the Greek and Latin Grammarians, have successively endeavoured to make the English language conform more and more to the same rules. Accordingly WITHOUT, in approved modern speech,<sup>1</sup> is now intirely confined to the office of a *Preposition*; and BUT is generally though not always used as a *Conjunction*. In the same manner as *Nisi* and *Sine* in Latin are distributed; which do both likewise mean exactly the same, with no other difference than that, in the former the *negation precedes*, and in the other it *follows* the verb.

Skinner only says,—“WITHOUT, ab A.S. wiðutan, *Extra*.”

S: Johnson makes it a *Preposition*, an *Adverb*, and a *Conjunction*; and under the head of a *Conjunction*, says, “WITHOUT, *Conjunct. Unless; if not; Except—Not in use.*”

Its true derivation and meaning are the same as those of BUT (from Butan).

It is nothing but the Imperative pȳnðutan, from the Anglo-

<sup>1</sup> It is however used as a *Conjunction* by Lord Mansfield in Horne's Trial, p. 56.

“It cannot be read, WITHOUT the Attorney General consents to it.”

And yet, if this reverend Earl's authority may be safely quoted for any thing, it must be for *Words*. It is so unsound in matter of law, that it is frequently rejected even by himself.



Saxon and Gothic verb *peopðan*, *ϥΑΙΡΦΑΝ*; which in the Anglo-Saxon and English languages is yoked and incorporated with the verb *Beon esse*. And this will account to Mr. Tyrwhit for the remark which he has made, viz. that—"By and With are often synonymous."<sup>1</sup>

In modern English we have retained only a small portion of it; but our old English authors had not lost the use of any part of this verb *peopðan*, and frequently employed it, instead of *BE*, in every part of the conjugation.

"But I a draught haue of that welle,  
In whiche my deth is and my lyfe;  
My ioye is tourned in to strife,  
That sobre shall I neuer WORTHE."

*Gower*, lib. 5. fol. 128. p. 2. col. 2.

"Wo WORTHE the fayre gemme vertulesse,  
Wo WORTH that herbe also that doth no bote,  
Wo WORTH the beaute that is routhlesse,  
Wo WORTH that wight trede eche under fote."

*Chaucer, Troylus*, boke 3. fol. 165. p. 1. col. 1.

"The broche of Thebes was of suche kynde,  
So ful of rubies and of stoncs of Inde,  
That euery wight that sette on it an eye  
He wende anone to WORTHE out of his mynde."

*Complaynt of Mars*, fol. 343. p. 2. col. 2.

"In cais thay bark I compt it neuer ane myte,  
Quha can not hald thare pece ar fre to flite,  
Chide quhill thare hedis riffe, and hals WORTHE hace."

*Douglas, Prol.* to booke 3. p. 66.

"Thay woerth affrayit of that suddane sycht."

*Douglas*, booke 8. p. 244.

"Wo WORTH euer false enuic."

*Gower*, lib. 8. fol. 181. p. 1. col. 2.

"Wo WORTH all slowe."—*Gower*, lib. 8. fol. 188. p. 2. col. 1.

"Sir Thopas wold out ryde,  
He WORTH upon his stede gray,  
And in his honde a launce gay,  
A long swerde by his syde."

*Chaucer, Ryne of Syr Thopas*, fol. 172. p. 2. col. 1.

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<sup>1</sup> "Without and Within. Buzan and Binnan: originally, I suppose, Bū ūtan and Bū innan. By and With are often synonymous."—*Glossary*.

“O mother myn, that cleaped were Argyue,  
Wo WORTH that day, that thou me bare on lyue.”

*Troylus*, boke 3. fol. 186. p. 2. col. 1.

“Than in my mynd of mony thingis I musit,  
And to the goddes of vildernes, as is usit,  
Quilk Hamadriades hait, I wourschip maid,  
Beseiking this auisioun WORTH happy,  
And the orakil prosperite suld signify.”

*Douglas*, booke 3. p. 68.

“Pallas astonist of so hie ane name  
As Dardanus, abasit WORTH for schame.”

*Douglas*, booke 8. p. 244.

“His hals WORTH dry of blude.”—*Douglas*, booke 8. p. 250.

“The large ground WORTH grisly unto se.”

*Douglas*, booke 11. p. 385.

“In lesuris and on lewis litill lammes  
Full tait and trig socht bletand to thare dammes,  
Tydy ky lowis velis, by thaym rynniss,  
And snod and slekit WORTH thir beistis skinniss.”

*Douglas*, *Prol.* to booke 12. p. 402.

“Quhat wenys thou, freynd, thy craw be WORTHIN quhite.”

*Douglas*, *Prol.* to booke 3. p. 66.

“And quhen thay bene assemblit all in fere,  
Than glaid scho WOURTHIS.”—*Douglas*, booke 13. p. 458.

“Euer as the batel WORTHIS mare cruel,  
Be effusion of blude and dyntis fel.”—*Douglas*, booke 7. p. 237.

“Wod wroith he WORTHIS for disdene and dispite.”

*Douglas*, booke 12. p. 423.

### AND.

M. Casaubon supposes AND to be derived from the Greek, *ετα*, *postea*.

Skinner says—“Nescio an a Lat. *Addere* q. d. *Adde*, interjectâ per Epenthesis N, ut in *Render* a *Reddendo*.”

Lye supposes it to be derived from the Greek *ετι*, *adhuc*, *præterea*, *etiam*, *quinetiam*, *insuper*.

I have already given the derivation which, I believe, will alone stand examination.

I shall only remark here, how easily men take upon trust, how willingly they are satisfied with, and how confidently they repeat after others, false explanations of what they do not un-

derstand.—Conjunctions, it seems, are to have their denomination and definition from the use to which they are applied: *per accidens, essentiam*. Prepositions connect words; but—“the Conjunction connects or joins together sentences; so as out of two to make one sentence. Thus—‘You and I and Peter, rode to London,’<sup>1</sup> is one sentence made up of three,” &c.

Well! So far matters seem to go on very smoothly. It is,

“You rode, I rode, Peter rode.”

But let us now change the instance, and try some others, which are full as common, though not altogether so convenient.

TWO AND TWO are four.

AB AND BC AND CA form a Triangle.

John AND Jane are a handsome couple.

Does AB form a triangle, BC form a triangle? &c.—Is John a couple? Is Jane a couple?—Are two four?

If the definition of a Conjunction is adhered to, I am afraid that AND, in such instances, will appear to be no more a Conjunction (that is a connector of sentences) than *Though* in the instance I have given under that word: or than *But*, in Mr. Locke’s *second* instance: or than *Else*, when called by S. Johnson a Pronoun: or than *Since*, when used for *Sithence* or for *Syne*. In short, I am afraid that the Grammarians will scarcely have an entire Conjunction left: for I apprehend that there is not one of those words which they call Conjunctions, which is not sometimes used (and that very properly) without connecting sentences.<sup>2</sup>

<sup>1</sup> “*Petrus et Paulus disputant: id est, Petrus disputat et Paulus disputat.*”—Sanctii Minerva, lib. 1. cap. 18.

So again, lib. 3. cap. 14.: “*Cicero et filius valent. Figura Syllepsis est: ut, valet Cicero, et valet filius.*” Which Perizonius sufficiently confutes, by these instances—‘*Emi librum x drachmis et iv. obolis.*’ ‘*Saulus et Paulus sunt iidem.*’

<sup>2</sup> [Dr. Jamieson differs from Mr. Tooke with regard to the conjunction AND, referring its origin to the Teutonic preposition *and*, *ant*, *int*, *unt*, &c. *Hermes Scythicus*, p. 17.—See also *Grimm*, who considers it as related to the Latin *at* and *et*: *Grammatik*, vol. iii. p. 255, and 271.—ED.]

*LEST.*

Junius only says—"LEST, *least*, minimus. v. *little*." Under *Least*, he says—"LEAST, *lest*, minimus. Contractum est ex ελαχιστος. v. *little*, parvus." And under *Little*, to which he refers us, there is nothing to the purpose.

Skinner says—"LEST, ab A. S. Lær, minus, q. d. *quo minus hoc fiat*."

S. Johnson says,—“LEST, Conj. (from the Adjective *Least*) *That not*.”

This last deduction is a curious one indeed; and it would puzzle as sagacious a reasoner as S. Johnson to supply the middle steps to his conclusion from *Least* (which always however means *some*) to “*That not*” (which means *none at all*). It seems as if, when he wrote this, he had already in his mind a presentiment of some future occasion in which such reasoning would be convenient. As thus,—“The Mother Country, the seat of government, must necessarily enjoy the greatest share of dignity, power, rights, and privileges: an united or associated kingdom must have in some degree a smaller share; and their colonies the *least* share;”—that is, (according to S. Johnson<sup>1</sup>) *None of any kind*.

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<sup>1</sup> Johnson's merit ought not to be denied to him; but his Dictionary is the most imperfect and faulty, and the least valuable of any of his productions; and that share of merit which it possesses, makes it by so much the more hurtful. I rejoice, however, that though the least valuable, he found it the most profitable: for I could never read his Preface without shedding a tear. And yet it must be confessed, that his *Grammar* and *History* and Dictionary of what *he* calls the English language, are in all respects (except the bulk of the latter) most truly contemptible performances; and a reproach to the learning and industry of a nation, which could receive them with the slightest approbation.

Nearly one third of this Dictionary is as much the language of the Hottentots as of the English; and it would be no difficult matter so to translate any one of the plainest and most popular numbers of the *Spectator* into the language of that Dictionary, that no mere Englishman, though well read in his own language, would be able to comprehend one sentence of it.

It appears to be a work of labour, and yet is in truth one of the most idle performances ever offered to the public: compiled by an author who possessed not one single requisite for the undertaking, and, being a publication of a set of booksellers, owing its success to that very circumstance which alone must make it impossible that it should deserve success.

It has been proposed by no small authority (Wallis followed by Lowth) to alter the spelling of *LEST* to *Least*; and vice versa. "Multi," says Wallis, "pro *Lest* scribunt *Least* (ut distinguatur a Conjunctione *Lest*, ne, ut non): Verum omnino contra analogiam Grammaticæ. Mallem ego Adjectivum *lest*, Conjunctionem *least* scribere."

"The superlative *Least*," says Lowth, "ought rather to be written without the *a*; as Dr. Wallis has long ago observed. The Conjunction of the same sound might be written with the *a*, for distinction."

S. Johnson judiciously dissents from this proposal, but for no other reason but because he thinks "the profit is not worth the change."

Now though they all concur in the same Etymology, I will venture to affirm that *LEST* for *Lesed* (as *blest* for *blessed*, &c.) is nothing else but the participle past of *Leran*, dimittere; and, with the article *That* (either expressed or understood) means no more than *hoc dimisso* or *quo dimisso*.<sup>1</sup>

And, if this explanation and etymology of *LEST* is right, (of which I have not the smallest doubt,) it furnishes one caution more to learned critics, not to innovate rashly: *Lest*, whilst they attempt to mend a language, as they imagine, in one trifling respect, they mar it in others of more importance; and by their corrupt alterations and amendments confirm error, and make the truth more difficult to be discovered by those who come after.

Mr. Locke says, and it is agreed on all sides, that—"it is in the right use of these" (*Particles*) "that more particularly consists the clearness and beauty of a good style:" and that, "these words, which are *not truly by themselves the names of any ideas*, are of constant and indispensable use in language; and do much contribute to men's well expressing themselves."

Now this, I am persuaded, would never have been said, had

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<sup>1</sup> As *LES* the Imperative of *Leran* is sometimes used for *UNLESS*, as has been already shewn under the article *Unless*: so is the same Imperative *LES* sometimes used instead of the participle *LEST*.

"I knew it was past four hours of day,  
And thocht I wald na langare ly in May;  
*LES Phæbus* suld me losingere attaynt."

*G. Douglas, Prol. to the 12th book of Eneados.*

these particles been understood ; for it proceeds from nothing but the difficulty of giving any rule or direction concerning their use ; and that difficulty arises from a mistaken supposition that they are not "*by themselves the names of any ideas* : " and in that case indeed I do not see how any rational rules concerning their use could possibly be given. But I flatter myself that henceforward, the true force and nature of these words being clearly understood, the proper use of them will be so evident, that any rule concerning their use will be totally unnecessary : as it would be thought absurd to inform any one that when he means to direct *an addition*, he should not use a word which directs *to take away*.

I am induced to mention this in this place, from the very improper manner in which LEST (more than any other Conjunction) is often used by our best authors ; those who are most conversant with the learned languages being most likely to make the mistake.—“ You make use of such indirect and crooked arts as these to blast my reputation, and to possess men’s minds with disaffection to my person ; LEST peradventure, they might with some indifference hear reason from me.”—*Chillingworth’s Preface to the Author of Charity maintained, &c.*

Here LEST is well used—“ You make use of these arts : ”—Why ? The reason follows,—“ Lereb that,” i. e. *Hoc dimisso*—“ men might hear reason from me.—Therefore,—you use these arts.”

Instances of the improper use of LEST may be found in almost every author that ever wrote in our language ; because none of them have been aware of the true meaning of the word ; and have been misled by supposing it to be perfectly correspondent to some Conjunctions in other languages ; which it is not.

Thus *King Henry the Eighth*, in *A Necessary Doctrine, &c. sixte petition*, says,—“ If we suffer the fyrste suggestion unto synne to tarry any whyle in our hartes, it is great peryll LEST that consent and dede wyll folowe shortly after.”

Thus *Ascham*, in his *Scholemaster*, says,—“ If a yong gentleman will venture himselfe into the companie of ruffians, it is over great a jeopardie, LEST their facions, maners, thoughts, taulke, and dedes will veric sone be over like.”

Any tolerable judge of English will immediately perceive something awkward and improper in these sentences; though he cannot tell why. Yet the reason will be very plain to him, when he knows the meaning of these unmeaning particles (as they have been called): for he will then see at once that **LEST** has no business in the sentences; there being nothing *dimisso*, in consequence of which something else would follow: and that, if he would employ **LEST**, the sentences must be arranged otherwise.

As,—“We must take heed that the first suggestion unto sin tarry not any while in our hearts, **LEST** that,” &c.

“A young gentleman should be careful not to venture himself,” &c., “**LEST**,” &c.

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“Il est bon quelquefois (says Leibnitz) d’avoir la complaisance d’examiner certaines objections: car, outre que cela peut servir à tirer les gens de leur erreur, il peut arriver que nous en profitons nous-mêmes. Car les paralogismes spécieux renferment souvent quelque ouverture utile, et donnent lieu à résoudre quelques difficultés considérables. C’est pourquoi j’ai toujours aimé des objections ingénieuses contre mes propres sentiments, et je ne les ai jamais examinées sans fruit.”<sup>1</sup>

I shall, in this instance, be more complaisant than Leibnitz; and will descend to examine objections which are neither specious nor ingenious: and the rather because (before their publication) the substance of the *Criticisms on the Diversions of Purley* was, with singular industry and a characteristical affectation, gossiped by the present precious Secretary at War,<sup>2</sup> in Payne the bookseller’s shop; the cannibal commencing with this modest observation, that—“I had found a mare’s nest.”<sup>3</sup>

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<sup>1</sup> *Essais de Théodicée. Discours de la conformité de la foi avec la raison.*

<sup>2</sup> [The Rt. Hon. W. Windham.—EDIT.]

<sup>3</sup> This malignant and false observation was heard with an appearance of satisfaction which prudence dictated to the hearer; and communicated with that disgust which a liberal royalist always feels at Renegado illiberality. “No, (said my antipolitical communicating friend) I will never descend with him beneath even a Japanese: and I remember what Voltaire remarks of that country;—Le Japon était partagé en plusieurs sectes, quoique sous un roi Pontife. Mais toutes

I shall examine them in this place, because one fourth part of these Criticisms (20 pages out of 79) is employed in objections to the derivation of **UNLESS**, **ELSE**, and **LEST**: which have all three one meaning (viz. of *Separation*), and are all, as I contend, portions of the same verb *Leran*. i. e. of *On-leran*, *Æ-leran*, *Leran*.

My Norwich critics<sup>1</sup> (for I shall couple them) blame me,

1. For the obscurity of my *Title-page*. Pag. 2.<sup>2</sup>
2. For the matter of my *Introduction*. Pag. 3.
3. For the place of my *Advertisement*. Pag. 21.
4. For a very strong propension towards inaccuracy. Pag. 2.
5. For having "introduced one of the champions for intolerance," by quoting a Roman catholic bishop. Pag. 4.
6. For the imperfection of my Anglo-Saxon alphabet. Pag. 22.
7. And finally, For my politics. Pag. 32.<sup>3</sup>

All these I willingly abandon to their mercy and discretion; although they have not shewn any symptoms of either.

But I should be sorry if any of my readers were hastily misled by them to believe,

les sectes se réunissaient dans les mêmes principes de Morales. Ceux qui croiaient la métempsychose, et ceux qui n'y croiaient pas, s'abstenaient, et s'abstiennent encore aujourd'hui, *de manger la chair des animaux qui rendent service à l'homme.*"

<sup>1</sup> [See Additional Notes.]

<sup>2</sup> "Vix plane a me impetrare possum, quin exemplum sequar *Petri Francisci Giambullarii*, qui librum suum de linguæ Florentinæ origine scriptum, a *Johannis Baptiste Gellii*, viri sibi amicitia et studiis conjunctissimi, cognomine, quem in scribendo socium et consiliarium habuit, Il Gello nuncupari voluit. Perinde quidem et mihi THWAITESII nomine librum nostrum inscribendo, si per modestiam ejus liceret, nobis faciendum esset."—*G. Hickes*.

<sup>3</sup> Mr. Secretary and his secretary will not be surprised that their disapprobation does not move me; when they consider that, as far as corrupt and unbridled power has been able to enforce the decree, I have, on account of these politics, been, for the last thirty years, robbed of the fair use of life, *interdictus aqua et igni*: and, by what I can prognosticate, I suppose I am still to lay down my life for them. I might have quitted them, as Mr. Secretary has done, and have received the reward of my treachery. But my politics will never be changed, nor be kept back on any occasion: and whilst I have my life, it will neither be embittered by any regret for the past, nor fear for the future.



1st. That "Grammar was one of the *First* arts which probably engaged the attention of the curious." Pag. 4.

For the contrary is not a matter of conjecture, but of historical fact: and whoever pleases may know at what precise period Grammar, as an art, had its commencement in every nation of Europe.

Or 2dly. That "The desire which arises in the mind; *next* to that of communicating thought, is certainly to use such signs as will convey the meaning clearly and precisely." Pag. 19.

For a desire of *communicating thought*, and a desire of *conveying our meaning* clearly and precisely (though expressed by different words), are not two desires, but one desire: for *as far as* our meaning is not conveyed clearly and precisely, it is not conveyed at all; *so far* there is no communication of thought.

Or 3dly. That "This desire of conveying our meaning clearly and precisely naturally leads to the use of abbreviations: and that abbreviations seem to bear a much stronger affinity to the desire of perspicuity than to that of dispatch." Pag. 20.

For, to satisfy himself that the desire of clearness and perspicuity does not lead to the use of abbreviations, (which are substitutes,) any person needs only to consult the legal instruments of any civilized nation in the world: for in these instruments, perspicuity or clearness is the only object. Now these legal instruments have always been, and always must be, remarkably more tedious and prolix than any other writings, in which the same clearness and precision are not equally important. For abbreviations open a door for doubt; and, by the use of them, what we gain in time we lose in precision and certainty. In common discourse we save time by using the short substitutes HE and SHE and THEY and IT; and (with a little care on one side and attention on the other) they answer our purpose very well; or if a mistake happens, it is easily set right. But this substitution will not be risked in a legal instrument; and the drawer thinks himself compelled, for the sake of certainty, to say—HE (the said John A.) to HIM (the said Thomas B.) for THEM (the said William C. and Anne

D.) as often as those persons are mentioned.<sup>1</sup> And for the same reason he is compelled to employ many other prolixities of the same kind.

Or 4thly. That "A desire of variety gave birth to Pronouns in language, which otherwise would not have appeared in it." Pag. 20.

For Pronouns prevent variety.

Or 5thly. That "Articles and Pronouns are neither Nouns nor Verbs." Pag. 26.

For I hope hercafter to satisfy the reader that they are nothing else, and *can be* nothing else.

Or 6thly. That Johnson considered Skinner as so ignorant that his authority ought not to be regarded. Pag. 39.<sup>2</sup>

For Johnson speaks of him as one whom "he ought not to mention but with the reverence due to his instructor and benefactor," and to whom he was chiefly indebted for his northern etymologies.<sup>3</sup>

Or 7thly. That I have myself represented Junius as a "very careless and ignorant" writer. Pag. 51.<sup>4</sup>

For (under the article *AN*) I have noticed "the judicious distinction which Johnson has made between Junius and Skinner." And when I had occasion (under the article *BUT*) to say that he was careless and ignorant concerning that particular word, I mentioned it as "*wonderful*." But thus these

<sup>1</sup> Abbreviations and substitutes undoubtedly cannot safely be trusted in legal instruments. But it is an unnecessary prolixity and great absurdity which at present prevails, to retain the substitute in these writings at the same time with the principal, for which alone the substitute is ever inserted, and for which it is merely a proxy. *HE, SHE, THEY, IT, WHO, WHICH, &c.* should have no place in these instruments, but be altogether banished from them. And I know a Solicitor of eminence who, at my suggestion, near twenty years ago, did banish them.

<sup>2</sup> Skinner, indeed, translates *Onleran*, or rather *Aleran*, to *dismiss*. "But Skinner is often ignorant," says Dr. Johnson.

<sup>3</sup> "For the Teutonic etymologies I am commonly indebted to Junius and Skinner, the only names which I have forbore to quote when I copied their books: not that I might appropriate their labours or usurp their honours, but that I might spare a perpetual repetition by one general acknowledgment. These I ought not to mention but with the reverence due to instructors and benefactors."—*Johnson's Preface*.

<sup>4</sup> "You have here, however, the authority of Junius, who puts down these verbs as being the origin; but I have yours to say, that he was sometimes very careless and ignorant."—Page 51 of the *Criticisms*.

critics meanly attempt to mislead their readers: catching at the word *ignorant* (which when applied to a person in a particular instance, means only that he *did not know* that particular thing,) in order fraudulently to fasten an imputation of *general ignorance*.

Or 8thly. That those who have spelled LESS with a single s, were not "civilized people:"<sup>1</sup> i. e. (I suppose) not capable of the accustomed relations of peace and amity.

Or 9thly. That "The blemishes of Johnson's Dictionary are not of the kind *quas incuria fudit*, but the result of too much nicety and exactness." Pag. 46.—But of this in another place: for it is of more consequence than any thing which relates to these Norwich critics.

Or 10thly. That it requires much practice in the Anglo-Saxon or old English writers, and much attention to the circumstance, to observe "the various spellings of one and the same word in the language."<sup>2</sup>

For not only are almost all the words spelled differently by different authors; but even by the same author, in the same book, in the same page, and frequently in the same line.

Or 11thly. That I "desire to pass my sentiments upon others, as articles of faith." Pag. 76.<sup>3</sup>

My critics commence with a solemn protestation, that they "aim at nothing but a fair representation of the truth." Pag. v.

<sup>1</sup> "The orthography of this word, I presume to say, is LESS. And it should seem as if civilized people had no other way of spelling it."—Page 40.

<sup>2</sup> "My taste for the Anglo-Saxon has never induced me to attend to the various spellings of one and the same word in the language."—Page 51 of the *Criticisms*.

<sup>3</sup> This groundless apprehension is not unnatural in *one* of my critics. He startles at his own expression—an article of faith. But fear not me, Cassander. I pay the same regard to a sickly conscience that I do to a sickly appetite: and I have known those who, like some honest sectaries, have fainted at the smell of roast beef. No, I shall never wish to impose articles of faith on others, though I am not scared at their imposition upon me. I am a willing conformist to all that is not fatal. I would surely reject poison, i. e. power in the priesthood, and despotism any where; but otherwise I am not dainty; and can feed heartily upon any wholesome food, both in the church and out of it; although it might happen to be coarse and not overpleasing to my palate.

Yet twice in the 7th page, and twice in the 8th page, and again in the 25th page of the *Criticisms*, they pretend to quote my words; and falsely, to serve their own purpose, insert a word of their own. My words are—"Abbreviations *employed* for the sake of dispatch." They, five times repeatedly, assert that my words are—"words *necessary* for dispatch."

In their 8th page they twice assert that I "rank *Articles*, *Prepositions*, and *Conjunctions*, under the title of *Abbreviations*:" and in their 11th page they assert, that I have made "Abbreviations the principal object of the work" I have published, i. e. of the first edition of this volume.

I hope I have there spoken with sufficient clearness to make it impossible for any attentive reader to fall into such an error; or to suppose that I have hitherto spoken one word about those *Abbreviations* which compose my second class. It is evident however that my Critics made no such mistake, but falsified the matter willfully: for, in their 35th page, they contradict their own previous statement, and acknowledge the fact.—"Conjunctions in your system (say they) are not separate parts of speech, but words belonging to the species either of Nouns or Verbs."

I hardly think it necessary to inform the reader, that I have hitherto spoken little of the *Noun*, nothing of the *Verb*, and nothing of the *Abbreviations*; but have chiefly employed myself to get rid of the false doctrine concerning Conjunctions, Prepositions and Adverbs. The method I have taken may perhaps be injudicious: indeed I have been told so: I may perhaps have begun at the wrong end: but I did it not wantonly or carelessly, but after the most mature reflection, and with the view of lessening the difficulties and sparing the labour of those who may chuse to proceed with me in this inquiry. Perhaps, when we come to the close of it, my readers will feel with me (they will hardly feel so forcibly as I do) the justness of the following reflection of Mr. Necker—"Je reviens à mon triste travail. On aura peine, je le crains, à se former une idée de son étendue; car, *en résultat, tout devient simple*: et l'un des premiers effets de la méthode, c'est de cacher les difficultés vaincues: aussi dans les plus grandes choses comme dans les

plus petites, tous ceux qui jouissent de l'ordre n'en connoissent pas le mérite."<sup>1</sup>

In their 13th page, they say, that "It is evident from my words, that, in my opinion, Mr. Locke was no better than in a mist when he wrote his famous Essay."

In their 12th page, they represent me (who have denied any abstract or complex ideas) as affirming—"that, in my opinion, it is the term that gives birth to the abstract idea."

Because I have, in the 255th page of my first edition, observed that "it is contrary to the *customary* progress of corruption in words to gain letters;" and in the 131st page, that "Letters, like soldiers, are very apt to desert and drop off in a long march:"—they twice, in their 41st page, represent me as denying the possibility that any word should ever gain a letter,<sup>2</sup> or be written by any succeeding author with more letters than by his predecessor.

Because I have, in the 218th page of my first edition, given the corresponding *Terminations* in the other northern languages; which terminations I suppose likewise, as well as LESS (which is not a modern English imperative) to have been originally the imperatives of their verbs; they, in their 44th page, and again in their 46th page, charge me with "contending" that LOOS (so written) is the *present modern* imperative in Dutch.

In their 55th page, though I call Douglas (in the very place alluded to by them) "one of the most common of our old English authors;" they would make their readers believe that I produce him "as an Anglo-Saxon writer."

In the conclusion of their *Criticisms* they say—"Professor Schultens was the *first* philologist who *suspected* Prepositions, Conjunctions, Particles in general to be no more than Nouns or Verbs, and *refused* therefore to make separate classes of them, among those that comprehend the Parts of Speech. But he confined himself in the application of this *truth* to the learned *languages*. You are the first who *applied it* to those which are called modern."

<sup>1</sup> Nouveaux Eclaircissemens sur le Comte Rendu.

<sup>2</sup> I had given instances in *Unles*, *Whiles*, *Amiddes*, *Amonges*, which afterwards became *Unless*, *Whilst*, *Amidst*, *Amongst*.

These are the gentlemen who commence with a solemn protestation, that they "aim at nothing but a fair representation of the truth." And yet, in the above extract, there is not a single proposition that does not convey more than one willful falsehood.

I will here insert the whole which Schultens has said upon the subject.

"SECTIO V. LXV. Partes orationis Hebræis eadem quæ Græcis, Latinis, omnibus populis. Ad tres classes concinne satis omnes illæ partes revocari solent, Verbum, Nomen, *Particula*. Ab Arabibus distinctionem hanc hausere primi grammatici Hebræorum. In *Gjarumia* habes, Partes orationis tres sunt, Nomen, et Verbum, et Particula, quæ venit in significationem. Apud Rabbinos similiter Nomen, Actio, id est Verbum, et Vox, sive Particula. Veteres Stoici quatuor classes fecere. Alii plures, alii pauciores adhuc, solo Nomine et Verbo contenti. Optima divisio Theodectis, et Aristotelis, apud Dion. Halic. in *Ονοματα, Ρηματα, Συνδεσμοις*. Eam laudat unice Quintil. Nomina, Verba, et Convictiones, reddens: ut nomina exhibeant *materiam*, verba *vim* sermonis, in convictionibus autem *complexus* eorum indicetur. Consulendus de hisce *G. J. Voss*, qui dubium censet utrum Orientales hac in re imitati sint Græcos, an Græci potius secuti sint exemplum Orientalium. Mili Arabes ex Aristotele hausisse, planissime liquet."

The above is a mere transcript from Vossius, to whom Schultens very fairly refers us.<sup>1</sup> He then proceeds to apply this doctrine in the Hebrew language alone.—"Idem dixerim

<sup>1</sup> "De numero partium orationis diu est, quod tribus grammaticæ controversantur. Antiquissima eorum est opinio, qui tres faciunt classes. Estque hæc Arabum quoque sententia, quibus hæ classes vocantur Nomen, Verbum, et Particula. Hebræi quoque (qui cum Arabes grammaticam scribere desinerent, artem eam *demum* scribere cœperunt; quod ante annos contigit circiter quadringentos) Hebræi, inquam, hac in re secuti sunt magistros suos Arabes.....Imo vero trium classium numerum aliæ etiam Orientis linguæ retinent. Dubium, utrum ea in re Orientales imitati sint antiquos Græcorum: an hi potius secuti sint Orientalium exemplum. Utut est, etiam veteres Græcos tres tantum partes agnovisse, non solum autor est Dionysius: sed etiam Quinctilianus testatur, ubi hanc Aristotelis ipsius, ac Theodectis sententiam fuisse docet. Idemque de veteribus Græcis testatur Rabbini iste qui, &c.

de methodo grammaticam texendi secundum has orationis partes. Arabes et Judæi a Verbo incipere solent, quod tanquam radix sit, unde Nomina et Particulæ *propagentur*.

“Verba nempe tanquam radices sunt unde Nomina *propagantur*, variis formis, et terminationibus: itemque Particulæ; sub quibus Pronomina, Adverbia, Præpositiones, Conjunctiones, et Interjectiones continentur. Et harum densa illa sylva a Nominibus ferme *succrevit*, quin ad classem Nominum *maximam partem* referenda.”

“SECTIO VI. XCI. A Nomine pergimus ad Particulas. Eas recte dividunt in separatas et inseparabiles. Minus commoda distinctio cl. Altingii inter particulas declinabiles et indeclinabiles. Ad priores refert pronomina. Ad posteriores adverbia, præpositiones, conjunctiones, et interjectiones: Atqui et pronomina quædam non declinantur, et *bona pars* adverbiorum ac præpositionum patitur declinationem, quippe quæ *maximam partem* sunt Nomina, vel Substantiva, vel Adjectiva. Hoc si perspexissent primi grammatici, multo feliciter naturam, vim, mutationem, et constructionem particularum expedire valuissent.”

“xcvi. Particulas reliquas, sub quibus adverbia, præpositiones, conjunctiones, et interjectiones comprehensæ, minus rite indeclinabiles vocari, quod re vera declinantur, *præsertim* adverbia et præpositiones; utpote veri nominis *substantiva* vel *adjectiva*, *maximam partem*. Rectius in separatas et inseparabiles dirimuntur. Separatarum classes distinctius subnotabo: atque sub singulis specimina quædam exhibebo.—Sic reliqua sunt *originis* vel *substantiva* vel *adjectiva*. Horum enucleatio *ampliora exigit spatia*. Nonnulla infra *tangentur*.

“Atque ex Arabibus grammaticis eandem sequitur *Giarmicæ* autor Muhamed Sanhagius. Postea autem antiquissimi Stoicorum quatuor classes fecerunt.....Imo nec defuere, qui alias asserendo divisiones ampliorem facerent numerum Partium Orationis. Quorum omnium autor nobis Dionysius Halicarnassensis. Addam et insignem locum Quinctiliani,—‘Veteres, quorum fuerunt Aristoteles quoque, atque Theodectes, Verba modo et Nomina et Convinctiones tradiderunt. Videlicet, quod in verbis *vin* sermonis, in nominibus *materiam*, in convinctionibus autem *complexum* eorum esse judicaverunt.’—Sed ut omnis hæc disputatio melius intelligatur, non abs re erit, si quæ a Dionysio et Prisciano scribuntur accuratius expendamus. Duæ sunt principes partes, Nomen et Verbum: de quibus solis ideo Aristoteles agit libro *Περὶ ἑρμηνείας*.”—G. J. Vossius *De Arte Gram.* lib. 3. cap. 1.

“Apud Latinos quoque conjunctiones *multæ a nominibus oriundæ*, ut *Verum. Vero. Verum Enimvero. Quemadmodum. Quamquam. Additum et verbum in Quamlibet. Quolibet. Quovis*. Merum verbum est *Licet*, &c. De adverbiiis et præpositionibus idem submonitum velim.”

Thus it appears that Schultens, without reasoning at all upon the subject, took the old division of language exactly as he found it; and, with his predecessors on the Oriental tongues, considered and ranked the *Particles* as a distinct part of speech. But he condemns the subdivision of particles into *declinable* and *indeclinable*, and proposes to divide them into *separate* and *inseparable*.

In my opinion neither of these distributions is blameable in the grammar of a particular language, whose object is only to assist a learner of that language: but the one subdivision is just as *unphilosophical* as the other. If the *Particles* are all merely Nouns or Verbs, they are equally so whether used separately or not. The term *inseparable*, instead of *not separated*, is likewise justifiable in Schultens, who confined himself to a dead language; and who did not intend to consider the nature of general speech: for, in a dead language, authority is every thing; and those words which cannot be found to have been used separately by those who bequeathed it, are to us (speaking or writing it) not only *not separate* but *inseparable*.

But Schultens no where asserts that these particles are ALL nouns or verbs; nor does he adduce a single argument on the subject. He evidently supposes that there might be particles which were neither nouns nor verbs: for, besides the separate rank which he allows them, his words are always carefully coupled when he speaks of these particles. He confines them to *Nouns, substantiva vel adjectiva* (he never adds *Verba*, which my Critics have modestly slipped in for him); but even then he always scrupulously repeats—*bona pars. multæ. maximam partem. ferme. præsertim. originis. oriundæ. propagantur. referenda. specimina quædam. Nonnulla tangentur. Horum enucleatio ampliora exigit spatia*.—In which (so far from being “the first who suspected it”) he carefully and closely adopts the *qualifying* expressions of very many grammarians (especially Latin grammarians) who had used the same long before



him. Many of these I have cited, who went much further in the *doctrine* than he has done: for it surely was not my business to sink them; but to avail myself of their *partial* authority, and to recommend my *general* doctrine by their *partial* hints and suspicions.

But my Critics, who say that Schultens *suspected*, in five lines further impudently convert this *suspicion* into a *Truth*, which they represent him as having demonstrated, or at least asserted: and with equal effrontery they tell us, he applied it to the dead *languages*; and that I *applied* his *Truth* to those which are called modern.

It is however of little consequence to the reader from what quarter he may receive a discovered truth; or (if it be a discovery) whose name it may bear; nor do I feel the smallest anxiety on the subject. But bear with my infirmity, reader, if it be an infirmity.—The enemies of the *established* civil liberties of my country have hunted me through life, without a single personal charge against me through the whole course of my life; but barely because I early descried their conspiracy, and foresaw and foretold the coming storm, and have to the utmost of my power *legally* resisted their corrupt, tyrannical and fatal innovations and usurpations: They have destroyed my fortunes: They have illegally barred and interdicted my usefulness to myself, my family, my friends, and my country: They have tortured my body:<sup>1</sup> They have aimed at my life and honour:—Can you wonder that, whilst one of these critics takes a cowardly advantage (where I could make no defence) to brand me as an *acquitted Felon*, I am unwilling (where I can make a defence) that he should, in conjunction with his anonymous associate, exhibit me as a convicted plagiarist and impostor? But no more of these cowardly assassins. I consign

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<sup>1</sup> The antient legal and mild imprisonment of this country (mild both in manner and duration, compared to what we now see) was always held to be *Torture* and even *civil death*. What would our old, honest, uncorrupted lawyers and judges (to whom and to the law of the land the word *CLOSE* was in abhorrence), what would they have said to *seven months* of *CLOSE* custody, such as I have lately suffered, without a charge, without a legal authority (for their own monstrous law, which arbitrarily suspended the Habeas Corpus, did not authorize *CLOSE* custody), and without even the most flimsy pretence of any occasion for it?

them to the lasting contempt they have well earned, and which no future *Title* will ever be able to obliterate from the name of *Windham*.

It may however be useful to examine the objections to my explanation of *UNLESS*, *ELSE*, and *LEST*; which are to be found in pages 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 51, 52, 53, 67, 68, 69, 70, 71, 72, of *The Criticisms on the Diversions of Purley*.

Four instances are produced, and only four, in which it is contended that my solution cannot be admitted.

"I have already observed" (say the Critics, page 53) "that it [*Alejan*] is not susceptible of the signification you have all along affixed to it as its primary one; but let us suppose it to signify *Dismiss*, and nothing besides; we shall find many phrases in which *ELSE* will hardly bear to be resolved into *Hoc dimisso*:<sup>1</sup> witness the following, *Nothing else. How else. What else. Where else.*"

To have a proof of the solidity or futility of this objection, we must have compleat sentences.

#### EXAMPLE 1. *Nothing ELSE.*

You shall have a fool's cap for your pains; and *Nothing ELSE*.

*Resolution*.—You shall have a fool's cap for your pains; and *Nothing BUT* a fool's cap.

i. e. *BUT* for *Be-out*.

You shall have a fool's cap for your pains; and *Nothing EXCEPT* a fool's cap.

You shall have a fool's cap for your pains; and, *IF NOT* a fool's cap, *Nothing*.

You shall have a fool's cap for your pains; and, *DISMISS* the fool's cap, *Nothing*.

#### EXAMPLE 2. *How ELSE.*

If a nation's liberties cannot be secured by a fair representation of the people; *How ELSE* can they be secured?

*Resol*.—If a nation's liberties cannot be secured by a fair

<sup>1</sup> I have said that *ELSE* is the Imperative of *Alejan*, and means *Dimitte*, but they give what they please as my words.

representation of the people; WITHOUT it, *How* can they be secured? i. e. WITHOUT for *Be-out*.

If a nation's liberties cannot be secured by a fair representation of the people; EXCEPT by a fair representation of the people, *How* can they be secured?

If a nation's liberties cannot be secured by a fair representation of the people; DISMISS it, (i. e. a fair representation of the people,) *How* can they be secured?

#### EXAMPLE 3. *What* ELSE.

You have shewn impotence and malice enough; *What* ELSE have you shewn?

*Resol.*—You have shewn impotence and malice enough; *What* have you shewn BUT impotence and malice? Or, *What* BUT them have you shewn?

You have shewn impotence and malice enough; EXCEPT them, (i. e. impotence and malice,) *What* have you shewn?

You have shewn impotence and malice enough; DISMISS them; *What* have you shewn?

#### EXAMPLE 4. *Where* ELSE.

Honour should reside in the breast of a king; although it might not be found any *Where* ELSE.

*Resol.*—Honour should reside in the breast of a king; although, EXCEPT in the breast of a king, it might not be found any *where*.

Honour should reside in the breast of a king; although, DISMISS (i. e. *Leave out*, *Take away*, &c.) the breast of a king, it might not be found any *where*.

Having thus, as I trust, satisfactorily resolved the only instances they have produced as irreconcilable with my etymology; I will proceed to consider their other objections.

I.—They say—"The Latin, the Italian, the French, make use here [that is, where the English use UNLESS] of the word *Except*." P. 38.

The Latin commonly employs *Ni si*. i. e. *Ne sit*, the negative preceding the verb: the Italian, *Se non*, and the French, *Si ne*. i. e. *Sit non*, *Sit ne*, the negative following the verb: Instances have been already given of the same conjunctive use of *Be not*, or *Be it not*, in English. The Italians sometimes use *In fuori*,

*Senza che*; and, if they please, the participle *Eccetto*: the French also sometimes use *Si non que*, *Si ce n'est que*, '*A moins que*, '*A moins de*; and, if they please, the imperative *Excepez*, or the participle *Excepté*. And any word or words directing SEPARATION (and none other) in our own, or in any other language, will always be equivalent to UNLESS. And, instead of being an objection, I think this circumstance strongly enforces my etymology.

II.—“If there be such a verb [as *Onleran*] in the Anglo-Saxon, it must be the same as *Onleron*, a compound of *On* and *Leran*.” P. 39.

Why it should be doubted that there is any such verb as *Onleran* in the Anglo-Saxon, I cannot imagine; but if any one, beside my Critics, should entertain such a doubt, it may easily be removed by opening Lye's Anglo-Saxon Dictionary; where both *Onleran* and *Onlyran* will be found, with various references to the places where they are used. But that *Onleron* should be preferred by the Critics to *Onleran*, is truly extraordinary; *An* being the common termination of the Anglo-Saxon Infinitives.

III.—“*Leran* in the Anglo-Saxon does not signify to *Dismiss*. *Leran* in its primary signification means to *unbind*; in its secondary, to *redeem*, to *unload*, to *set at liberty*. *Solvere*, *redimere*, *liberare*, says the dictionary. In the first sense it answers to the English to *Loosen*, i. e. to *make loose*.” P. 39.

“It is possible that *LES* should be the Imperative of *Leran*; but *LESS* can have no pretensions to it.” P. 40.

“No sooner has the imperative of the Anglo-Saxon verb *Leran* shewn itself with you in one form, than it appears in another. In the very next article to that we are upon here, you suppose it to be, not *LES*, but *LEAS*. But it will be said, how can *Lear* be the imperative of *Leran*?—Certain it is, that the verb *Leran* is here all of a sudden transformed into *Leoran*, in consequence of which its alliance with the affix *Lear* becomes unquestionable. But *Leoran* signifies *perdere*, and is the same verb with the English to *Lose*.” P. 41.

If the reader will cast his eye over the following column, he will find that no transformation has been suddenly made by me; and that the alteration of a letter in the spelling of *LES*,

LESS and LEAS, will be no reasonable objection to the etymology.

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Under all these shapes this word appears in the Anglo-Saxon language: for I take them all to be one and the same verb, differently pronounced, and therefore differently spelled. And from this Gothic and Anglo-Saxon verb, I imagine, proceed not only the conjunctions, as they are called, UNLESS, ELSE, and LEST, and the privative termination LESS, together with LESS the adjective, as it is called, and the comparative LESS, and the superlative LEAST; but also

To *Lose* . . . . . *Lost*. A *Loss*.

To *Loose* . . . . . *Loose*.

To *Un-loose*

To *Loosen*

To *Un-loosen*

To *Lessen*

To *Lease* . . . . . A *Lease*.

To *Re-lease* . . . . . A *Release*, A *Lease* and *Release*.

To go a *Leasing*.<sup>1</sup>

<sup>1</sup> *Leasing*, i. e. *Loosing*, i. e. picking up that which is *Loose* (i. e. *Loosed*) separate (i. e. *separated*) or detached (*détaché*) from the sheaf.\*

\* SHEAF, (A.S. *ſceap*. Dutch *Schoof*.) which we call a substantive, is

And however this word (for they are all one) may be now differently spelled, and differently used and applied in modern English; the reader will easily perceive that SEPARATION is always invariably signified in every use and application of it.<sup>1</sup>

I will give a few instances, out of very many, to show how variously our old English writers spelled and used this same word.

“Pardoun and life to thir teris gif we,  
(Quod Priamus) and mercy grantis fre.  
And first of all the mannakillis and hard bandis  
Chargeit he LOUS of this ilk mannis handis.

—————Bot than the tothir wicht,  
Full weil instrukkit of Grekis art and slicht,  
LOUSIT and laitlyc fred of all his bandis,  
Unto the sternis heuit up his handis.”

*Douglas*, booke 2. p. 43.

“Bewalit thair feris LOSIT on the flude.” booke 1. p. 19.

“That we thy blud, thy kinrent, and ofspring  
Has LOSIT our schippis.” booke 1. p. 20.

“The grete LOIS of Anchises regretting sare,  
And altogidir gan to wepe and rare.” booke 5. p. 148.

“For neur sync with ene saw I her eft,  
Nor neuer abak, fra sche was LOIST or reft,  
Blent I agane.” booke 2. p. 63.

“His nauy LOIST reparellit I but fale,  
And his feris fred from the deith alhale.” booke 4. p. 112.

<sup>1</sup>

—————“Clavumque affixus et hærens

Nusquam *A-mittebat*.”

*Æneis*, lib. 5.

He never *sent from* his hand. He never *parted* with. He never *missed* his hold. He never *let go* his hold. He never *lost* his hold. He never *loosed* his hold. He never *let go*.

no other than the past participle ꝛeap (or ꝛeapod) from the verb ꝛeapian; which past participle in modern English we write *shore* (or *shored*). *Sheaf* means, that which is *shov'd* together. N.B. The past participle in the Anglo-Saxon is usually formed by adding *od* (which we now write *ed*) to the præterperfect; but the præterperfect itself is often used (both in Anglo-Saxon and in English) for the past participle, without the termination *od* or *ed*. Now the præterperfect of ꝛeapian is ꝛeap.

SHAFT (A.S. ꝛeapꝛ), which seems to us so different a word from *Sheaf*, is yet no other than the same past participle ꝛeapod, ꝛeapþ, ꝛeapꝛ. *Shaft* means that which is *shov'd*.

- "Bewaland gretelye in his mynde pensife,  
For that his freynd was fall, and LOIST his life."  
booke 5. p. 157.
- "Desist, Drances, be not abasit, I pray,  
For thou sall neuer LEIS, schortlie I the say,  
Be my wappin nor this rycht hand of myne  
Sic any peuishe and cative saule as thine."  
booke 11. p. 377.
- "But yet LESSE thou do worse, take a wyfe:  
Bet is to wedde, than brenne in worse wyse."  
*Dreame of Chaucer*, fol. 259. p. 2. col. 2.
- "And on his way than is he forthe yfare  
In hope to ben LESSED of his care."  
*Chaucer, Frankeleyns Tale*, fol. 54. p. 1. col. 1.
- "Now let us stynt of Troylus a stounde,  
That fareth lyke a man that hurt is sore,  
And is som dele of akyng of his wounde  
YLESSED well, but heled no dele more."  
*Troylus*, boke 1. fol. 163. p. 1. col. 1.
- "And gladly LESE his owne right,  
To make an other LESE his."  
*Gower*, lib. 2. fol. 28. p. 2. col. 2.
- "Lo wherof sorcerie scructh.  
Through sorcerie his loue he chese;  
Through sorcerie his life he LESE."  
lib. 5. fol. 137. p. 1. col. 1.
- "For unto loues werke on night  
Hym lacketh both will and might.  
No wondre is in lustie place  
Of loue though he LESE grace."  
lib. 7. fol. 143. p. 1. col. 2.
- "It fit a man by wey of kynde  
To loue, but it is not kinde  
A man for loue his wit to LESE."  
lib. 7. fol. 167. p. 1. col. 2.
- "Wyne maketh a man to LESE wretchedly  
His mynde, and his lymmes euerychone."  
*Chaucer, Sompnors Tale*, fol. 44. p. 1. col. 1.
- "There may nothing, so God my soule saue,  
Lykyng to you, that may displese me;  
Ne I desire nothyng for to haue,  
Ne dred for to LESE, saue onely ye."  
*Clerke of Ocenfordes Tale*, fol. 48. p. 1. col. 1.

“ Him neded none helpe, if he ne had no money that he myght LESE.”  
—*Boecius*, boke 3. fol. 233. p. 1. col. 1.

“ Al shulde I dyc, I wol her herte seeche,  
I shal no more LESEN but my speche.”

*Troylus*, boke 5. fol. 194. p. 2. col. 2.

“ If so be that thou art myghtye ouer thy selfe, that is to sayne, by tranquillyte of thy soule, than haste thou thyng in thy power, that thou noldest neuer LESEN.”—*Boecius*, boke 2. fol. 227. p. 2. col. 2.

“ The maister LESETH his tyme to lere  
Whan the disciple wol not here.”

*Romaunt of the Rose*, fol. 130. p. 1. col. 1.

“ Ha, how grete harme, and skaith for euermare  
That child has caught, throw LESING of his moder.”

*Douglas*, booke 3. p. 79.

IV.—“ Skinner, Minshew and Johnson agree in deriving it [ELSE] from the Greek *αλλως* or the Latin *alias*. There is indeed as much reason to suppose that the Greeks and Latins borrowed the word from the Germans, as that these borrowed it from them.—AL and EL may be said to convey the *same idea* as the Greek *αλλως* and the Latin *alias*; and, if so, why should we have recourse to the verb *Alejan* to find their origin?”—p. 52.

This is truly curious: ELSE from *αλλως* or *alias*; although there is as much reason to suppose that the Greeks and Latins borrowed the word from the Germans, as that these borrowed it from them.

But AL and EL convey the *same idea* as *αλλως* and *alias*:—What is that idea? This is a question which my Critics never ask themselves; and yet it is the only rational object of etymology. These gentlemen seem to think that *translation* is *explanation*. Nor have they ever yet ventured to ask themselves what they mean, when they say that any word *comes* from, is *derived* from, *produced* from, *originates* from, or *gives birth* to, any other word. Their ignorance and idleness make them contented with this vague and misapplied metaphorical language: and if we should beg them to consider that words have no *locomotive* faculty, that they do not *flow* like rivers, nor *vegetate* like plants, nor *spiculate* like salts, nor are *generated* like animals; they would say, we quibbled with them; and might perhaps in their fury be tempted to exert against us “a *vigour beyond the law*.” And yet, untill they can get



rid of these metaphors from their *minds*, they will not themselves be fit for etymology, nor furnish any etymology fit for reasonable men.

V.—“As there is an equivalent in the French of the word *UNLESS*, very much resembling it in turn, it is somewhat extraordinary that it should never have occurred to you, that possibly the one is a translation, or at least an imitation of the other. This equivalent is *À moins que*. What word more likely to have *given birth* to *UNLESS*; if we may suppose the latter to be a compound of *ON* and *LESS*?” P. 39.

“You add in a note—‘It is the same imperative *LES*, placed at the end of nouns and coalescing with them, which has given to our language such adjectives as *Hopeless*, *Restless*, &c.’—These words have been all along considered as compounds of *Hope*, *Rest*, &c. and the adjective *Less*, Anglo-Saxon *Lear*, and Dutch *Loos*: and this explanation is so *natural*, so clear and satisfactory, that it is inconceivable how a man, who has any notion of neatness and consistency in etymological disquisitions, could ever think of their being compounds of a noun, and the imperative of the verb *Leran*. *LEAS* and *Loos* are still extant, this in the Dutch, and that in the Anglo-Saxon language: and both *answer* to the Latin *solutus* in this phrase *solutus cura*.

—“*Multa adjectiva formantur ex substantivis addendo affixum negativum Lear vel Leare. Hinc apud nos Carelesse, &c. Sciendum vero est Lear Anglo-Saxonicum deduci a M. Gothico Laus, quod significat liber, solutus, vacuus, et in compositione privationem vel defectum denotat. Hickes, A.S. Gram. p. 42.*

“Dr. Johnson gives us, in his Dictionary, the following *deduction* of the word *LEST*;—‘*LEST*, conjunction from the adjective *LEAST*, *That not.*’” P. 70. “Your improvement upon Dr. Johnson is, *Lezed*<sup>1</sup> *that*, i. e. *Hoc dimisso*. Is it not

<sup>1</sup> “*Lezed.*”—They misrepresent my words just as it suits their purpose. I have said *LESED*, not *LEZED*. They have not introduced the *z* here by accident; for the change is important to the etymology. We could never arrive at *LEST* from *LEZED*: for (when the vowel between them is removed) *z* must be followed by *d* in pronunciation, as *s* by *t*.—Take the word *Greased* for an instance: if you remove the vowel, you must either pronounce it *Greaz’d*, or *Greas’t*.

astonishing that a man should plume himself on having substituted this strange and far-fetched manner of speaking, for the easy and *natural* explanation which precedes?" P. 71.

"LEST, in the sense of *That not*, or the *Ne emphaticum* of the Latin, is generally written in the ancient language thus, LÆST. And as Læp is used also in the Anglo-Saxon for the comparative of lýtcl, parvus, it is evident that þ læp answers to the modern THE, or THAT LESS. þ læp, to THAT LEAST, *supple*, OF ALL THINGS." P. 72.

I may answer them in the language of Shakespeare,

———— "merely ye are death's fools ;  
For him ye labour by your flight to shun,  
And yet run toward him still."

They contend that the conjunction UNLESS, and the privative termination LESS, come from the adjective LESS; and the conjunction LEST, from the superlative LEAST. Well: And what *is* the adjective LESS? What *is* the comparative LESS? and what *is* the superlative LEAST? I say, *What are* they? for that is the rational etymological question; and not, whence do they *come*.—It is with words as with men: Call this Squire, my Lord; then he will be comparative: Call him by the new-fangled title of Marquis, or call him Duke; then he will be superlative: And yet whosoever shall trust him, or have to do with him, will find to their cost that it is the same individual Squire Windham still. So neither is the substance or meaning or real import or value of any word altered by its grammatical class and denomination.

The adjective *Less* and the comparative *Less*<sup>1</sup> are the imperative of *Leran*; and the superlative *Least* is the past participle.

The idle objections of these Critics have brought me to mention this etymology out of its due course: and I do not intend to pursue its consequences in this place. But the reader will see at once the force of this adjective as used by our ancestors, when, instead of *nineteen* and *eighteen*, they said,

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<sup>1</sup> Parvum—Comparative Minus. Little or Small—Comparative Less.

The reader will not be surprised at the irregularity (as it is called) of the above comparisons, when he considers the real meaning and import of *Minus* and *Less*.

Æn læȝ tƿentȝ—Tƿa læȝ tƿentȝ. i. e. Twenty, *Dismiss* (or *Take away*) one. Twenty, *Dismiss* (or *Take away*) two. We also say,—“He demanded twenty: I gave him two *Less*.” i. e. I gave him twenty, *Dismiss* two. The same method of *resolution* takes place, when we speak of any other quantity besides bare numbers; nor can any instance of the use of *Less* or *Least* be found in the language, where the signification of *Dismissing*, *Separating*, or *Taking away*, is not conveyed.

VI.—“LEST for LESED, say you, as BLEST for BLESSED.—This is the whole of what you tender for our deference to your opinion: and small as the consideration is, it is made up of bad coin. LESAN and BLESSIAN cannot, whatever you may think of the matter, be coupled together, as belonging to one and the same order of verbs; the one has a single, the other a double consonant before the termination of the infinitive mood: that forms a long, this a short syllable in the participle passive; and consequently, though the latter will bear the contraction, it does not follow that the former will bear it likewise. And thus much for the bad coin with which you attempt to put us off.” P. 68.

The change of the terminating *n* to *t* in the past participles (or in any other words) does not depend either upon single or double consonants, or upon the length or shortness of the syllables; but singly upon the *sound* of the consonant which precedes it. There is an anatomical reason and necessity for it, which I have explained in pages 130 and 402 of the first edition of this volume. But, without the reason, and without the explanation, the facts are so notorious and so constantly in repetition, that they had only to open their eyes, or their ears, to avoid so palpable an absurdity as this rule about double consonants and long syllables, which they have, for the first time, conjured up. What then? Should I not speak common English, if I should say to Mr. Windham,

“Thou hast *Fac’t* many things;  
Face not me.”

“You have *Fleec’t* the people, and *Splic’t* a rope for your own neck?”

Here are no double consonants; and there are long syllables. But, if they will not believe their eyes and their ears, let them

try their own organs of speech ; and they will find, that without a vowel between s and n (or an interval equal to the time of a vowel) they cannot follow the sound s with the audible sound n ; and that, if they will *terminate* with n, they must change the preceding s to a z. All this would be equally true of the *sound*, even if the spelling had always continued with a n, and that no writer had ever conformed his orthography to the pronunciation.<sup>1</sup> But we have very numerous written authorities to dumbfound these critics.<sup>2</sup> I shall give them but two ; believing they are two more than they wish to see.

“None other wise negligent  
Than I you saie, haue I not bee.  
In good feith sonne wel me quemeth,  
That thou thy selfe hast thus acquite  
Toward this, in whiche no wight  
Abide maie, for in an houre  
He LEST all that he maie laboure  
The long yere.”—*Gower, de Conf. Aman.* fol. 68. p. 1. col. 2.

“In the towne of Staffordre was (William of Cantorbury saith, Ihon Capgrauc confirminge the same) a lustye minion, a trulle for the nonce, a pece for a prince, with whome, by report, the kinge at times was very familiare. Betwixte this wanton damsel or primerose pearlesse and Becket the chancellor, wente store of presentes, and of loue tokens plenty, and also the louers met at times, for when he resorted thidre, at no place would he be hosted and lodged, but wher as she held residence. In the dedde tyme of the night (the storve saithe) was it her generall custome, to come alone to his bedchambre with a candle in her hand, to toy and trifle with him. Men are not so folish, but they can wel conceiue, what chastity was obserued in those prety, nice, and wanton metinges. But they say, he sore amended whan he was once consecrated archbishop of Cantorbury, and LEAST<sup>3</sup> well his accustomed embraciuges after the rules of loue, and became in life relygious, that afore in loue was lecherous.”—*John Bale. Actes of English Volaries. Dedicated to kyng Edwarde the syxte.* 1550.

<sup>1</sup> Ða halgan ƿaule ƿnam Ðam bendum Ðær lichoman onlȳrðe.—*Bed.* 3. 8. Onlȳrðe instead of onlȳrð; the e being removed from between the ƿ and ð, this word must be pronounced onlȳrte.—“D literam ratio poscit, aures magis audiunt s.”

<sup>2</sup> Satis hoc potuit admonendi gratia dixisse, præter agrestes quosdam et indomitos certatores, qui nisi auctoritatibus adhibitis non comprimuntur.

<sup>3</sup> He dismissed. He put away. He relinquished.

## SINCE.

SINCE is a very corrupt abbreviation; confounding together different words and different combinations of words: and is therefore in modern English improperly made (like BUT) to serve purposes which no one word in any other language can answer; because the same accidental corruptions, arising from similarity of sound, have not happened in the correspondent words of any other language.

Where we now employ SINCE was formerly (according to its respective signification) used,

Sometimes,

1. Seoððan, Sioððan, Seððan, Sīððan, Sīððen, Sithen, Sithence, Sithens, Sithnes, Sithns:

Sometimes,

2. Syne, Sine, Sene, Sen, Syn, Sin:

Sometimes,

3. Seand, Secing, Seeing that, Seeing as, Sens, Sense, Sence.

Sometimes,

4. Sīððe, Sīð, Sithe, Sith, Seen that, Seen as, Sens, Sense, Sence.

Accordingly SINCE, in modern English, is used four ways. Two, as a Preposition; connecting (or rather *affecting*) words: and Two, as a Conjunction; *affecting* sentences.<sup>1</sup>

When used as a Preposition, it has always the signification either of the past participle *Seen* joined to *thence*, (that is, *seen and thenceforward* :)—or else it has the signification of the past participle *seen* only.

When used as a Conjunction, it has sometimes the signification of the present participle *Seeing*, or *Seeing that*; and sometimes the signification of the past participle *Seen*, or *Seen that*.

<sup>1</sup> It is likewise used adverbially: as when we say—It is a year SINCE: i. e. a year SEEN.

In French—*une année passée*.

In Italian—*un anno fa*: i. e. *fatto*.

## As a Preposition,

1. SINCE (for Sīððau, Sithence, or Scen and thenceforward,) as,

"Such a system of government as the present has not been ventured on by any King SINCE the expulsion of James the Second."

2. SINCE (for Sýne, Scene, or Seen,) as,

"Did George the Third reign before or SINCE that example?"

## As a Conjunction,

3. SINCE (for Seanb, Seeing, Seeing as, or Seeing that,) as,

"If I should labour for any other satisfaction, but that of my own mind, it would be an effect of phrensy in me, not of hope; SINCE it is not truth, but opinion that can travel the world without a passport."

4. SINCE (for Sīððe, Sith, Scen as, or Seen that,) as,

"SINCE Death in the end takes from all, whatsoever Fortune or Force takes from any one; it were a foolish madness in the shipwreck of worldly things, where all sinks but the sorrow, to save that."<sup>1</sup>

Junius says,—"*SINCE that Time*, exinde. Contractum est ex Angl. *Sith thence*, q. d. sero post: ut *Sith* illud originem traxerit ex illo **SEIPH**, Sero, quod habet Arg. Cod."

Skinner says,—"*SINCE*, a Teut. *Sint*. Belg. *Sind*. Post, Postea, Postquam. Doct. Th. II. putat deflexum a nostro *Sithence*. Non absurdum etiam esset declinare a Lat. *Exhinc*, e et h abjectis, et x facillima mutatione in s transeunte." Again he says,—"*SITH* ab A.S. Sīððan, Sýððan. Belg. *Seyd*, *Sint*. Post, Post illa, Postea."

After the explanation I have given, I suppose it unnecessary to point out the particular errors of the above derivations.

*Sithence* and *Sith*, though now obsolete, continued in good use down even to the time of the Stuarts.

<sup>1</sup> *Vu*, the French past participle of *Voir*, to *See*, is used in the same conjunctive manner in that language.

"Dis nous pourquoi Dieu l'a permis,  
Veu qu'il paroît de ses amis?"

Hooker in his writings uses *Sithence*, *Sith*, *Seeing*, and *Since*. The two former he always properly distinguishes; using *Sithence* for the true import of the Anglo-Saxon *Sīððan*, and *Sith* for the true import of the Anglo-Saxon *Sīððe*. Which is the more extraordinary, because authors of the first credit had very long before Hooker's time confounded them together; and thereby led the way for the present indiscriminate and corrupt use of *SINCE* in all the four cases mentioned.

*Seeing* Hooker uses sometimes, perhaps, (for it will admit a doubt<sup>1</sup>) improperly. And *SINCE* (according to the corrupt custom which has now universally prevailed in the language) he uses indifferently either for *Sithence*, *Seen*, *Seeing*, or *Sith*.

### THAT.

There is something so very singular in the use of this Conjunction, as it is called, that one should think it would alone, if attended to, have been sufficient to lead the Grammarians to a knowledge of most of the other conjunctions, as well as of itself. The use I mean is, that the conjunction *THAT* generally makes a part of, and keeps company with, most of the other conjunctions.—*If that, An that, Unless that, Though that, But that, Without that, Lest that, Since that, Save that, Except that, &c.* is the construction of most of the sentences where any of those conjunctions are used.

Is it not an obvious question then, to ask, why this Conjunction alone should be so peculiarly distinguished from all the rest of the same family? And why this alone should be able to connect itself with, and indeed be usually necessary to, almost all the others? So necessary, that even when it is com-

<sup>1</sup> Such is the doubtful use of it by Shakespeare in the following passage:

“Of all the wonders that I yet have heard,  
It seems to me most strange that men should fear;  
SEEING that death, a necessary end,  
Will come when it will come.”

For it may either be resolved thus;—It seems strange that men, SEEING that death will come when it will come, should fear:

Or—Strange that men should fear; it being SEEN that death will come when it will come.

pounded with another conjunction, and drawn into it so as to become one word, (as it is with *sith* and *since*,) we are still forced to employ again this necessary index, in order to precede, and so point out the sentence which is to be affected by the other Conjunction?

*B.*—De, in the Anglo-Saxon, meaning *THAT*, I can easily perceive that *SITH* (which is no other than the Anglo-Saxon *Srððe*) includes *THAT*. But when *SINCE* is (as you here consider it) a corruption for *Seeing-as* and *Seen-as*; how does it then include *THAT*?—In short, what is *AS*? For I can gather no more from the Etymologists concerning it, than that it is derived either from *ós* or from *ALS*:<sup>1</sup> But still this explains nothing: for what *ós* is, or *ALS*, remains likewise a secret.

*H.*—The truth is, that *AS* is also an article; and (however and whenever used in English) means the same as *It*, or *That*, or *Which*. In the German, where it still *evidently* retains its original signification and use, (as so<sup>2</sup> also does,) it is written —*Es*.

<sup>1</sup> Junius says,—“*As, ut, sicut, Græcis est ós.*” Skinner, whom S. Johnson follows, says—“*As, a Teut. Als, sicut; eliso scil. propter euphoniæ intermedio L.*”

<sup>2</sup> The German *so* and the English *so* (though in one language it is called an *Adverb* or *Conjunction*, and in the other an *Article* or *Pronoun*) are yet both of them derived from the Gothic article **SA, SX**; and have in *both* languages retained the original meaning, viz. *It*, or *That*.

Mr. Tyrwhitt indeed (not perceiving that *Al-es* and *Al-so* are different compounds) in a note on the *Canterbury Tales*, v. 7327, says—“Our *AS* is the same with *Als*, Teut. and Sax. It is only a further corruption of *Also*.” But the *etymological* opinions of Mr. Tyrwhitt (who derives *For the Nones* from *Pro nunc*) merit not the smallest attention.

Dr. Lowth, amongst *some* false English which he has recommended, and *much* good English which he has reprobated, says—“*So-as*, was used by the writers of the last century to express a consequence, instead of *so-THAT*. Swift, I believe, is the last of our good writers who has frequently used this manner of expression. It seems *improper*, and is *deservedly* grown obsolete.”

But Dr. Lowth, when he undertook to write his *Introduction*, with the best intention in the world, most assuredly sinned against his better judgment. For he begins most judiciously, thus,—“Universal Grammar explains the principles which are common to *All* languages. The Grammar of any particular language *applies* those common principles to that particular language.” And yet, with this clear truth before his



It does not come from *Als*; any more than *Though*, and *Be-it*, and *If* (or *Gif*), &c. come from *Although*, and *Albeit*, and *Algif*, &c.—For *Als*, in our old English, is a contraction of *Al*, and *es* or *as*: and this *Al* (which in comparisons used to be very properly employed before the first *es* or *as*, but was not employed before the second,) we now, in modern English, suppress: As we have also done in numberless other instances; where *All* (though not improper) is not necessary.

Thus,

“She glides away under the foamy seas  
As swift AS darts or feather’d arrows fly.”

That is,

“She glides away (with) THAT swiftness, (with) WHICH feather’d arrows fly.”

eyes, he boldly proceeds to give a *particular* grammar; without being himself possessed of one single principle of *Universal* Grammar. Again: he says,—“The connective parts of sentences are the most important of all, and require the greatest care and attention: for it is by these chiefly that the train of thought, the course of reasoning, and the whole progress of the mind, in continued discourse of all kinds, is laid open; and on the right use of these, the perspicuity, that is the first and greatest beauty of style, principally depends. Relatives and Conjunctions are the instruments of connection in discourse: it may be of use to point out some of the most common inaccuracies that writers are apt to fall into with respect to them; and a few examples of faults may perhaps be more instructive, than any rules of propriety that can be given.”

And again,—“I have been the more particular in noting the proper uses of these conjunctions, because they occur very frequently; and, as it was observed before of connective words in general, are of great importance with respect to the clearness and beauty of style. I may add too, because mistakes in the use of them are very common.”

After which he proceeds to his examples of the proper and improper use of these connectives:—without having the most distant notion of the *meaning* of the words whose *employment* he undertakes to settle. The consequence was unavoidable: that (having no *reasonable* rule to go by, and no apparent *signification* to direct him) he was compelled to trust to his own *fanciful* taste (*as in the best it is*), and the uncertain authority of others; and has consequently approved and condemned without truth or reason. “Pourquoi (says Girard) après tant de siècles et tant d’ouvrages, les gens de lettres ont-ils encore des idées si informes et des expressions si confuses, sur ce qu’ils font profession d’étudier et de traiter? Ou s’ils ne veulent pas prendre la peine d’approfondir la matière, comment osent-ils en donner des leçons au public? C’est ce que je ne conçois pas.”

When in old English it is written,

“Sche \_\_\_\_\_

Glidis away under the fomy seis

ALS swift as ganȝe or fedderit arrow fleis :”

*Douglas, booke 10. p. 323.*

then it means,

“With ALL THAT swiftness *with* WHICH, &c.”

After what I have said, you will see plainly why so many of the conjunctions may be used almost indifferently (or with a very little turn of expression) for each other. And without my entering into the particular minutiae in the use of each, you will easily account for the slight differences in the turn of expression, arising from different customary abbreviations of *construction*.

I will only give you one instance, and leave it with you for your entertainment: from which you will draw a variety of arguments and conclusions.

“And soft he sighed, LEST men might him hear.  
 And soft he sigh’d, THAT men might NOT him hear.  
 And soft he sighed, ELSE men might him hear.  
 UNLESS he sighed soft, men might him hear.  
 BUT that he sighed soft, men might him hear.  
 WITHOUT he sighed soft, men might him hear.  
 SAVE that he sighed soft, men might him hear.  
 EXCEPT he sighed soft, men might him hear.  
 OUTCEPT he sighed soft, men might him hear.  
 OUT-TAKE he sighed soft, men might him hear.  
 IF that he sigh’d NOT soft, men might him hear.  
 And AN he sigh’d NOT soft, men might him hear.  
 SET that he sigh’d NOT soft, men might him hear.  
 PUT CASE he sigh’d NOT soft, men might him hear.  
 BE IT he sigh’d NOT soft, men might him hear.”

*B.*—According to your account then, Lord Monboddo is extremely unfortunate in the particular care he has taken to make an exception from the general rule he lays down, of the Verbs being the *Parent* word of all language, and to caution the *candid* reader from imputing to him an opinion that the *Conjunctions* were intended by him to be included in his rule, or have any connexion whatever with *Verbs*.<sup>1</sup>

<sup>1</sup> “This so copious derivation from the verb in Greek, naturally

they have none of them known themselves what the nature of a Preposition is. And how is it possible that Grammarians should agree, what words ought or ought not to be referred to a class which was not itself ascertained? Yet had any of the definitions or accounts yet given of the Preposition and of language been just, two consequences would immediately have followed: *viz.* That all men would have certainly known the precise number of Prepositions; and (unless Things, or the operations of the human mind, were different in different ages and climates) their number in all languages must have been always the same.

*B.*—You mean then now at last, I suppose, to fix the number of real Prepositions in our own, and therefore in all other languages.

*H.*—Very far from it. I mean on the contrary to account for their variety. And I will venture to lay it down as a rule, that, of different languages, the least corrupt will have the fewest Prepositions: and, in the same language, the best etymologists will acknowledge the fewest. And (if you are not already aware of it) I hope the reason of the rule will appear in the sequel.

There is not, for instance, (as far as I am aware) a preposition in any language answering directly to the French preposition *chez*.<sup>1</sup> Yet does it by no means follow, that the modern French do therefore employ any operation of the mind, or put their minds into any posture different from their ancestors or from other nations; but only that there happens not to be in any other language a similar corruption of some word

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<sup>1</sup> In the same manner *Témoin* and *Moyennant* are prepositions peculiar also to the French, but which require no explanation: because the *Substantive* *Témoin*, and the *Participle* *Moyennant*, are not confined to their *prepositive* employment alone, (or, as in the Latin it is termed, put *absolutely*;) but are used upon all other common occasions where those denominations are wanted; and their signification is therefore evident. *MOIENING* was antiently used in English.—“At whose instigation and stirring I (Robert Copland) have me applied, *Moiening* the helpe of God, to reduce and translate it.” (See *Ames’s History of Printing*; or see *Percy’s Reliques*, vol. 2. p. 273.) Had the use of this word continued in our language, it would certainly have been ranked amongst the prepositions; and we should consequently have been considered as exerting one *operation of the mind* more than we do at present.

corresponding precisely with *CHEZ*. Which is merely a corruption of the Italian substantive *CASA* :<sup>1</sup> in the same manner as *chose* is from *cosa* ; or as *cheval*, *chemise*, *chemin*, *chétif*, *che-*

<sup>1</sup> Though the bulk of the French language is manifestly a corrupt derivation from the Italian, yet, as Scaliger observed of the Romans—“*Aliqui autem, inter quos Varro, etiam maligne eruerunt omnia e Latinis Græcisque, suas origines invidere.*” So have the French, in all former times, shewn a narrow jealousy and envy towards Italy, its authors, and language : to which however they originally owe every thing valuable which they possess. From this spirit Henri Estienne, *De la précellence du langage François*, (a book of ill-founded vanity, blind prejudice and partiality,) asserts that the Italians have taken—“*la bande des mots qu'on appelle indéclinables ; comme sont Adverbes, Conjonctions, et autres particules,*” from the French : and amongst others he mentions *se*, *se non*, *che*, *ma*, and *senza*. But I shall hereafter have occasion to shew clearly the injustice of Henry Estienne to the Italian language, when I come to compare the respective advantages and disadvantages of the modern languages of Europe, and whence they flow. In the mean time it may not perhaps be improper to offer a general rule, by which (when applicable) all etymological disputants ought to be determined, whether such determination be favourable or adverse to their national vanity and prejudice : viz. That where different languages use the same or a similar *particle*, that language ought to be considered as its legitimate parent, in which the true meaning of the word can be found, and where its use is as common and familiar as that of any other verbs and substantives.

A more modern author (and therefore less excusable), Bergier, *Eléments primitifs des Langues*, having first absurdly imagined what is contradicted by all experience, viz.—“*A mesure que les langues se sont éloignées de leur source primitive, les mots ont reçu de nouveaux accroissements : plus elles ont été cultivées plus elles se sont allongées. On ne leur a donné de l'agrément, de la cadence, de l'harmonie qu'aux dépens de leur brièveté.*”—proceeds to this consequence,—“*Les Romains ne nous ont pas communiqué les termes simples, les liaisons du discours : la plupart de ces termes sont plus courts en François qu'en Latin, et les Gaulois s'en servoient avant que de connoître l'Italie ou ses habitants.*”—And then, to shew more strongly the spirit which animates him (a spirit unworthy of letters and hostile to the investigation of truth), adds—“*Sommes nous suffisamment instruits, lorsque nous avons appris de nos Etymologistes, que tel mot François est emprunté du Latin, tel autre du Grec, celui-ci de l'Espagnol, celui-la du Teuton ou de l'Allemand ? Mais les Latins ou les Allemands de qui l'ont-ils reçu ? Ne semble-t-il pas que nos ayeux ne subsistoient que des emprunts, tandis que les autres peuples estoient riches de leur propre fonds ? Je ne puis souffrir qu'on nous envoie mendier ailleurs, tandis que nous l'avons chez nous.*”

Perhaps there was something of this jealousy in Menage, when (not being able to agree with Sylvius, that *CHEZ* should be written *Sus* or

*vreuil, cher, chenu, chien, toucher, &c.* are corrupted from *cavallo, camiscia, camino, cattivo, cavriuolo, caro, canuto, cane, toccare, &c.*

If the ingenious Abbé Girard had known what *CHEZ* really was, he would not have said (*Vrais Principes*, Disc. 2.) “*CHEZ* a pour son partage particulier une idée d’habitation, soit comme patrie, soit comme simple demeure domestique.” But he would have said *CHEZ* is merely a corruption of *CASA*, and has all the same meaning in French which *CASA* has in Italian:<sup>1</sup> and that is something more than *patrie* or *demeure domestique*; viz.—*Race, Family, Nation, Sect, &c.* [“Ancien patron de la *CASE*,” says M. de Bussy Rabutin in his *Memoirs*, tom. 2. p. 175.] Neither again would he have said—“Il s’agit ici de la permission que l’usage a accordée à quelques prépositions d’en régir d’autres en certaines occasions: c’est à dire, de les souffrir dans les complemens dont elles indiquent le rapport; comme —*Je viens DE CHEZ vous.*” He would have seen through this

*Sur*) he asserts that—“*CHEZ* vient de *APUD*, d’où les Italiens ont fait *APPO*, et les Espagnols *CABE* en préposant comme nous un *c.*”

Mr. de Brosses however, superior to all little prejudices, says—“On voit bien que *CHEZ* est une traduction de l’Italien *CASA*, et que quand on dit *CHEZ* vous, c’est comme si l’on disoit *CASA VOI* (*MAISON de vous*). Et encore ce dernier mot est plutôt dans notre langue une *adverbe* qu’une *particule*; ainsi que beaucoup d’autres dont l’origine devient plus facile à reconnoître. Mais quand ce sont de *pures Particules*, il est mal aisé de retrouver la première cause de leur formation; qui sans doute a souvent été arbitraire & précipitée: comme je l’ai remarqué en parlant de petites expressions *conjonctives*, qui ne servent qu’à former la liaison du discours.” —*Formation Mécanique des Langues*, tom. 2. chap. 14. art. 254.

The French Law Term *Chezé*, which has caused to that people so much litigation, and to their lawyers so much controversy, (and which some of their authors would have written *Chesné*, because they supposed the land to have been formerly measured with a *Chain*; and others would have written *choisé* parce-que l’ainé *choisit*.) is derived in like manner from *CASA*, and means no more than what we in English call the *Home-stead* or *Home-stall*, whose extent is, of course, variable; but ought in reason to go with the house.

If therefore the French Etymologists thus stumbled at *CHEZÉ*, it is no wonder they knew not what to make of *CHEZ*, whose corruption had proceeded one step further.

<sup>1</sup> S. Johnson (who was conversant with no languages but English, Latin, and Greek) under the word *AT*, says hardily, but not truly, that—“*CHEZ* means sometimes *application to, or dependence on.*”

grammatical mystery<sup>1</sup> of one preposition's governing another; and would have said, that *DE* may be prefixed to the *Substantive* *CHEZ* (id est, *CASA*) in the same manner as to any other substantive. For,—“*Je viens De chez vous*,” is no other than—*Je viens de CASA à vous*; or (omitting the *Segnacaso*<sup>2</sup>) *de CASA vous*; or, *de CA vous*.<sup>3</sup>

But thus it is that when Grammar comes at length (for its application is always late) to be applied to a language; some long preceding corruption causes a difficulty: ignorance of the corruption gives rise to some ingenious system to account for these words, which are considered as original and not corrupted. Succeeding ingenuity and heaps of misplaced learning increase the difficulty, and make the error more obstinate, if not incurable.

*B.*—Do you acknowledge the preposition to be an indeclinable word?

*H.*—No.

*B.*—Do you think it has a meaning of its own?

*A.*—Yes, most certainly. And indeed, if prepositions had no proper meaning of their own, why several unmeaning pre-

<sup>1</sup> [See another instance of this “mystery of one preposition's governing another” in the case of *of* *dune*, in the note on *Down* and *Adown*, in the Editor's Additional Notes.]

<sup>2</sup> That this omission of the *Segnacaso* is not a strained supposition of my own, we have the authority of Henri Estiene (*De la précell. du lang. Fran.* p. 178.)

“*Qui la maison son voisin ardoir voit,  
De la sienne douter se doit.*”

“*Et faut noter—la maison son voisin—estre dict à la façon ancienne; au lieu de dire—la maison DE son voisin.*”

So the *Diction. della Crusca*—“*CASA*. Nome dopo di cui vien lasciato talvolta dagli autori per proprietà di linguaggio, l'*Articolo* e il *segnacaso*.

“*Sen' andarono a casa i prestatori.*”—BOCCACC.

<sup>3</sup> “*Pourquoy si souvent de Dissyllables font ils (les Italiens) des monosyllables; de CASA, CA, &c.*”—H. ESTIENE. *De la précell.*

*Diction. della Crusca*,—“*CA*, accorciato da *CASA*.”

So *Menage*.—“*Fermato l'uso di questo troncamento di CA per CASA, familiare a nostri antichi.—Sarae simile all' uomo savio, il quale edifica la CA sua sopra la pietra.* Vangel di San Matteo volgare.—*Vinegia, ne' quali paesi si dice CA in vece di CASA.* Silvano Rozzi.” Many other instances are also given from Dante, Boccaccio, Giovan Villani, Franco Sacchetti, &c.

positions;<sup>1</sup> when one alone must have answered the purpose equally? The cypher, which has no value of itself, and only serves (if I may use the language of Grammarians) to *connote* and *consignify*, and to change the value of the figures, is not several and various, but uniformly one and the same.

B.—I guessed as much whilst you were talking of Conjunctions: and supposed that you intended to account for them both in the same manner.<sup>2</sup>

<sup>1</sup> Speaking of Prepositions, Cour de Gebelin says, *Gramm. Univers.* p. 238, "Mais comment des mots pareils qui semblent ne rien peindre, *ne rien dire*, dont l'origine est inconnue, et qui ne tiennent en apparence à aucune famille, peuvent ils amener l'harmonie et la clarté dans les tableaux de la parole et devenir si nécessaires, que sans eux le langage n'offrirait que des peintures imparfaites? Comment ces mots peuvent ils produire de si grands effets et répandre dans le discours tant de chaleur, tant de finesse?"

<sup>2</sup> In a Letter to Mr. Dunning, published in the year 1778, I asserted in a note (page 23) that—"There is not, nor is it possible there should be, a word in any language, which has not a complicit meaning and signification even when taken by itself. *Adjectives, Prepositions, Adverbs*, &c., have all complicit, separate meanings, not difficult to be discovered." [See the Letter, reprinted at the end of this Edition.]

Having in that letter explained the *unmeaning* conjunctions, with which also I had at that time any *personal* concern; and not foreseeing that the *equally unmeaning* Prepositions were afterwards by a solemn decision (*but without explanation*) to be determined *more certain than certainty*; I was contented by that note to set other persons who might be more capable and more at leisure than myself, upon an enquiry into the subject: being very indifferent from whose hand the explanation might come to the public. I must acknowledge myself a little disappointed, that in eight years' time, no person whatever has pursued the enquiry; although the success I had had with the Conjunctions might reasonably have encouraged, as it much facilitated, the search. But though all men (as far as I can learn) have admitted my particular proofs concerning the Conjunctions, none have been inclined (as I wished they might be) to push the *principle* of my reasoning further, and apply it to the other *Particles*. The ingenious author of *Essays Historical and Moral*, published in 1785, says, (page 125)—"Possibly *Prepositions* were, at first, short interjectional words, such as our carters and shepherds make use of to their cattle, to denote the relations of place. Or perhaps a more skilful linguist and antiquarian may be able to trace them from other words, as the Conjunctions have been traced by the author above mentioned."—It is therefore manifest, that the *principle* of my reasoning was either not sufficiently opened by me, or has not taken sufficient hold of the minds of others; and that it is necessary still further to apply it to the other *Particles*.

*H.*—You were not mistaken, Sir. For though Vossius and others have concurred with the censure which Priscian passes on the Stoics for classing Prepositions and Conjunctions, &c. together under one head; yet in truth they are both to be accounted for in the same way.

The Prepositions as well as the Conjunctions are to be found amongst the other Parts of Speech. The same sort of corruption, from the same cause, has disguised both: and ignorance of their true origin has betrayed Grammarians and Philosophers into the mysterious and contradictory language which they have held concerning them. And it is really entertaining, to observe the various shifts used by those who were too sharp-witted and too ingenuous to repeat the unsatisfactory accounts of these Prepositions handed down by others, and yet not ingenuous enough to acknowledge their own total ignorance on the subject.

The Grammarian says, it is none of his business; but that it belongs to the Philosopher: and for that reason only he omits giving an account of them. Whilst the Philosopher avails himself of his dignity; and, when he meets with a stubborn difficulty which he cannot unravel, (*and only then*,) disdains to be employed about *Words*: although they are the necessary channel through which his most precious liquors must flow.

“Grammatico satis est,” says Sanctius, “si tres has partes posteriores (scil. *Adverbia, Præpositiones, Conjunctiones*,) vocet *Particulas indeclinabiles*; et functus erit officio perfecti Grammatici.—Significationes enumerare, magis Philosophi est quam Grammatici: quia Grammatici munus non est, teste Varrone, vocum significationes indagare, sed earum usum. *Propterea nos in arte hæc prætermisimus.*”

Mr. Locke complains of the neglect of others in this particular; denies it to be his business “to examine them in their full latitude:” and declares that he “intends not here, a full explication of them.” Like Scaliger—*Non in animo est.*—And this serves him as an apology for not examining them at all in any latitude; and for giving no explication of them whatever in any place.

The author of the Port Royal philosophical Grammar saves himself by an *Almost*. “Ce sont *presque* les mêmes rapports



dans toutes les langues, qui sont marqués par les Prépositions.” And therefore he will content himself to mention some of the *principal* French Prepositions, without obliging himself to fix their exact number. And as Sanctius had his reason for turning the business over to a philosophical grammar, whilst he was treating of a *particular* language: so this author, who was writing a *general* grammar, had his reason for leaving it to those who wrote particular grammars.—“C’est pourquoi je me contenterai de rapporter ici les *principaux* de ceux qui sont marqués par les prépositions de la langue Française; sans m’obliger à en faire un dénombrement exact, comme il seroit nécessaire pour une Grammaire *particulière*.”

M. L’Abbé de Condillac’s method is most conveniently cavalier, and perfectly adapted to a writer of his description.—“Je me bornerai à vous en donner quelques exemples: *car vous jugez bien*, Monseigneur, que je *ne me propose pas* d’analyser les acceptions de toutes les prépositions.” And again, concludes—“En voilà assez, Monseigneur!”<sup>1</sup>

Even the learned President de Brosses, in his excellent treatise *De la Formation mécanique des Langues*, is compelled to evade the inquiry. “L’accroissement en tête des mots y amène une quantité fort variée d’idées accessoires. C’est un effet commun des Prépositions; qui pourroit fournir la matière d’un chapitre très-philosophique sur leurs causes, leurs racines, leur force, leur effet, leurs significations, leurs variétés. Je *ne ferai que toucher* cette matière en fort peu de mots dans un exemple que je donnerai, et *seulement pour mettre sur les voies*.”—Tom. 2. chap. 11. art. 198.

The laborious and judicious R. Johnson includes in one page of his *National Grammar* all that he has to offer on the *Adverb*, *Conjunction*, and *Preposition*: and concludes with saying—“And here, if I would shew the reader the defectiveness of this Grammar (Lilly’s) in the account it gives of the use of the Prepositions, it would make a little volume.

<sup>1</sup> In the same manner he skips over all sorts of difficulty with the Conjunctions.

“Mais, Monseigneur, il est *inutile* de faire l’énumération de toutes les conjonctions.”—“Je ne crois pas, Monseigneur, qu’il y ait *rien de plus à remarquer* sur les conjonctions.”—Partic 2. chap. 23.

“Sed nos immensum spatio confecimus æquor,  
Et jam tempus Equum fumantia solvere colla.”<sup>1</sup>

Our countryman Wilkins, who is fairer and more intelligent than any of them, does not deny that it falls properly within his province; but saves himself by *selecting* such as he conceives *sufficient*. Speaking of Particles, he says, (Part 3. chap. 2.)—“The words of this kind are exceeding numerous and equivocal in all languages, and add much to the difficulty of learning them. It being a very hard matter to establish the just number of such as in all kinds are necessary,<sup>2</sup> and to fix to them their proper significations: which yet *ought to be done in a philosophical grammar*. I shall in this Essay *select* out of instituted languages, such of the several sorts as I conceive *sufficient* for this purpose.”

The learned Alexander Gil employs the denomination *Consignificativa*; which is more comprehensive than *Particle*, but not more explanatory.

“DE CONSIGNIFICATIVIS.—“Vox consignificativa *Articulos* comprehendit, *Adverbia* item, *Conjunctiones*, *Præpositiones*, *Interjectiones*. Et quia in his invariabilibus nihil difficultatis est, præter ipsam vocum cognitionem, classes enim eædem sunt, ut usus idem qui Latinæ, et aliis linguis, *ad Lexicographos* harum rerum studiosum lectorem ablegabo.”—*Logonomia Anglicæ*, p. 67, 68.

Doctor Wallis, after Gil's example, says—“*Adverbia* eandem sortiuntur naturam apud nos quam apud Latinos, aliasque gentes. *Conjunctiones* item eundem habent usum quem apud Latinos, aliosque. *Præpositiones* etiam eandem sortiuntur naturam, quam aliis linguis. Si quis tamen harum aliquot voces potius *adverbia* esse dicat; aut etiam ex *adverbiis* aliquot

<sup>1</sup> And in his *Noctes Nottinghamicæ* he says—“*Præpositionum Constructio*—

“We are come now to the most curious part of all grammar, and which, if it were truly stated, would at once instruct, and entertain the reader with a surprizing delight.”

And there he leaves it.

<sup>2</sup> No wonder that Wilkins found it so hard to fix the number which was necessary, since their number in every language depends merely upon how many of the most common words shall become obsolete or corrupted. This being mere matter of particular fact and of accident, can have no place in general or philosophical grammar.

ad conjunctionum classem referre malit: non tanti est ut hac de re quis contendat; cum, et apud Latinos, eadem non raro vox nunc pro adverbio, nunc pro conjunctione censenda est. Neque aliquod grave detrimentum pateremur, si tam adverbia quam conjunctiones et interjectiones, ad eandem classem redigerentur. *Est quidem nonnihil discriminis, sed leviusculum.*"  
Cap. xiii.

Greenwood rashly ventures a little further than any other person; and upon Mr. Locke's authority, acknowledging it to be his duty to do what other grammarians had neglected, says—

"I am sensible that what I have here done"—(and he has done nothing)—"is slight and superficial to what may and ought to be done; but if this shall meet with any encouragement, I may be excited to make farther improvements in these matters, by taking more pains to observe nicely the several *postures of the mind* in discourse."<sup>1</sup>

Now Greenwood's Grammar did actually meet with very great and extraordinary encouragement; and went through several editions speedily during the author's life; but he never fulfilled his promise: nor indeed is there any thing about him, to incline us to believe that he was a fit person for such an undertaking.

But not to multiply quotations without end (in which you are much better versed than I am), you know that all philosophers, philologers and grammarians, who have owned a dissatisfaction in the accounts already given of the Particles, have yet, for some shuffling reason or other, all desired to be excused from giving a satisfactory account themselves.

B.—But why not concur with MM. de Port Royal, and the President de Bosses? They are free from the contradiction and inconsistency of Mr. Harris's account of the Prepositions. For they acknowledge them to have a signification.—"On a eu recours," say the former, "dans toutes les langues à une autre invention; qui a été d'inventer de petits

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<sup>1</sup> In the same manner Greenwood slips the Conjunctions. "But this shall suffice for the Conjunctions, since it would be too *tedious* to go through all the divisions of them; and *I may some other time* explain them more largely and accurately."

*mots* pour être mis avant les noms ; ce qui les a fait appeler Prépositions.”

And M. de Brosses with great ingenuoussness tells us, (*Traité de la Formation mécanique des Langues*, tom. 2. chap. 11. art. 198.)—“Chacune des Prépositions a son sens propre, mais qu'on applique à beaucoup d'autres sens par extension et par approximation. Elles sont des formules abrégées, dont l'usage est le plus frappant et le plus commode dans toutes les langues pour circonstancier les idées : elles sont d'elles-mêmes Racines primitives ; mais *je n'ai pas trouvé qu'il fut possible d'assigner la cause de leur origine* : tellement que j'en crois la formation *purement arbitraire*. Je pense de même des Particules, des Articles, des Pronoms, des Relatifs, des Conjonctions ; en un mot, de tous les *monosyllabes* si fréquens qu'on emploie pour lier les paroles d'un discours, en former une phrase construite, et lui donner un sens déterminé pour ceux qui l'entendent. Car ce n'est qu'en faveur de ceux qui écoutent qu'on introduit cet appareil de tant de conjonctions. *Un homme seul au monde ne parleroit que peu*<sup>1</sup> ou point. Il n'auroit besoin d'aucune de ces conjonctions pour former sa phrase mentale. Les seuls termes principaux lui suffiroient ; parcequ'il en a dans l'esprit la perception circonstanciée, et qu'il sçait assez sous quel aspect il les emploie. Il n'en est pas de même, lorsqu'il faut exprimer la phrase au dehors. Un tas de mots isolés ne seront non plus une phrase pour l'auditeur, qu'un tas de pierres toutes taillées ne seroient une maison, si on ne les arrangeoit dans leur ordre, et si on ne les lioit pas du sable et de la chaux. L'apprêt de cette espèce est très-pressé pour un homme qui veut se faire entendre. Cependant *la nature, les images, l'imitation, l'onomatopée, tout lui manque ici* : car il n'est pas question de peindre et de nommer *aucun objet réel* ; mais seulement de donner à entendre *de petites combinaisons mentales, abstraites, et vagues*. Alors l'homme aura usé pour conjonctions des *premiers sons brefs et vagues* qui lui *venoient à la bouche*. L'habitude en aura bientôt fait connoître la force et l'emploi. Ces petits signes de liaison sont restés en grand nombre dans chaque langue, où l'on peut les considérer comme *sons radicaux* ; et ils y ont en effet leurs dérivés.”

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<sup>1</sup> This is *French* reasoning, “seul au monde, il parleroit peu !”

And again (Art. 254.) “ J’ai fait voir combien il étoit difficile de trouver le premier germe radical des *Particules* conjonctives du discours. Leur examen m’a fait pencher à croire qu’elles étoient pour la plupart *arbitraires* ; et que le prompt et prodigieux besoin qu’on en a pour s’énoncer, ayant forcé les hommes de chaque pays à prendre le *premier monosyllabe* ou geste vocal indéterminé qui lui *venoit à la bouche* dans le besoin pressant, l’usage réitéré en avoit déterminé l’habitude significative. Il n’est guère plus aisé d’assigner la première origine de *Prépositions*, quoiqu’un peu plus composées que les simples particules conjonctives.”

And again (Art. 274.) “ On auroit à parler aussi de la cause des différentes terminaisons dans les langues, de la signification des prépositions, de leur variété à cet égard : car les mêmes ont plusieurs *sens très-différents*. C’est une matière extrêmement *vaste et très-philosophique*.”

H.—Messieurs de Port Royal and M. de Brosses deserve for ever to be mentioned with respect and gratitude ; but, upon this occasion, I must answer them in the words of Mer. Casaubon (*De Lingua Hebraica*)—“ Persuadeant fortasse illis, qui de verbis singulis, etiam vulgatissimis, a philosophis, prius quam imponerentur, itum in consilium credunt. Nos, qui de verborum origine longe aliter opinamur, plane *pro fabula habemus*,” p. 37.

Language, it is true, is an Art, and a glorious one ; whose influence extends over all the others, and in which finally all science whatever must centre. But an art springing from necessity, and originally invented by artless men ; who did not sit down like philosophers to invent “ *de petits mots pour être mis avant les noms* ;” nor yet did they take for this purpose “ *des premiers sons brefs et vagues qui leur venoient à la bouche* : ”<sup>1</sup> but they took such and the same (whether great or

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<sup>1</sup> It will seem the more extraordinary that M. de Brosses should entertain this opinion of the *Particles*, when we remember what he truly says of *Proper names*.—“ Tous les mots formant les noms propres ou appellatifs des personnes, ont en quelque langage que ce soit, ainsi que les mots formant les noms des choses, une origine certaine, une signification déterminée, une étymologie véritable. Ils n’ont pas, plus que les autres mots, été *imposés sans cause*, ni fabriqués *au hasard*, seulement pour produire un bruit vague. Cependant comme la plupart de

small, whether monosyllable or polysyllable, without distinction) as they employed upon other occasions to mention the same *real objects*. For *Prepositions* also are the names of *real objects*. And these *petits mots* happen in this case to be so, merely from their repeated corruption, owing to their frequent, long-continued, and perpetual use.

B.—You assert then that what we call *Prepositions*, and distinguish as a separate part of speech, are not a species of words essentially or in any manner different from the other parts: that they are not “*little words invented to put before nouns, and to which all languages have had recourse* :” but that they are in fact either Nouns or Verbs. And that (like the Conjunctions) *Prepositions* are only words which have been disguised by corruption; and that Etymology will give us in all languages, what Philosophy has attempted in vain. And yet I cannot but perceive that such words as *Prepositions* are absolutely necessary to discourse.

H.—I acknowledge them to be undoubtedly necessary. For, as the necessity of the *Article* (or of some equivalent invention) follows from the impossibility of having in language a distinct name or *particular term* for each particular individual *idea*;<sup>1</sup> so does the necessity of the *Preposition* (or of some equivalent invention) follow from the impossibility of having in language a distinct *complex term* for each different *collection of ideas* which we may have occasion to put together in discourse. The addition or subtraction of *any one* idea to or from a collection, makes it a different collection: and (if there were degrees of impossibility) it is still more impossible to use in language a different and distinct *complex term* for each different and distinct *collection of ideas*, than it is to use a distinct *particular term* for each particular and individual idea. To supply, therefore, the place of the complex terms which are wanting in a language, is the *Preposition* employed: by whose aid *complex*

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ces mots ne portent à l'oreille de ceux qui les entendent *aucune autre signification* que de désigner les personnes nommées: c'est sur tout à leur égard que le *vulgaire* est porté à croire qu'ils sont *dénués de sens et d'étymologie*.”

<sup>1</sup> See before, Chap. V.

terms are prevented from being infinite or too numerous, and are used only for those collections of ideas which we have most frequently occasion to mention in discourse. And this end is obtained in the most simple manner in the world. For having occasion in communication to mention a collection of ideas, for which there is no one single *complex* term in the language, we either take that complex term which includes the greatest number, though not *All*, of the ideas we would communicate: or else we take that complex term which includes *All*, and the fewest ideas *more* than those we would communicate: and then by the help of the Preposition, we either make up the deficiency in the one case, or retrench the superfluity in the other.

For instance,

1. "*A House WITH a Party-wall.*"

2. "*A House WITHOUT a Roof.*"

In the first instance, the complex term is deficient: The Preposition directs to add what is wanting. In the second instance, the complex term is redundant: The Preposition directs to take away what is superfluous.

Now considering it only in this, the most simple light, it is absolutely necessary, in either case, that the Preposition itself should have a meaning of its own: for how could we otherwise make known by it our intention, whether of adding to, or retrenching from, the deficient or redundant complex term we have employed?

If to one of our modern grammarians I should say—"A House, JOIN;"—he would ask me—"JOIN *what?*"—But he would not contend that JOIN is an indeclinable word, and has no meaning of its own: because he knows that it is the Imperative of the Verb, the other parts of which are still in use; and its own meaning is clear to him, though the sentence is not completed. If, instead of JOIN, I should say to him,—"A House WITH;"—he would still ask the same question, "WITH *what?*" But if I should discourse with him concerning the word WITH, he would tell me that it was a *Preposition*, an *indeclinable* word, and that it had no meaning of its own, but only a *connotation* or *consignification*. And yet it would be evident by his question, that he felt it had a mean-

ing of its own; which is indeed the same as JOIN.<sup>1</sup> And the only difference between the two words WITH and JOIN, is, that the other parts of the verb **WYÐAN**, *Prðan*, *to join*, (of which WITH is the Imperative) have ceased to be employed in the language.\* So that my instances stand thus,

<sup>1</sup> WITH is also sometimes the Imperative of *Pynðan*, *to be*. Mr. Tyrwhitt in his Glossary (*Art. BUT*) has observed truly,—that “BY and WITH are often synonymous.”—They are always so, when WITH is the Imperative of *Pynðan*: for BY is the Imperative of *Beon*, *to be*.

He has also in his Glossary (*Art. WITH*) said truly, that—“WITH *mischance*. WITH *misadventure*. WITH *sorroe*. 5316. 7797. 6916. 4410. 5890. 5922. are to be considered as parenthetical curses.”—For the literal meaning of those phrases is (not *God yeve*, but)—BE *mischance*, BE *misadventure*, BE *sorrow*, to him or them concerning whom these words are spoken. But Mr. Tyrwhitt is mistaken, when he supposes—“WITH *evil prefe*. 5829. WITH *harde grace*. 7810. WITH *sory grace*. 12810.”—to have the same meaning: for in those three instances, WITH is the Imperative of **WYÐAN**; nor is any parenthetical curse or wish contained in either of those instances.

As WITH means JOIN, so the correspondent French Preposition AVEC means—*And Have that*, or *Have that also*. And it was formerly written *Avecque*, i. e. *Avezque*. So Boileau, *Satire* 1.

“Quittons donc pour jamais une ville importune,  
Où l’honneur est en guerre AVECQUE la fortune.”

And again, *Satire* 5.

“Mais qui m’assurera, qu’en ce long cercle d’ans,  
A leurs fameux époux vos ayeules fidelles  
Aux douceurs des galands furent toujours rebelles?  
Et comment sçavez-vous, si quelqu’audacieux  
N’a point interrompu le cours de vos ayeux?  
Et si leur sang tout pur AVECQUE leur noblesse,  
Est passé jusqu’à vous de Lucrece en Lucrece.”

<sup>2</sup> We still retain in English speech, though not often used in books, the substantives WITH or WITHE, WITHERS, and WITHER-BAND.

“Me thou shalt use in what thou wilt, and doe that with a slender twist, that none can doe with a tough WITH.”

*Euphues and his England*, pag. 136.

“They had arms under the straw in the boat; and had cut the WITHERS that held the oars of the town-boats, to prevent any pursuit, if they should be forced to fly.”—*Ludlow’s Memoirs*, pag. 435.

And again, pag. 437. “One of the four watermen was the person who cut the WITHERS of all the town-boats, to prevent them from pursuing.”

“This troublesom rowing, though an ingenious invention of the Chineses, hath raised this proverb amongst them, *that their boats are paper, and their watermen iron*; because they are made of very thin



1. *A House JOIN a Party-wall.*

2. *A House BE-OUT a Roof.*

And indeed so far has always been plainly perceived, that **WITH** and **WITHOUT** are directly opposite and contradictory. Wilkins, without knowing what the words really were, has yet well expressed their meaning, where he says that **WITH** is a preposition—"relating to the notion of *social*, or circumstance of *society affirmed*; and that **WITHOUT** is a preposition relating to the same notion of *social*, or circumstance of *society denied*."

And it would puzzle the wisest philosopher to discover opposition and contradiction in two words, where neither of them had any signification.

*B.*—According then to your explanation, the Preposition **WITHOUT**, is the very same word, and has the very same meaning, as the Conjunction **WITHOUT**. Does not this in some measure contradict what you before asserted, concerning the faithfulness of words to the standard under which they were originally enlisted? For there does not appear in this case to be any melting down of two words into one, by such a corruption as you before noticed in some of the Conjunctions. And yet here is one and the same word used both as a Conjunction and as a Preposition.

*H.*—There is nothing at all extraordinary, much less contradictory, in this; that one and the same word should be applied indifferently either to single *words* or to *sentences*: (for you must observe that the apparently *different application* constitutes the only difference between Conjunctions and Prepositions :) For I may very well employ the same word of direction, whether it be to add a *word* or to add a *sentence*: And again, one and the same word of direction will serve as well to take away a *word* as to take away a *sentence*. No wonder therefore that our ancestors (who were ignorant of the false

boards, like our slit deal, which are not nailed, but fastened together with **WITHS**, in the Chinese tongue called *rotang*; by which means the boats, though often beaten by the strong current against the rocks, split not, but bend and give way."—*History of China*. By John Ogilby. vol. 2. pag. 609.

"The only furniture belonging to the houses, appears to be an oblong vessel made of bark, by tying up the ends with a **WITHE**."—*Captain Cook's Description of Botany Bay*.

divisions and definitions of Grammar which we have since received) should have used **BUT** indifferently to direct the omission either of a *word*, or of a *sentence*; and should have used **WITHOUT** also indifferently for the omission of a *sentence* or of a *word*. But after our authors became more generally and better acquainted with the divisions and definitions of the Greek and Latin Grammarians, they attempted by degrees to make our language also conform to those definitions and divisions. And after that it was, that **BUT** ceased to be commonly used as a *known* Preposition; and **WITHOUT** ceased to be *correctly* used as a Conjunction.

As the meaning of these two words **BUT** (I mean that part which is corrupted from *Butan*) and **WITHOUT**, is exactly the same, our authors would most likely have had some difficulty to agree amongst themselves, which should be the Preposition and which the Conjunction; had it not been for the corruption<sup>1</sup> of **BOT**, which becoming **BUT**, must necessarily decide the choice: for though **WITHOUT** could very well supply the place of the *Preposition* **BUT**, it could not supply the place of the *Bot* part of the *Conjunction* **BUT**: whereas **BUT** could entirely supply the place of the *Conjunction* **WITHOUT**. And this, I take it, is the reason why **BUT** has been retained as a Conjunction, and **WITHOUT** has been retained as a Preposition.

Not however that they have been able so to banish the old habit of our language, as that **BUT** should always be used as a Conjunction, and **WITHOUT** always as a Preposition (I mean that **BUT** should always apparently be applied to *sentences*, and **WITHOUT** always to *words*; for that, it must be remembered, is the only difference between Conjunctions and Prepositions): for **BUT** is still used frequently as a Preposition: though Grammarians, forgetful or heedless of their own definitions, are pleased to call it always a Conjunction;

As thus, "*All BUT one.*"

And, though it is not *now* an *approved* usage, it is very frequent in common speech to hear **WITHOUT** used as a Conjunction; where, instead of **WITHOUT**, a correct modern speaker would use **UNLESS**, or some other equivalent acknowledged conjunction: and that for no other reason, but because it has

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<sup>1</sup> See p. 100.

pleased our Grammarians to exclude *WITHOUT* from the number of Conjunctions.

*B.*—And is not that reason sufficient, when the best writers have for a long time past conformed to this arrangement?

*H.*—Undoubtedly. Nor do I mean to censure those who follow custom for the propriety of a particular language: I do not even mean to condemn the custom: for in this instance it is perfectly harmless. But I condemn the false philosophy which caused it. I condemn those who wilfully shut their eyes, and affect not to perceive the indifferent application of *BUT, AND, SINCE, IF, ELSE, &c.* both to *words* and to *sentences*; and still endeavour by their definitions to uphold a distinction which they know does not exist even in the practice of any language, and which they ought to know cannot exist in theory.

To the pedagogue, indeed, who must not trouble children about the corruption of words, the distinction of prepositions and conjunctions may be useful enough (on account of the *cases* which they govern when applied to *words*; and which they cannot govern when applied to *sentences*); and for some such reason, perhaps, both this and many other distinctions were at first introduced. Nor would they have caused any mischief or confusion, if the *philosopher* had not adopted these distinctions; taken them for real differences in *nature*, or in the *operations of the human mind*; and then attempted to account for what he did not understand. And thus the *Grammarist* has misled the *Grammarian*, and both of them the *Philosopher*.

### *B.*

“*SANS* eyes, *SANS* teeth, *SANS* taste, *SANS* every thing.”

This preposition too, which was formerly used instead of *WITHOUT*, you mean, I suppose, to account for in the same manner: It can be shewn, I suppose, to be the Imperative of some obsolete Saxon verb having a similar meaning.

*H.*—*SANS*, though sometimes used instead of *WITHOUT*, is not an English but a French preposition, and therefore to be derived from another source.

“Et je conserverai, malgré votre menace,

Une âme *SANS* courroux, *SANS* crainte, et *SANS* audace.”—*Adelaïde*.

Nor is it a *verb*, but a *substantive*: and it means simply *Absence*. It is one proof, amongst many others, that Plutarch's half-conjecture was not ill-founded. After all, he thinks it may be worth considering, whether the Prepositions may not be perhaps little fragments of words, used in haste and for dispatch, instead of the whole words.<sup>1</sup> SANS is corrupted from the preposition *Senza* of the Italians (by old Italian authors written *Sanza*<sup>2</sup>) who frequently use it thus; SENZA *di te*, i. e. ASSENZA *di te*. The French (as we have seen in *Chez*) omit the *Segnacaso*, and say SANS *toi*. And as from the Italian *Assenza* they have their *Absence*; or, as they pronounce it, *Absance* or *Absans*; so have they their preposition SANS from SENZA or SANZA. But I persuade myself that you can have

<sup>1</sup> Ορα δε μη κομμασι και θραυσμασιν ονοματων εοικουσιν, ὡς περ γραμματων σπαραγμασι και κεραιας οἱ σπενδοντες γραφουσι, κ. τ. λ.—Πλατωνικα Ζητηματα, θ.

<sup>2</sup> "Vai alla taverna, ripariti in *Casa* femmine, et dove si giuoca spendi SANZA modo."—*Machiavelli, Clitia*, atto 3. sc. 4.

"SENZA et SANZA (says Menage) Da *Absentia*, per aferesi, lo cava il Cittadini. Viene secondo me da *Sine*. *Sine*, *Sines*, (come lo Spagnuolo *Antes* da *Ante*) *Senes*, (onde il Francese *Sens*, che si pronunzia *Sans*) *Sense*, *Sensa*, SENZA. SANZA disser piu volentieri gli antichi."

Again Menage says, that SANS *dessus dessous*, should be written SENS *dessus dessous*, "comme on écrit, *En tout Sens, de ce Sens là*, &c. SENS, c'est à dire, *face, visage, situation, posture*," &c.—Menage is surely wrong: for it means, *without top or bottom*, i. e. a situation of confusion in which you cannot discern the top from the bottom; or say which is the top and which the bottom. We translate it by a similar expression in English, *Upside down*, by our old authors more properly written *Up so down*.

"But the other partie was so stronge,  
That for the lawe of no statute  
There maie no right be execute:  
And upon this division  
The londe was tourned UP SO DOWNE."

*Gower*, lib. 2. fol. 37. p. 1. col. 2.

"Do lawe awaie, what is a kynge?  
Where is the right of any thyng  
If that there be no lawe in londe?  
'Tis ought a kynge well understonde,  
As he whiche is to lawe swore,  
That if the lawe be forelore  
Withouten execucion,  
It maketh a londe turne UP SO DOWNE."

*Gower*, lib. 7. fol. 159. p. 1. col. 1.

no doubt of the meaning of this preposition *SANS*, when you find the signification of its *correspondent* words equally clear in other languages.

The Greek preposition *Χωρίς* is the corrupted Imperative of *Χωρίζειν*, to sever, to disjoin, to separate.

The German preposition *SONDER*, the imperative of *Sondern*, which has the same meaning as *Χωρίζειν*.

The Dutch preposition *ZONDER*, the imperative of *Zonderen*, with the same meaning.

The Latin preposition *SINE*, i. e. *Sit ne. Be not.*

The Spanish *Sin*, from the Latin *Sine*.

The Italian *Fuori*.

{	<p>The Spanish <i>Affuera</i> (as <i>Puerta</i> from <i>Porta</i>)</p> <p>The French <i>Hors</i><sup>1</sup> (by their old authors written <i>Fors</i><sup>2</sup>)</p>	}	<p>From the</p> <p>Latin <i>Foris</i>.<sup>3</sup></p>
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<sup>1</sup> Menage, *Cambiamenti delle Lettere*, p. 8, exemplifies *Hors* used by the French for *Foris*.

<sup>2</sup> "Toute la troupe étoit lors endormie,  
Fors le galant qui trembloit pour sa vie."

*Contes de la Fontaine. Le Muletier.*

"Elle étoit jeune et belle creature,  
Plaisoit beaucoup, Fors un point qui gâtoit  
Toute l'affaire, et qui seul rebutoit  
Les plus ardens ; c'est qu'elle étoit avare."

*Contes de la Fontaine. Le Galant Escroc.*

Brantome, *Des Dames illustres*, cites an account of the funeral of Queen Anne of Bretagne—"Ne furent à l'offrande *FORS* Monsieur d'Angoulesme." And again—"La reyne fut en colore de ce que tout ce grand convoy n'avoit passé outre, ainsi qu'elle attendoit, *FORS* Monsieur son fils, et le roy de Navarre."

<sup>3</sup> The Greek *Θωρα* became the Doric *Φωρα* and the Latin *Fora*, whence *Fores*, *Foris*, whence the Italian *Fuora*, *Fuore*, *Fuori*, and the French *Fors*; which, in the *prepositive* and *conjunctive* use of it, the French have latterly changed to *Hors*: but they have not so changed it when in composition. They say indeed *Fausbourg* corruptly for *Forsbourg*, as it was anciently written by Froissart and others; ["La Bourg de Four n'estoit anciennement qu'un *Fausbourg* qu'on appelloit en Savoyard *Bourg de Fear*, c'est à dire, *Bourg de Dehors*."]—*Histoire de la Ville de Genève*, par Jacob Spon; who gives us likewise from their Archives the translation of it into *Burgi Foris*. For the same reason, I suppose a part of the town of Reading, in Berkshire, is called The Forbery.] but in their compounds the French retain *For*:—"Corbleu, je luy passerois mon épée au travers du corps, à elle et au galant, si elle avoit *Forfuit* à son honneur."—*George Dandin*, act 1. sc. 4.

From the French we have many English words preceded by *For* with

Whence *Hormis*, (i. e. *put out*) by the addition of the participle of *mettre*.

B.—If there were no other relations declared by the prepositions, besides those of *adding* or *taking away*, perhaps this explanation might convince me; but there are assuredly Prepositions employed for very different purposes. And instead of selecting such instances as may happen to be suited particularly to your own hypothesis, I should have more satisfaction if you would exemplify in those which Mr. Harris has employed to illustrate his hypothesis.

“From these principles (he says, book 2. chap. 3.) it follows, that when we form a sentence, the substantive without difficulty coincides with the verb, from the natural coincidence of substance and energy.—*The Sun warmeth*.—So likewise the energy with the subject on which it operates.—*warmeth the Earth*.—So likewise both substance and energy with their proper attributes.—*The splendid Sun genially warmeth the fertile Earth*.—But suppose we were desirous to add other substantives; as for instance, *Air* or *Beams*: how would these coincide, or under what character could they be introduced? Not as Nominatives or Accusatives, for both those places are already filled; the Nominative, by the substance *Sun*; the Accusative by the substance *Earth*. Not as Attributes to these last, or to any other thing: for, attributes by nature, they neither are nor can be made.<sup>1</sup> Here then we perceive the rise and use of *Prepositions*. By these we connect those substantives to sentences, which at the time are unable to coalesce of themselves. Let us assume for instance a pair of these connectives, *THRO’* and *WITH*, and mark their effect upon the substances here men-

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this meaning: as, *Forfeit*, *Foreclose*, &c. and we had antiently many more.

[“Nec alter jam inveniatur qui *forefecit*, alter qui *satisfecit*.”—*S. Bernard. Epist. exc. ad Innocentium*.

In the Additional Notes to the edition of 1829, I collected some of the verbs compounded with *ron*, and suggested that “the explanation given by Mr. Tooke would not apply to the generality:” Mr. Richardson, however, in his new Dictionary, adheres to it, and rather increases the confusion. See Additional Notes; and Grimm, ii. 724, *far*, *faír*, *faur*;—p. 730, *faúrth*, *faúrana*;—p. 895, *fora*; also p. 901, 903, 912.

—[En.]

<sup>1</sup> N.B. Air Pump; Air Gun.

tioned. *The splendid sun WITH his beams genially warmeth THRO' the air the fertile earth.*—The sentence as before remains intire and one; the substantives required are both introduced; and not a word which was there before is detruded from its proper place.”

The first of this pair of his connectives (WITH) you have already explained, and I am willing to admit the explanation. It is,—*The splendid sun JOIN his beams*—instead of one single complex term including *sun* and *beams*.<sup>1</sup>

But of what *real object* is THROUGH the name?

II.—Of a very common one indeed.<sup>2</sup> For as the French peculiar preposition *chez* is no other than the Italian substantive *CASA* or *CA*, so is the English preposition *THOROUGH*,<sup>3</sup> *Thourough*, *Thorow*, *Through*, or *Thro'*, no other than the Gothic substantive **ፈጠጫ**, or the Teutonic substantive *Thuruk*: and, like them, means *Door*, *gate*, *passage*.

So that Mr. Harris's instance (translated into modern English) stands thus,

“*The splendid sun—JOIN his beams—genially warmeth—PASSAGE the air—(or, the air being the passage or medium) the fertile earth.*” And in the same manner may you translate the preposition *Through* in every instance where *Thro'* is used in English, or its equivalent preposition is used in any other language.<sup>4</sup>

After having seen in what manner the substantive *House* became a preposition in the French, you will not wonder to see

<sup>1</sup> The *Sun-beams*.

<sup>2</sup> All *Particles* are in truth, in all languages, the signs of the most common and familiar ideas, and those which we have most frequently occasion to communicate: they had not otherwise become *Particles*. So very much mistaken was Mr. Locke, when he supposed them to be the signs or marks of certain operations of the mind for which we had either *none* or *very deficient names*; that the *Particles* are always the words which were the most common and familiar in the language from which they came.

<sup>3</sup> S. Johnson calls “*Thorough*,—the word *Through* extended into two syllables.”—What could possibly be expected from such an Etymologist as this? He might, with as much verisimilitude, say that **ΣΑΨΑΑΑ** was the word *Soul* extended into three syllables, or that **Ελεημοσυνη** was the word *Alms* extended into six.

<sup>4</sup> So, I suppose, the Greek word *Πορος* has given the Latin and Italian preposition *Per*, the French *Par*, and the Spanish *Por*.

*Door* become a preposition in the English : and though in the first instance it was more easy for you to perceive the nature of the French preposition *chez* ; because, having no preposition corresponding to it in English, there was so much prejudice out of your way ; yet I am persuaded you will not charge this to me as a fantastical or far-fetched etymology, when I have placed before you, at one view, the words employed to signify the same idea in those languages to which our own has the nearest affinity.

	<i>Substantive.</i>	<i>Preposition.</i>
English	{ Door. <i>Thorruke</i> . <sup>1</sup>	{ Thourough. Thorough. Thurgh. <sup>2</sup> Thorow. Through. Thro. <sup>3</sup>
Anglo-Sax.	{ Dopa. Dupu. Dupe. Dupe. Ðupa. <sup>4</sup>	{ Ðupuh. Ðuph. Ðpuh. Ðopi.
Goth.	{ ၵၢၢၢ. ၵၢၢ.	{ 𐌿ၢၢၢ.
Dutch	{ Deure. Deur. Door. Dore.	{ Deur. Door.
German	{ Thure. Thur. Thor.	{ Durch.

<sup>1</sup> "Than cometh ydelnesse, that is the yate of all harmes. This yllenesse is the *Thorruke* of all wycked and vylayne thoughtes."—*Chaucer, Persons Tale*, fol. 3. p. 1. col. 2.

<sup>2</sup> "So in an antient roll in verse, exhibiting the descent of the family of the lords of Clare in Suffolk, preserved in the Austin Friary at Clare, and written in the year 1356.

"———So conioyned be

Ulstris armes and Glocestris *thurgh* and *thurgh*,

As shewith our wyndowes in houses thre."

*Warton's Hist. of Engl. Poetry*, vol. 1. p. 302.

"Relued by thynfynye grace and goodnes of our said lord *thurgh* the meane of the mediatrix of mercy."—*The Dictes and Sayinges of the Philosophers*, 1477.

<sup>3</sup> The Greeks abbreviated in the same manner as the English : and as we use *Thro* for *Thorough*, so they used *Θρα* for *Θυρα*. Thus we find *Ουρηθρα*, the Urethra, or urine passage, compounded of *Ουρον* and *Θυρα*, and by abbreviation *Θρα*.

<sup>4</sup> *Lif hupan heora cýricean mape ðearf hæbben. heald hune mon on oppum hûr. and þat næbbe ðonne ma ðupa ðonne þeo cýrice.*—*Ælfreder æ. cap. 5.* Lambard. *Αρχαιονομια*, fol. 30.



	<i>Substantive.</i>	<i>Preposition.</i>
Teuton.	$\left\{ \begin{array}{l} \text{Thurah.} \\ \text{Thur. Thor.} \\ \text{Tura. Dura.} \\ \text{Dure.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{Thuruh. Thurah.} \\ \text{Thur. Duruch.} \\ \text{Duruc. Duruh.} \\ \text{Durch. Durh.} \end{array} \right.$

Though it is not from Asia or its confines, that we are to seek for the origin of this part of our language; yet is it worth noticing here, that the Greek (to which the Gothic has in many particulars a considerable resemblance) employs the word *Θυρα* for *Door*. And both the Persian (which in many particulars resembles the Teutonic<sup>1</sup>) and the Chaldean, use *Thro* for *Door*. You will observe, that the Teutonic uses the same word *Thurah* both for the *substantive* (*Door*), and for what is called the *preposition* (*Thorough*). The Dutch, which has a strong antipathy to our *Th*, uses the very word *Door* for both. The Anglo-Saxon, from which our language immediately descends, employs indifferently for *Door* either *Dure* or *Thure*. The modern German (directly contrary to the modern English) uses the initial *Th* (*Thur*) for our *substantive* (*Door*), and the initial *D* (*Durch*) for our *preposition* (*Thorough*): and it is remarkable, that this same difference between the German and the English prevails in almost all cases where the two languages employ a word of the same origin having either of those initials. Thus *Distel und Dorn*—in German—are *Thistles and Thorns* in English. So the English *Dear, Dollar, Deal*, are in German *Theur, Thaler, Theil*.

Minshew and Junius both concur that *Door*, &c. are derived from the Greek *Θυρα*: Skinner says, *perhaps* they are all from the Greek *Θυρα*: and then without any reason (or rather as it appears to me against all reason) chuses rather uselessly to derive the substantive *Door* from the Anglo-Saxon preposition *Thor, Thruh, Thurh*. But I am persuaded that *Door* and *Thorough* have one and the same Gothic origin

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<sup>1</sup> "On n'est pas étonné de trouver du rapport entre l'*Anglois* et le Persan: car on sait que le fond de la langue Angloise est Saxon; et qu'il y a une quantité d'exemples qui montre une affinité marquée entre l'Allemand et le Persan."—*Form. Méchan. des Langues*, tom. 2. art. 166.

**ANK**, mean one and the same thing; and are in fact one and the same word.

**B.**—There is an insuperable objection, which, I fear, you have not considered, to this method of accounting for the Prepositions: for if they were really and merely, as you imagine, common Nouns and Verbs, and therefore, as you say, the names of *real objects*, how could any of them be employed to denote not only *different*<sup>1</sup> but even contrary relations? Yet this is universally maintained, not only by Mr. Harris, but by Messrs. de Port Royal,<sup>2</sup> by the President de Brosses, and by all those writers whom you most esteem; and even by Wilkins<sup>3</sup> and Locke.

Now if these words have a meaning, as you contend, and are constantly used according to their meaning, which you must allow, (because you appeal to the use which is made of them as proof of the meaning which you attribute to them); how can they possibly be the names of *real and unchangeable objects*, as common nouns and verbs are? I am sure you must see the necessity of reconciling these contradictory appearances.

**H.**—Most surely. And I think you will as readily acknowledge the necessity of first establishing the facts, before you call upon me to reconcile them. Where is the Preposition to be found which is at any time used in contrary or even in different meanings?

**B.**—Very many instances have been given; but none

<sup>1</sup> "Certains mots sont *Adverbes, Prépositions, et Conjonctions* en même temps. Et répondent ainsi en même temps à diverses parties d'oraison, selon que la Grammaire les emploie diversement."—BUFFIER, art. 150.

<sup>2</sup> "On n'a suivi en aucune langue, sur le sujet des prépositions, ce que la raison auroit désiré: qui est, qu'un rapport ne fût marqué que par une préposition; et qu'une préposition ne marquât qu'un seul rapport. Car il arrive au contraire dans toutes les langues ce que nous avons vu dans ces exemples pris de la Française; qu'un même rapport est signifié par plusieurs prépositions: et qu'une même préposition marque divers rapports."—*M. de Port Royal*.

<sup>3</sup> "Some of these prepositions are *absolutely determined* either to *motion* or to *rest*, or the *Terminus of Motion*. Others are relatively applicable to *both*. Concerning which this rule is to be observed: that those which belong to motion cannot signify rest; but those which belong to rest may signify motion in the *terminus*."—WILKINS, part 3. chap. 3.

stronger than those produced by Mr. Harris of the Preposition FROM; which he shews to be used to denote *three* very different relations, and the two last in absolute contradiction to each other.

"FROM," he says, "denotes the detached relation of Body; as when we say—*These Figs came FROM Turkey.*—So as to *Motion* and *Rest*, only with this difference, that *here* the preposition *varies its character with the Verb.* Thus if we say—*That lamp hangs FROM the cieling*—the preposition FROM assumes a character of *quiescence*. But if we say—*That lamp is falling FROM the cieling*,—the preposition in such case assumes a character of *motion*."

Now I should be glad you would shew me what one Noun or Verb can be found of so versatile a character as this preposition: what name of any one real object or sign of one idea, or of one collection of ideas, can have been instituted to convey these different and opposite meanings?

H.—Truly, none that I know of. But I take the word FROM (*preposition*, if you chuse to call it so) to have as clear, as precise, and at all times as uniform and unequivocal a meaning, as any word in the language. FROM means merely BEGINNING, and nothing else. It is simply the Anglo-Saxon and Gothic noun *Frum*, *ƿRNM*, *Beginning*, *Origin*, *Source*, *Fountain*, *Author*.<sup>1</sup> Now then, if you please, we will apply this meaning to Mr. Harris's formidable instances, and try whether we cannot make FROM speak clearly for itself, without the assistance of the *interpreting* Verbs; who are supposed by Mr. Harris, to *vary its character* at will, and make the preposition appear as inconsistent and contradictory as himself.

*Figs came FROM Turkey.*

*Lamp falls FROM Cieling.*

*Lamp hangs FROM Cieling.*

*Came* is a complex term for one species of motion.

*Falls* is a complex term for another species of motion.

*Hangs* is a complex term for a species of attachment.

<sup>1</sup> "Ne nædd ge ƿe ðe on ƿrumman ƿorhte. he ƿorhte ƿæpman and ƿifman." That is, Annon legistis, quod qui cos *in principio* creavit, creavit cos marem et fœminam? St. Matt. xix. 4.

[See Grimm's Grammatik, ii. 732. iii. 265. for the word *fram*.—ED.]

Have we occasion to communicate or mention the COMMENCEMENT or BEGINNING of these motions and of this attachment; and the *place* where these motions and this attachment commence or begin? It is impossible to have complex terms for each occasion of this sort. What more natural then, or more simple, than to add the signs of those ideas, viz. the word BEGINNING (which will remain always the same) and the name of the *place* (which will perpetually vary)?

Thus,

“Figs came—BEGINNING Turkey.

Lamp falls—BEGINNING Cieling.

Lamp hangs—BEGINNING Cieling.”

That is

Turkey the *Place* of BEGINNING to come.

Cieling the *Place* of BEGINNING to fall.

Cieling the *Place* of BEGINNING to hang.

B.—You have here shown its meaning when it relates to *place*; but Wilkins tells us, that “FROM refers *primarily* to *place* and *situation*: and *secondarily* to *time*.” So that you have yet given but half its meaning.

—“FROM morn till night th’ eternal larum rang.”—

There is no *place* referred to in this line.

H.—FROM relates to every thing to which BEGINNING relates,<sup>1</sup> and to nothing else: and therefore is referable to *Time*

<sup>1</sup> Is it unreasonable to suppose that, if the meaning of this word FROM, and of its correspondent prepositions in other languages, had been clearly understood, the Greek and Latin Churches would never have differed concerning the *Eternal Procession* of the Holy Ghost FROM the Father, or FROM the Father and the Son? And that, if they had been determined to separate, they would at least have chosen some safer cause of schism?

“*Apelles*. I have now, Campaspe, almost made an end.

*Campaspe*. You told me, *Apelles*, you would never end.

*Ap*. Never end my love: for it shall be *Eternal*.

*Cam*. That is, neither to have *Beginning* nor ending.”

*Campaspe* by John Lilly, act 4. sc. 4.

—“*Eternal* sure, as without end

*Without Beginning*.”—

*Paradise Regained*, book 4. line 391.

as well as to *motion*: without which indeed there can be no *Time*.

“The larum rang BEGINNING Morning:”

i. e. Morning being the *time* of its BEGINNING to ring.

B.—Still I have difficulty to trust to this explanation. For Dr. S. Johnson has numbered up *twenty* different meanings of this Preposition FROM. He says, it denotes,

- “1. *Privation*.
2. *Reception*.
3. *Descent or Birth*.
4. *Transmission*.
5. *Abstraction*.

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“To say that *Immensity* does not signify boundless space, and that *Eternity* does not signify duration or time *without Beginning* and end; is, I think, affirming that words have no meaning.”—*Dr. Sam. Clarke's fifth Reply to Leibnitz's fifth Paper*, sect. 104–106.

Is it presumptuous to say, that the explanation of this single preposition would have decided the controversy more effectually, than all the authorities and all the solid arguments produced by the wise and honest bishop Procopowicz? and thus have withheld one handle at least of reproach, from those who assert—“Que l'on pourroit justement définir la théologie—L'art de composer des chimères en combinant ensemble des qualités impossibles à concilier.”—*Système de la Nature*, tom. 2. p. 55.

[In order to see how far this reproach is applicable to some of the theology of the present day, take the following:

“But, alas! here proud men, by attempting to *explain* what is *inexplicable*, have rendered it necessary for the Church to be more *explicit*.”—p. 18. “The Church is now compelled, by the perverseness of disputers, to *state plainly* what has been revealed to her.....Still, observe, that the Church is not attempting to *explain*. She only asserts.”—p. 15. And again, “This verse is not added as an *explanation* of an *inexplicable* mystery, but simply to *shew* what the Church *means*, &c.”—p. 22. —*Letter on the Athanasian Creed*, by Walter Farquhar Hook, D.D. 1838.

Thus, she can “*shew* what she *means*” without “*explanation*,”—can “*mean*” that which is “*inexplicable*,”—can be “*explicit*” without “*explaining*,”—and “*state plainly*” that which she does “not attempt to *explain*.” “She only asserts” what is “*inexplicable*,” (and therefore unintelligible,) but without which “it is impossible to *understand* Scripture;”—p. 8.: i. e. Scripture cannot be *understood* but in a sense that is *unintelligible*.—The “proud men,” and “perverse disputers,” are doubtless such as lack “that *prostration* of the *understanding* and *will*, which are indispensable in Christian instruction.” See the *Charge delivered at his Primary Visitation*, 1815, by his Grace the Archbishop of Canterbury.—ED.]

6. *Succession.*
7. *Emission.*
8. *Progress from premises to inferences.*
9. *Place or Person from whom a message is brought.*
10. *Extraction.*
11. *Reason or Motive.*
12. *Ground or Cause.*
13. *Distance.*
14. *Separation or Reccession.*
15. *Exemption or Deliverance.*
16. *Absence.*
17. *Derivation.*
18. *Distance from the past.*
19. *Contrary to.*
20. *Removal."*

To these he adds *twenty-two* other manners of using it. And he has accompanied each with instances sufficiently numerous, as proofs.<sup>1</sup>

II.—And yet in all his instances (which, I believe, are above *seventy*) FROM continues to retain invariably one and the same single meaning. Consult them: and add to them as many more instances as you please; and yet (if I have explained myself as clearly as I ought, and as I think I have done) no further assistance of mine will be necessary to enable you to extract the same meaning of the word FROM from all of them.

<sup>1</sup> Greenwood says—"FROM signifies *Motion* from a place; and then it is put in opposition to TO.

"2. It is used to denote the *Beginning of time.*

"3. It denotes the *Original of things.*

"4. It denotes the *Order of a thing.* ("And in these three last senses it is put before *Adverbs.*")

"5. It signifies *Off.*"

The caprice of language is worth remarking in the words *Van* (the Dutch *From*) and *Rear*, both of which we have retained in English as *Substantives*, and therefore they are allowed with us to have a meaning. But being only employed as *Prepositions* by the Dutch, Italian and French, our philosophers cannot be persuaded to allow them any transmarine meaning.—*Animum mutant qui trans mare currunt.* And thus *Van* in Holland, *Von* in Germany, *Avanti* in Italy, and *Avant* and *Derrière* in France, are merely *des petits mots inventés pour être mis AVANT les Noms*, or, in the VAN of Nouns.

And you will plainly perceive that the "*characters of quiescence and of motion*," attributed by Mr. Harris to the word FROM, belong indeed to the words *Hang* and *Fall*, used in the different sentences. And by the same manner of transferring to the *preposition* the meaning of some other word in the sentence, have all Johnson's and Greenwood's supposed different meanings arisen.

B.—You observed, some time since, that the Prepositions WITH and WITHOUT were directly opposite and contradictory to each other. Now the same opposition is evident in some other of the prepositions: And this circumstance, I should imagine, must much facilitate and shorten the search of the etymologist: For having once discovered the meaning of one of the adverse parties, the meaning of the other, I suppose, must follow of course. Thus—Going to a place, is directly the contrary of—Going FROM a place.—If then you are right in your explanation of FROM; (and I will not deny that appearances are hitherto in your favour;) since FROM means *Commencement* or *Beginning*, to must mean *End* or *Termination*. And indeed I perceive that, if we produce Mr. Harris's instances, and say,

"*These figs came from Turkey to England.*

*The lamp falls from the cieling to the ground.*

*The lamp hangs from the cieling to the floor;*"

as the word FROM denotes the *commencement* of the motion and hanging; so does the word to denote their *termination*: and the places where they end or terminate, are respectively *England*, *Ground*, *Floor*.

And since we have as frequently occasion to mention the *termination*, as we have to mention the *commencement* of motion or time; no doubt it was as likely that the word denoting *End* should become a particle or preposition, as the word which signified *Beginning*. But in the use of these two words to and FROM, I observe a remarkable difference. FROM seems to have *two* opposites; which ought therefore to mean the same thing: and, if meaning the same, to be used indifferently at pleasurc. We always use FROM (and *From* only) for the *beginning* either of *time* or *motion*: but for the *termination*, we

apply sometimes *TO* and sometimes *TILL*:<sup>1</sup> *TO*, indifferently either to *place* or *time*; -but *TILL* to *time* only and never to *place*. Thus, we may say,

“*From morn TO night th’ eternal larum rang.*”

or, *From morn TILL night*, &c.

But we cannot say,—*From Turkey TILL England*.

*H.*—The opposition of Prepositions, as far as it reaches, does undoubtedly assist us much in the discovery of the meaning of each opposite. And if, by the total or partial extinction of an original language, there was no root left in the ground for an etymologist to dig up, the philosopher ought no doubt to be satisfied with reasoning from the contrariety. But I fear much, that the inveterate prejudices which I have to encounter, and which for two thousand years have universally passed for learning throughout the world, and for deep learning too, would not easily give way to any arguments of mine *à priori*. I am therefore compelled to resort to etymology, and to bring forward the original word as well as its meaning. That same etymology will very easily account for the peculiarity you have noticed: and the difficulty solved, like other enemies subdued, will become an useful ally and additional strength to the conqueror.

The opposition to the preposition *FROM*, resides singly in the preposition *TO*.<sup>2</sup> Which has not *perhaps* (for I am not clear that it has not) precisely the signification of *End* or *Termination*, but of something tantamount or equivalent. The preposition *TO* (in Dutch written *TOE* and *TOT*, a little nearer to the original) is the Gothic substantive **TANI** or **TANHTS**, i. e. *Act, Effect, Result, Consummation*. Which Gothic substantive is indeed itself no other than the past participle **TANID** or **TANIDS**, of the verb **TANGAN**<sup>3</sup> *agere*. And what is *done*, is *terminated, ended, finished*.<sup>4</sup>

<sup>1</sup> [*Till* seems to be the Scandinavian form. See Ihre:—also Grimm, iii. 257.—ED.]

<sup>2</sup> [See Grimm, ii. 722. iii. 254: *du, tu, zu, ze, zi, to*.—ED.]

<sup>3</sup> In the Teutonic, this verb is written *Tuan* or *Tuon*, whence the modern German *Thun*, and its preposition (varying like its verb) *Tu*. [Zu.]

In the Anglo-Saxon the verb is *Teogan*, and preposition *To*.

<sup>4</sup> “*Dativus cuicumque orationi adjungi potest, in qua acquisitio vel*



After this derivation, it will not appear in the least mysterious or wonderful that we should, in a peculiar manner, in English, prefix this same word to the infinitive of our verbs. For the verbs, in English, not being distinguished, as in other languages, by a peculiar termination, and it being sometimes impossible to distinguish them by their *place*, when the old termination of the Anglo-Saxon verbs was dropped, this word to (i. e. *Act*) became necessary to be prefixed, in order to distinguish them from NOUNS, and to invest them with the *verbal* character: for there is no difference between the NOUN, *Love*, and the VERB, *to Love*, but what must be comprised in the prefix *to*.

The infinitive, therefore, appears plainly to be, what the Stoics called it, the very verb itself; pure and uncompounded with the various accidents of *mood*, of *number*, of *gender*, of *person*, and (in English) of *tense*; which accidents are, in some languages, joined to the verb by variety of *termination*; and in some, by an *additional word* signifying the *added circumstance*. And if our *English* Grammarians and Philosophers had trusted something less to their reading and a little more to their own reflection, I cannot help thinking that the very awkwardness and imperfection of our own language, in this particular of the *infinitive*, would have been a great benefit to them in all their difficulties about the VERB: and would have led them to understand and explain that which the perfection of more artificial and improved languages contributed to conceal from others. For I reckon it a great advantage which an *English* philosopher has over those who are acquainted with such languages only which do this business by *termination*. For though I think I have good reasons to believe, that all these *Terminations* may likewise be traced to their respective origin; and that, however *artificial* they may now appear to us, they were not originally the effect of premeditated and deliberate *art*, but separate words by length of time corrupted and coalescing with the words of which they are now considered as the *Terminations*: Yet this was less likely to be suspected by others. And if it had been suspected, they would have had

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ademptio, commodum aut incommodum, aut FINIS, quem in scholis Logici *Finem* cui dicunt, significatur.”—*Scioppii Gram. Philosoph.* p. xiii.

much further to travel to their journey's end, and through a road much more embarrassed; as the corruption in those languages is of much longer standing than in ours, and more complex.

And yet, by what fatality I know not, our Grammarians have not only slighted, but have even been afraid to touch, this friendly clue: for of all the points which they endeavour to shuffle over, there is none in which they do it more grossly than in this of the *Infinitive*.

Some are contented to call *to*, a *mark* of the *infinitive* mood.<sup>1</sup> But *how*, or *why*, it is so, they are totally silent.

Others call it a *Preposition*.

Others, a *Particle*.

Skinner calls it an *Equivocal Article*.

And others<sup>2</sup> throw it into that common sink and repository of all heterogeneous unknown corruptions, the *Adverb*.

And when they have thus given it a *name*, they hope you will be satisfied: at least they trust that they shall not be arraigned for this conduct; because those who should arraign them, will need the same shift for themselves.

There is one mistake, however, from which this Prefix *to* ought to have rescued them: they should not have repeated the error, of insisting that the *Infinitive* was a mere *Noun*:<sup>4</sup>

<sup>1</sup> Lowth (page 66) says—"The *Preposition* *to* placed before the Verb makes the *Infinitive Mood*." Now this is manifestly not so: for *to* placed before the Verb *loveth*, will not make the *Infinitive Mood*. He would have said more truly, that *to* placed before some *Nouns* makes *Verbs*. But of this I shall have occasion to speak hereafter, when I come to treat of the *Verb*.

<sup>2</sup> "Melius infinitiva sua Anglo-Saxones per term. *AN*, quam nos hodie *equivoco illo articulo*, *TO* præmisso, sæpe etiam omisso, distinxerunt."—*Canones Etymologici*.

<sup>3</sup> S. Johnson says—"To, *adverb* [*to*, Saxon; *Te*, Dutch.]" And then, according to his usual method, (a very convenient one for making a bulky book without trouble) proceeds to give instances of its various significations, viz. "1. A particle coming between two verbs, and noting the second as the object of the first. 2. It notes the *intention*. 3. After an adjective it notes its *object*. 4. Noting *futurity*."

<sup>4</sup> "The words *Actiones* and *Lectiones* (Wilkins says) are but the plural number of *Agere*, *Legere*." However, it must be acknowledged that Wilkins endeavours to save himself by calling the *Infinitive*, not a mere noun, but a *Participle Substantive*.—"That which is called the *Infinitive Mode* should, according to the true analogy of speech, be styled a

since it was found necessary in English to add another word (viz.) *to*, merely to distinguish the *Infinitive* from the *Noun*, after the *Infinitive* had lost that distinguishing *Termination* which it had formerly.<sup>1</sup>

*B.*—I do not mean hastily and without further consideration absolutely to dissent from what you have said, because some part of it appears to me plausible enough. And had you confined yourself only to the *Segnacaso* or *Preposition*, I should not suddenly have found much to offer in reply. But when instead of the *Segnacaso* (as Buonmattei classes it), or the *Preposition* (as all others call it), or the *mark* of the *Infinitive* (as it is peculiarly used in English), you direct me to consider it as the necessary and distinguishing *sign* of the *VERB*, you do yourself throw difficulties in my way which it will be incumbent on you to remove. For it is impossible not to observe, that the *Infinitive* is not the only part of our English verbs, which does not differ from the noun: and it rests upon you to explain why this necessary *sign* of the *Verb* should be prefixed only to the *Infinitive*, and not also to those other parts of the verb in English which have no distinguishing *Termination*.

*H.*—The fact is undoubtedly as you have stated it. There are certainly other parts of the English verb, undistinguished

*Participle Substantive.* There hath been formerly much dispute among some learned men, *whither* the notion called the *Infinitive Mode* ought to be reduced according to the philosophy of speech. Some would have it to be the *prime* and *principal* verb; as signifying more directly the notion of action: and then the other varieties of the verb should be but the inflexions of this. Others question whether the *Infinitive Mode* be a verb or no, because in the Greek it receives articles as a noun. Scaliger concludes it to be a *verb*, but will not admit it to be a *Mode*. Vossius adds, that though it be not *Modus in Actu*, yet it is *Modus in Potentia*. All which difficulties will be most clearly stated by asserting it to be a *Substantive Participle*."

*Real Character*, part 4. chap. 6.

Mr. Harris without any palliation says,—“These *Infinitives* go further. They not only lay aside the character of *Attributives*, but they also assume that of *Substantives*.”—*Hermes*, book 1. chap. 8.

<sup>1</sup> [It should be noted that in Anglo-Saxon the sign *to* had always been prefixed to the *Future Infinitive*: and Lye adds, “interdum, redundantem tamen, puris, i. e. *primitivis Infinitivis*: ut, *To ðeþian, servare*, Chron. Sax. 118. 10, &c.”—See Additional Notes.—ED.]

from the noun by termination; but this is to me rather a circumstance of confirmation than an objection. For the truth<sup>\*</sup> is, that to them also (*and to those parts only* which have not a distinguishing termination) as well as to the Infinitive, is this distinguishing *sign* equally necessary, and equally *prefixed*. Do (the *auxiliary* verb as it has been called<sup>1</sup>) is derived from the same root, and is indeed the same word as *to*. The difference between a *τ* and a *ν* is so very small, that an Etymologist knows by the *practice* of languages, and an Anatomist by the *reason* of that practice, that in the

<sup>1</sup> "The verb to DO (says Mr. Tyrwhitt, Essay, Note 37) is considered by Wallis and other later grammarians, as an *auxiliary* verb. It is so used, though very *rarely*, by Chaucer. It must be confessed that the exact power which DO, as an auxiliary, now has in our language, is not easy to be defined, and still less to be accounted for from *Analogy*."

In Chaucer's time the distinguishing terminations of the verb still remained, although not constantly employed; and he availed himself of that situation of the language, either to use them or drop them, as best suited his purpose, and sometimes he uses both *termination* and *sign*. Thus, in the Wife of Bathes Tale, he drops the *Infinitive termination*; and uses *to*.

"My liege lady: generally, quod he,  
Women desyren *to have* soveraynte  
As well over her husbondes as her love."

And again a few lines after, he uses the infinitive *termination*, excluding *to*.

"In al the court nas there wife ne mayde  
Ne widow, that contraried that he saide,  
But said, he was worthy *HAN* his lyfe."

So also,

"I trowe that if Envye, iwys,  
Knewe the best man that is  
On thys syde or beyonde the see,  
Yet somewhat *LACKEN* him wold she."

*Romaunt of the Rose.*

The same may be shewn by innumerable other instances throughout Chaucer.

B. Jonson, in his Grammar, says—"The *Persons plural* keepe the termination of the first person singular. In former times, till about the reigne of King Henry the Eighth, they were wont to be formed by adding *en*. But now (whatsoever is the cause) it hath quite growne out of use, and that other so generally prevailed that I dare not presume to set this afoot againe." This is the reason why Chaucer used both *to* and *Do* more rarely than we use them at present.

derivation of words it is scarce worth regarding.<sup>1</sup> And for the same reason that *to* is put before the Infinitive, *do* used formerly to be put before such other parts of the VERB which likewise were not distinguished from the noun by termination. As we still say—*I do love*,—instead of—*I love*. And *I DOED* or *DID love*—instead of *I loved*. But it is worth our while to observe, that if a distinguishing *termination* is used, then the distinguishing *do* or *did* *must* be omitted, the *Termination* fulfilling its office. And therefore we never find—*I DID loved*; or *He DOth loveth*. But *I DID love*; *He DOth love*.

It is not indeed an approved practice at present, to use *do* before those parts of the *Verb*, they being now by custom sufficiently distinguished by their *Place*: and therefore the redundancy is now avoided, and *do* is considered, in that case, as unnecessary and expletive.

However it is still used, and is the common practice, and should be used, whenever the distinguishing *Place* is disturbed by *Interrogation*, or by the *insertion* of a *Negation*, or of some other words between the nominative case and the verb. As,—

He DOES not *love* the truth.

DOES he *love* the truth?

He DOES at the same time *love* the truth.

And if we chuse to avoid the use of this *verbal Sign*, *do*, we must supply its place by a distinguishing termination to the verb. As,—

He *loveth* not the truth.

*Loveth* he the truth?

He at the same time *loveth* the truth.

Or where the verb has not a distinguishing termination (as in plurals)—

They do not *love* the truth;

Do they *love* the truth?

They do at the same time *love* the truth—

Here, if we wish to avoid the *verbal sign*, we must remove the negative or other intervening word or words from between the

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<sup>1</sup> See the Note, page 47.

nominative case and the verb; and so restore the distinguishing *Place*. As,—

They *love* not the truth.

*Love* they the truth?

At the same time they *love* the truth.<sup>1</sup>

And thus we see that, though we cannot, as Mr. Tyrwhitt truly says, account for the use of this *verbal sign* from any *Analogy* to other languages, yet there is no caprice in these methods of employing *to* and *do*, so differently from the practice of other languages: but that they arise from the peculiar method which the English language has taken to arrive at the same necessary end, which other languages attain by distinguishing *Termination*.

B.—I observe, that Junius and Skinner and Johnson have not chosen to give the slightest hint concerning the derivation of *to*.<sup>2</sup> Minshew distinguishes between the preposition *to*, and the *sign* of the Infinitive *to*. Of the first he is silent, and of the latter he says—"to, as *to make, to walk, to do*, a Græco articulo τὸ; idem est ut *το ποιειν, το περιπατειν, το πρραττειν*." But Dr. Gregory Sharpe is persuaded that our language has taken it from the Hebrew. And Vossius derives the correspondent Latin Preposition *ad* from the same source.

H.—Yes. But our Gothic and Anglo-Saxon ancestors were not altogether so fond of the Hebrew, nor quite so well acquainted with it, as Dr. Sharpe and Vossius were. And if Boerhaave could not consent, and Voltaire<sup>3</sup> thought it ridiculous, to seek a remedy in South America for a disease which was prevalent in the North of Europe, how much more would they have resisted the etymology of this pretended Jewish

<sup>1</sup> It is not however uncommon to say—"They, at the same time, *love* the truth." Where the intervening words (*at the same time*) are considered as merely parenthetical, and the mind of the speaker still preserves the connexion of *place* between the nominative case and the verb.

<sup>2</sup> ["Zu, *ad*. Goth. *at* et *du*; Franc. *za, ze, et az, &c.* Omnia affinis Latino *ad*. Nam *ad* et *to* se mutuò produciunt per anastrophen."—*Wackler*. Grimm supposes that *to* and *at* may be identical, and have the same origin with the Latin *ad*. *Grammat.* iii. p. 253, 254.—ED.]

<sup>3</sup> "La Quinquina, seul spécifique contre les fièvres intermittentes,

Preposition! For my own part, I am persuaded that the correspondent Latin Preposition *AD* has a more natural origin, and a meaning similar to that of *TO*. It is merely the past participle of *Agere*.<sup>1</sup> (Which past participle is likewise a Latin *Substantive*.)

<i>agitum-agtum</i>	{	<i>agdum</i> — <i>agd</i> — <i>ad</i>
		or — or — or
		<i>actum</i> — <i>act</i> — <i>at</i> .

The most superficial reader of Latin verse knows how easily the Romans dropped their final *um*: for their poets would never have taken that licence, had it not been previously justified by common pronunciation. And a little consideration of the organs and practice of speech, will convince him how easily *Ayd* or *Act* would become *AD* or *AT*,<sup>2</sup> as indeed this preposi-

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placé par la nature dans les montagnes du Pérou, tandis qu'elle a mis la fièvre dans le reste du monde.”—*Voltaire, Hist. Générale*.

“ Il meurt à Mocha dans le sable Arabique  
Ce café nécessaire aux pays des frimats;  
Il met la fièvre en nos climats,  
Et le remède en Amérique.”

*Voltaire, Lettre au Roi de Prusse.*

<sup>1</sup> My much valued and valuable friend Dr. Warner, the very ingenious author of *METRONARISTON, or a new pleasure recommended, in a dissertation upon Greek and Latin prosody*, has remarked that—“C and G were by the Romans always pronounced hard, i. e. as the Greek K and Γ, before ALL vowels: which sound of them it would have been well if we had retained; for, had this been done, the inconvenience of many equivocal sounds, and much appearance of irregularity in the language, would have been avoided.”—Perhaps it may seem superfluous to cite any thing from a book which must assuredly be in every classical hand: but it is necessary for me here to remind the reader of this circumstance; lest, instead of *Aggere* and *Aggitum* he should pronounce these words *Adjere* and *Adjitum*, and be disgusted with a derivation which might then seem forced and unnatural.

<sup>2</sup> If the reader keeps in mind the note to page 47, he will easily perceive how *actum* became the irregular participle of *agere*, instead of *agitum* or *agtum*. For it depended entirely on the employment or omission of the *compression* there noticed. And it is observable, that in *all* languages (for the natural reason is the same) if two of the letters (coupled in that note) come together, in one of which the *compression* should be employed and in the other omitted, the speaker for his own convenience will either employ the *compression* in both, or omit it in both; and that without any regard to the written character. Thus (amongst innumerable instances) an Englishman pronounces—*observe*—

tion was indifferently written by the antients. By the moderns the *preposition* was written AD with the D only, in order to distinguish it from the other corrupt word called the *conjunction*, AT; which for the same reason was written with the T only, though that likewise had antiently been written, as the *preposition*, either AD or AT.<sup>1</sup>

B.—You have not yet accounted for the different employment of TILL and TO.

H.—That TILL should be opposed to FROM, only when we are talking of *Time*, and upon no other occasion, is evidently for this reason, (viz.) that TILL is a word compounded of TO and *While*, i. e. *Time*. And you will observe that the coalescence of these two words, To-hpile, took place in the language long before the present wanton and superfluous use of the article THE, which by the prevailing custom of modern speech is now interposed. So that when we say—“*From morn TILL night*,”—it is no more than if we said—“*From morn TO TIME night*.”<sup>2</sup> When we say—“*From morn TO night*,” the word *Time* is omitted as unnecessary. So we might say—“*From Turkey TO the PLACE called England* ;” or “*TO PLACE England*.” But we leave out the mention of *Place*, as superfluous, and say only—“*to England*.”

B.—You acknowledge then that the opposition of prepositions is useful, as far as it reaches. But, besides their opposi-

and a Frenchman—orserver. So we learn from Quinctilian (lib. 1. cap. 7.) that the Romans pronounced *obtinnit*, though they wrote *obtinuit*.—“Cum dico *obtinuit*, secundam B literam ratio poscit; aures magis audiunt P.”—In the same manner a Roman would pronounce the word either *agdon* or *actum*, that he might not, in two letters coming close together, shift so instantly from the *employment* to the *omission* of the compression.

<sup>1</sup> “Ad et At, non tantum ob significationem, sed et originem diversam, diversimode scribere *salius* est.”—G. J. Vossius, *Etymol. Ling. Lat.*

<sup>2</sup> It is not unusual with the common people, and some antient authors, to use *While* alone as a *preposition*; that is, to leave out TO, and say—*I will stay WHILE Evening*. Instead of—*TILL Evening*; or, *TO WHILE Evening*. That is—*I will stay TIME Evening*.—instead of—*TO TIME Evening*. Thus—“*Sygeberte wyth hys two bretherne gave backe WHYLE they came to the ryver of Sigoune*.”—“He commaunded her to be bounden to a wyld horse taylor by the here of her hedde and so to be drawen WHYLE she were dede.”



*tion* and absolute *contradiction*, I should imagine that the marked and distinguished manner also, in which different prepositions are sometimes used in the same sentence, must very much tend to facilitate the discovery of their distinct significations.

*"Well! 'tis e'en so! I have got the London disease they call Love. I am sick of my husband, and for my gallant."*<sup>1</sup>

Love makes her sick *of*, and sick *for*. Here *of* and *for* seem almost placed in opposition; at least their effects in the sentence are most evidently different; for, by the help of these two Prepositions alone, and without the assistance of any other words, she expresses the two contrary affections of *Loathing* and *Desire*.

*H.*—No. Small assistance indeed, if any, can be derived from such instances as this. I rather think they tend to mislead than to direct an inquirer. Love was not here the only disease. This poor lady had a complication of distempers; she had two disorders: a sickness *of* Loathing—and a sickness *of* Desire. She was sick *for* Disgust, and sick *for* Love.

*Sick of disgust for her husband.*

*Sick of love for her gallant.*

*Sick for disgust of her husband.*

*Sick for love of her gallant.*

Her disgust was the *offspring* of her husband, *proceeded from* her husband, was *begotten* upon her *by* her husband. Her gallant was the *cause* of her love.

I think I have clearly expressed the meaning of her declaration. And I have been purposely tautologous, that by my indifferent application of the two words *of* and *for*—both to her disgust and to her love, the smallest appearance of opposition between these prepositions might be done away. Indeed, the difference between them (*thus considered*) appears to be so small, that the author, if it had pleased him, might have used *of*, where he has put *for*. And that he might so have done, the following is a proof.

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<sup>1</sup> Wycherley's Country Wife.

"Marian. Come, Amie, you'll go with us.

"Amie. I am not well.

"Iionel. She's sick **OF** the young shep'ard that bekist her."<sup>1</sup>

In the same manner we may, with equal propriety, say—"We are sick **OF** hunger,"—or, "We are sick **FOR** hunger." And in both cases we shall have expressed precisely the same thing.

B.—'Tis certainly so in practice. But is that practice justifiable? For the words still seem to me to have a very different import. Do you mean to say that the words **OF** and **FOR** are synonymous?

II.—Very far from it. I believe they differ as widely as **CAUSE** and **CONSEQUENCE**. I imagine the word **FOR** (whether denominated *Preposition*, *Conjunction*, or *Adverb*) to be a *Noun*, and to have always one and the same single signification, viz. **CAUSE**, and nothing else. Though Greenwood attributes to it *eighteen*, and S. Johnson *forty-six* different meanings: for which Greenwood cites above *forty*, and Johnson above *two-hundred* instances. But, with a little attention to their instances, you will easily perceive, that they usually attribute to the *Preposition* the meaning of some other words in the sentence.

Junius (changing **P** into **F**, and by metathesis of the letter **R**) derives **FOR** from the Greek *Προ*.<sup>2</sup> Skinner from the Latin *Pro*. But I believe it to be no other than the Gothic substantive **FAIKINA**, **CAUSE**.

I imagine also that **OF** (in the Gothic and Anglo-Saxon **AF** and **AF**) is a fragment of the Gothic and Anglo-Saxon **AFARA**, posteritas, &c. *Αφορα*, proles, &c.<sup>3</sup> That it is a

<sup>1</sup> Sad Shepherd, act 1. sc. 6.

<sup>2</sup> [Dr. Jamieson adheres to this opinion; and gives the Gothic *faur*, and Isl. *fyrrer*, as having the same origin.—*Hermes* Scythicus, p. 95. See also Grimm, iii. 256.—ED.]

<sup>3</sup> "OF, a, ab, abs, de. A.S. *Of*. D. *Aff*. B. *Af*. Goth. **AF**. Expriment Gr. *απο*, ab, de: praesertim cum *απο* ante vocabulum ab adspiratione incipiens, fiat *αφ*."—JUNIUS.

Minshew and Skinner derive **OF** from the Latin **AB**, and that from the Greek *απο*.

noun substantive, and means always *consequence, offspring, successor, follower, &c.*

And I think it not unworthy of remark, that whilst the old patronymical termination of our northern ancestors was *son*, the Slavonic and Russian patronymic was *of*. Thus whom the English and Swedes named *Peterson*, the Russians called *Peterhof*. And as a polite foreign affectation afterwards induced some of our ancestors to assume *Fils* or *Fitz* (i. e. *Fils* or *Filius*) instead of *son*; so the Russian affectation in more modern times changed or to *Vitch* (i. e. *Fitz, Fils* or *Filius*) and *Peterhof* became *Petromitch* or *Petrowitz*.

So M. de Brosses (tom. 2. p. 295.) observes of the Romans—"Remarquons sur les noms propres des familles Romaines qu'il n'y en a *pas un seul* qui ne soit terminé en *ius*; désinence fort semblable à l' *υίος* des Grecs, c'est à dire *filius*."<sup>1</sup>

*B.*—Stop, stop, Sir. Not so hasty, I beseech you. Let us leave the Swedes, and the Russians, and the Greeks, and the Romans, out of the question for the present; and confine yourself, if you please, as in the beginning you confined my enquiry, to the English only. Above *two hundred* instances, do you say, produced by Johnson as proofs of at least *forty-six* different meanings of this one preposition *for*, when Harris will not allow one single meaning to all the prepositions in the world together! And is it possible that one and the same author, knowing this, should in the same short preface, and in the compass of a very few short pages, acknowledge the former to be "*the person best qualified to give a perfect Grammar*,"<sup>2</sup> and yet compliment the grammar of the latter, as the standard of accuracy, acuteness and perfection!<sup>3</sup>

*H.*—Oh, my dear Sir, the wise men of this world know full well that the family of the *Blundishes*<sup>4</sup> are universal favourites.

<sup>1</sup> "Et quamvis nunc dierum habeant quidem, ad Anglorum imitationem, familiarum nomina; sunt tamen ea plerumque vere patronymica: sunt enim Price, Powel, Bowel, Bowen, Pugh, Parry, Penry, Prichard, Probert, Proger, &c. nihil aliud quam *Ap Rhys, Ap Howel, Ap Owen, Ap Hugh, Ap Harry, Ap Henry, Ap Richard, Ap Robert, Ap Roger, &c.*.....*AP*, hoc est *MAB, filius*."—WALLIS, Preface.

<sup>2</sup> See A Short Introduction to English Gram. *Preface*, p. 6.

<sup>3</sup> See *id.* p. 14.

<sup>4</sup> See the *Heiress*, (one little morsel of false moral excepted,) the

Good breeding and policy direct us to mention the living only with praise; and if we do at any time hazard a censure, to let it fall only on the dead.

*B.*—Pray, which of those qualities dictated that remark?

*H.*—Neither. But a quality which passes for brutality and ill-nature: and which, in spite of hard blows and heavy burdens, would make me rather chuse in the scale of beings to exist a mastiff or a mule, than a monkey or a lap-dog. But why have you overlooked my civility to Mr. Harris? Do you not perceive, that by contending for only one meaning to the word *FOR*, I am forty-five times more complaisant to him than Johnson is?

*B.*—He loves every thing that is Greek, and no doubt therefore will owe you many thanks for this *Greek* favour.—*Danaos dona ferentes.*—But confirm it if you please; and (if you can) strengthen your doubtful etymology (which I think wants strengthening) by extracting your single meaning of *FOR* from all Greenwood's and Johnson's numerous instances.

*H.*—That would be a tedious task; and, I trust, unnecessary; and for that reason only I have not pursued the method you now propose, with all the other particles which I have before explained. But as this manner of considering the Prepositions, though many years familiar to me, is novel to you, I may perhaps suppose it to be easier and clearer than it may at first sight appear to others. I will risque therefore your impatience, whilst I explain one single instance under each separate meaning attributed to *FOR*.

Greenwood says—“The Preposition *FOR* has a great many significations, and denotes chiefly for what *purpose, end, or use*, or for whose *benefit or damage* any thing is done; As—*Christ died FOR us.*”<sup>1</sup> [i. e. *Cause us*; or, We being the *Cause* of his dying.]

“1. *FOR* serves to denote the *End or Object* which one proposes in any action; As—*To fight FOR the public good.*” [i. e. *Cause* the public good; or, The public good being the *Cause* of fighting.]

most perfect and meritorious comedy, without exception, of any on our stage.

<sup>1</sup> [The Brackets here and in the following 11 pages, do not, as elsewhere, denote new matter. — ED.]

"2. It serves to mark the *Motive*, the *Cause*, the *Subject* of any action ; As—*He does all things FOR the love of virtue.*" [i. e. The love of virtue being the *Cause*.]

"3. It is used to mark the use for which a thing is done ; As—*Chelsey Hospital was built FOR disabled soldiers.*" [i. e. Disabled soldiers being the *Cause* of its being built.]

"4. It is used likewise to denote *Profit*, *Advantage*, *Interest* ; As—*I write FOR your satisfaction.*" [i. e. Your satisfaction being the *Cause* of my writing.]

"5. It is used to denote for what a thing is *Proper*, or not ; As—*It is a good remedy FOR the Fever.*" In which last example to cure is to be understood. [i. e. Curing the Fever being the *Cause* that it is called a good remedy.]

"6. This preposition is used to denote *Agreement* or *Help* ; As—*The Soldier fights FOR the King.*" [i. e. The King being the *Cause* of his fighting.]

"7. It is used to denote the *Convenience* or *Inconvenience* of a thing ; As—*He is big enough FOR his age.*" [i. e. His age being the *Cause* that he is big ENOUGH ; or that his size answers our expectation.]

"8. It is used to denote *Exchange* or *Trucking*, *Recompence*, *Retribution* or *Requit*al and *Payment* ; As—*He rewarded him FOR his good services.* [i. e. His good services being the *Cause* of reward.]

"Hither we may likewise refer these phrases, *Eye FOR Eye*," &c. [i. e. An eye (destroyed by malicious violence) being the *Cause* of an eye taken from the convict in punishment.]

"9. It is used to denote *Instead of*, *In the Place of* ; As—*I will grind FOR him.*" [i. e. He being the *Cause* of my grinding.]

"Sometimes it serves to denote a *Mistake* ; As—*He speaks one word FOR another.*" [i. e. Another word being the *Cause* of his speaking that word which he speaks.]

"10. It is used to denote the *Distribution* of things by *Proportion* to several others ; As—*He sets down twelve Acres FOR every man.*" [i. e. Every or each man being the *Cause* of his setting down twelve acres.]

"11. It denotes the *Condition* of *Persons*, *Things* and *Times* ; As—*He was a learned man FOR those times.*" [i. e.

The darkness or ignorance of those times being the *Cause* why he may be considered as a *learned* man.]

“12. It is likewise used to denote *In the quality of*; As—*He suborned him FOR a witness.*” [i. e. For that he might be a witness; or, FOR to be a witness.—That he might be a witness; or, to be a witness being the *Cause* of his suborning him.]

“It signifies likewise as much as *Because of, By reason of*; As—*To punish a man FOR his crimes.*” [i. e. His crimes being the *Cause* of punishment.]

“It signifies *As, or To be*; As—*He was sent FOR a pledge.*” [i. e. That he might be a pledge, or to be a pledge being the *Cause* of his being sent.]

“*During*; to denote the *Future Time*; As—*He was chosen [to some office] FOR life.*” [i. e. To continue in that office FOR life; or, FOR the continuance of his life—The continuance of his life being the *Cause* of the continuance of his office.]

“*Concerning, About*; As—*As FOR me.*” [The sentence here is not complete; but it shall be explained amongst Johnson’s instances.]

“*Notwithstanding*; As, after having spoken of the faults of a man, we add, *FOR all that, he is an honest man.*” [i. e. Though all that has been said may be the *Cause* of thinking otherwise, yet he is an honest man.]

S. Johnson says, “FOR, Preposition:

“1. *Because of*—*That which we FOR our unworthiness [i. e. our unworthiness the Cause] are afraid to crave, our prayer is, that God FOR the worthiness of his Son [i. e. the worthiness of his Son being the Cause] would notwithstanding vouchsafe to grant.*”

“2. *With respect to, with regard to*; As—

“*Lo, some are vellow, and the rest as good  
FOR all his lordship knows, but they are wood.*”

[i. e. As far as all that his lordship knows is the *Cause* of their being denominated *good* or *bad*, the rest are as good.]

“3. In this sense it has often *As* before it; As—*As FOR Maramaldus the general, they had no just cause to dislike him, being an old captain of great experience.*” [i. e. As far as

Maramaldus the general might be a *Cause* of their discontent, they had no *just* cause to dislike him.]

“4. In the character of; As—

*“Say, is it fitting in this very field,  
This field, where from my youth I’ve been a carter,  
I in this field should die FOR a deserter?”*

[i. c. Being a Deserter, being the *Cause* of my dying.]

“5. *With resemblance of*; As—

*“Forward he flew, and pitching on his head,  
He quiver’d with his feet, and lay FOR dead.”*

[i. e. As if Death, or his being dead, had been the *Cause* of his laying; or, He lay in that manner, in which death or being dead is the *Cause* that persons so lay.]

“6. *Considered as*; in the place of; As—

*“Read all the Prefaces of Dryden:  
FOR those our critics much confide in:  
Though merely writ at first FOR filling,  
To raise the volume’s price a shilling.”*

[i. c. Read, &c. the *Cause* why you should read them, being, that our critics confide in them. Though to fill up and to raise the volume’s price was the *Cause* that they were at first written.]

“7. *In advantage of*; *For the sake of*; As—

*“Shall I think the world was made FOR one,  
And men are born FOR kings, as beasts FOR men?”*

[i. e. Shall I think that one man was the *Cause* why the world was made; that kings are the *Cause* why men were born; as men are the *Cause* why there are beasts?]

“8. *Conducive to*; *Beneficial to*; As—*It is FOR the general good of human society, and consequently of particular persons, to be true and just: and it is FOR men’s health to be temperate.”*

[i. c. The general good, &c. is the *Cause* why it is fit or a duty to be true and just: and men’s health is the *Cause* why it is fit or a duty to be temperate.

“9. *With intention of going to a certain place*; As—*We sailed directly FOR Genoa.*” [i. c. Genoa, or that we might go to Genoa, being the *Cause* of our sailing.]

“10. *In comparative respect*; As—*FOR Tusks with Indian elephants he strove.*” [i. c. He contended for a superiority

over the elephants ; Tusks, or the claim of a superiority in point of Tusks, being the *Cause* of the striving or contention.]

“ 11. *In proportion to ; As—As he could see clear, FOR those times, through superstition, so he would be blinded, now and then, by human policy.*” [i. e. The darkness, or ignorance, or bigotry of those times being the *Cause*, why even such sight, as he then had, may be called or reckoned clear.]

“ 12. *With appropriation to ; As—Shadow will serve FOR summer. Prick him : FOR we have a number of Shadows to fill up the Muster-book.*” [i. e. Summer is the *Cause* why Shadow will serve, i. e. will do ; or will be proper to be taken. Prick him : the *Cause* (why I will have him pricked, or set down) is, that we have many Shadows to fill up the Muster-book.]

“ 13. After O, an expression of Desire ; As—

*“ O ! FOR a Muse of fire, that would ascend  
The brightest heaven of invention.”*

[i. e. O ! I wish FOR a Muse of fire, &c. i. e. A Muse of fire being the *Cause* of my wishing.]

“ 14. *In account of ; In solution of ; As—Thus much FOR the beginning and progress of the deluge.*” [i. e. The beginning and progress of the deluge is the *Cause* of thus much, or of that which I have written.] N.B. An obsolete and awkward method of signifying to the reader, that the subject mentioned shall not be the *Cause* of writing any more. It is a favourite phrase with Mr. Harris, repeated perpetually with a disgusting and pedantic affectation, in imitation of the Greek philosophers ; but has certainly passed upon some persons, as “*elegance of method, as Beauty, Taste, and Fine Writing.*”

“ 15. *Inducing to as a motive ; As—There is a natural, immutable, and eternal reason FOR that which we call virtue ; and against that which we call vice.*” [Or, That which we call virtue, we call virtue FOR a natural, eternal, and immutable reason, i. e. a natural, eternal, and immutable reason being the *Cause* of our so calling it.—Or, There is a natural, eternal, and immutable reason the *Cause* of that which we call virtue.]

“ 16. *In expectation of ; As—He must be back again by one and twenty, to marry and propagate : the father cannot*



*stay any longer FOR the portion, nor the mother FOR a new set of babies to play with.*" [i. e. The Portion being the Cause why the father cannot stay any longer: a new set of babies to play with being the Cause why the mother cannot stay longer.]

"17. Noting *Power or Possibility*; As—*FOR a holy person to be humble; FOR one, whom all men esteem a saint, to fear lest himself become a devil, is as hard as FOR a prince to submit himself to be guided by Tutors.*" [i. e. To be humble is hard or difficult *Because*, or, the Cause being, he is a holy person: To fear lest himself become a devil is difficult *Because*, or, the Cause being, he is one whom all men esteem a saint: To submit himself to be guided by Tutors is difficult *Because*, or, the Cause being, he is a Prince. And all these things are equally difficult.]

"18. Noting *Dependence*; As—*The colours of outward objects, brought into a darkened room, depend FOR their visibility upon the dimness of the light they are beheld by.*" [i. e. Depend upon the dimness of the light as the Cause of their visibility.]

"19. *In prevention of, for fear of*; As—

*"Corn being had down, any way ye allow,  
Should wither as needeth FOR burning in Mow."*

[i. e. Burning in Mow, the Cause why it needeth to wither.]

*"And FOR the time shall not seem tedious  
I'll tell thee what befell me on a day."*<sup>1</sup>

[i. e. The Cause of my telling thee, is, that the time may not seem tedious.]

"20. *In remedy of*; As—*Sometimes hot, sometimes cold things are good FOR the tooth-ach.*" [i. e. Their curing the tooth-ach the Cause of their being called good.]

<sup>1</sup> So Chaucer,

*"This dronken myller hath ytolde us here  
Howe that begyled was a carpentere  
Perauerture in skorne FOR I am one."*

*Reue's prol. fol. 15. p. 2. col. 1.*

"FOR they seemed philosophers, they weren pursued to the dethe and slayne."—*Boecius*, boke 1. fol. 221. p. 1. col. 1.

“21. *In exchange for* ; As—*He made considerable progress in the study of the law, before he quitted that profession FOR this of Poetry.*” [i. e. The Profession of Poetry, the Cause of his quitting the profession of the law.]

“22. *In the place of, Instead of* ; As—*To make him copious is to alter his character ; and to translate him line FOR line is impossible.*” [i. e. Line Cause of line, or, Each line of the original being the Cause of each line of the translation.]

“23. *In supply of, to serve in the place of* ; As—*Most of our ingenious young men take up some cried-up English poet FOR their model.*” [i. e. To be their model the Cause of taking him.]

“24. *Through a certain duration* ; As—

*“Since hir’d FOR life thy servile Muse must sing  
Successive conquests and a glorious king.”*

[i. e. The continuance of your life the Cause of the continuance of your hire.]

“25. *In search of, in quest of* ; As—*Some of the philosophers have run so far back FOR arguments of comfort against pain, as to doubt whether there were any such thing.*” [i. e. Arguments of comfort against pain the Cause of running so far back.]

“26. *According to* ; As—*Chymists have not been able, FOR aught is vulgarly known, by fire alone to separate true sulphur from antimony.*” [i. e. Any thing which is vulgarly known, being the Cause of ability, or of their being supposed to be able.]

“27. *Noting a State of Fitness or Readiness* ; As—*Nay if you be an Undertaker, I am FOR you.*” [i. e. I am an Undertaker, an Adversary, a Fighter, &c. FOR you ; or, I will undertake you ; i. e. You the Cause of my being an Undertaker, &c.]

“28. *In hope of, for the sake of, noting the final Cause* ; As—*Scholars are frugal of their words, and not willing to let any go FOR ornament, if they will not serve FOR use.*” [i. e. Ornament the Cause ; Use the Cause.]

“29. *Of tendency to, Towards* ; As—*It were more FOR his honour to raise the siege, than to spend so many good men in the winning of it by force.*” [i. e. His honour the Cause

why it were more *expedient, fitting, proper, &c.* to raise the siege.]

“30. *In favour of, on the part of, on the side of; As—It becomes me not to draw my pen in the defence of a bad cause, when I have so often drawn it FOR a good one.*” [i. e. A good one being the Cause of drawing it.]

“31. *Noting Accommodation, or Adaptation; As—Persia is commodiously situated FOR trade both by sea and land.*” [i. e. Trade the Cause of its being said to be commodiously situated.]

“32. *With intention of; As—*

*“And by that justice hast remov’d the Cause  
Of those rude tempests, which, FOR rapine sent,  
Too oft alas involv’d the innocent.”*

[i. e. Rapine the Cause of their being sent.]

“33. *Becoming, Belonging to; As—*

*“It were not FOR your quiet, nor your good,  
Nor FOR my manhood, honesty and wisdom,  
To let you know my thoughts.”*

[i. e. Your quiet is a Cause, your good is a Cause, my manhood, my honesty, my wisdom, each is a Cause, why it is not fit or proper to let you know my thoughts.]

“34. *Notwithstanding; As—Probability supposes that a thing may or may not be so, FOR any thing that yet is certainly determined on either side.*” [i. e. Any thing yet determined being the Cause of concluding.]

“35. *FOR ALL. Notwithstanding; As—FOR ALL his exact plot, down was he cast from all his greatness.*” [i. e. His exact plot being, all of it, a Cause to expect otherwise; yet he was cast down.]

“36. *To the use of, to be used in; As—*

*“The Oak FOR nothing ill;  
The Osier good FOR twigs; the Poplar FOR the Mill.”*

[i. e. Not any thing the Cause why the oak should be pronounced bad; Twigs the Cause why the osier should be called good; the Mill the Cause why the poplar should be esteemed useful.]

“37. *In consequence of; As—*

*“FOR love they force through thickets of the wood.”*

[i. c. Love the Cause.]

"88. *In recompense of ; As—*

*"Now FOR so many glorious actions done  
FOR peace at home, and FOR the public wealth,  
I mean to crown a bowl to Cæsar's health :  
Besides in gratitude FOR such high matters,  
Know I have vow'd two hundred Gladiators."*

[i. e. I mean to crown a bowl to Cæsar's health, the Cause—so many glorious actions ; the Cause—peace at home ; the Cause—the public weal. Besides, I have in gratitude vowed two hundred gladiators, such high matters being the Cause of my gratitude.]

"39. *In proportion to ; As—He is not very tall, yet FOR his years he's tall.*" [i. c. His years the Cause why he may be esteemed tall.]

"40. *By means of ; by interposition of ; As—Moral considerations can no way move the sensible appetite, were it not FOR the will.*" [i. e. Were not the will the Cause.]

"41. *In regard of ; in preservation of ; As—I cannot FOR my life.*" [i. e. My life being the Cause ; or, To save my life being the Cause why I should do it : i. e. though my life were at stake.]

"42. *FOR to ; As—I come FOR to see you.*" [i. c. To see you being the Cause of my coming.]

—————"A large posterity

*Up to your happy palaces may mount,*

*Of blessed saints FOR to increase the count."*

[i. c. To increase the number being the Cause of their mounting.<sup>1</sup>]

FOR. *Conjunction ;* <sup>2</sup> *As—*

<sup>1</sup> [Matth. xi. 8. "But what went ye out for to see?" Matth. xi. 14. "Elias, which was for to come." Acts xvi. 4. "They delivered them the decrees for to keep." Acts xvi. 10. "The Lord had called us for to preach the gospel."—Ed.]

<sup>2</sup> So the French correspondent *Conjunction* *car* (by old French authors written *Quhar*) is no other than *Qua re*, or, *Que* (i. e. *Kar*) *ea re*.

*Qu* and *c* (says Laurenbergius) "*communione habuere apud antiquos, ut Arquis, oquulus, pro arcus, oculus. Prisc. Vicissim anticus, eculus, pro antiquus, equulus, antiqui libri. Cum et quum, cui et qui. Terentius Andriæ: Qui mihi expurgandus est, pro cui: annotat Donatus. Quercuera febris, Lucilius: Quercera, Gellius, lib. 20. Cotidie, non*

*“Heav’n doth with us as we with torches deal,  
Not light them FOR themselves: FOR if our virtues  
Did not go forth of us, ’t were all alike  
As if we had them not.”*

[i. e. Themselves not being the *Cause* of lighting them. If our virtues did not go forth of us, ’t were all alike as if we had them not: That is the *Cause* why heaven doth deal with us, as we deal with torches.]

*“2. Because; on this account that; As—I doubt not but great troops would be ready to run; yet FOR that the worst men are most ready to move, I would wish them chosen by discretion of wise men.”* [i. e. The worst men are the most ready to move. That is the *Cause* why I would wish *them* (not the worst men, but the troops) chosen by discretion of wise men.]

*“3. For as much. In regard that; in consideration of; As—FOR as much as the thirst is intolerable, the patient may be indulged the free use of Spaw water.”* [i. e. As much as the thirst is intolerable, is the *Cause* why the patient may be indulged.]

*“4. FOR WHY. Because; For this reason that; As,—Solyman had three hundred field pieces, that a Camel might well carry one of them, being taken from the carriage: FOR WHY, Solyman purposing to draw the emperor unto battle, had brought no greater pieces of battery with him.”* [i. e. the *Cause*, that.]

*Quotidie*, scribunt Quintil. et Victorinus. *Stercilinium*, pro sterquilinio, habent libri veteres Catonis de R. R. et Terentius Phormione: *Insece* et *Inseque*. Ennius, Livius, Cato: ut disputat Gellius, lib. 18. cap. 19. *Hujusce*, et *hujusque*, promiscue olim scribebant. Hinc *Fortuna hujusce diei*, apud Plinium, lib. 31. et *Fortuna hujusque diei*, apud Ciceronem, lib. 2. de legibus. Et Victor de regionibus urbis: *VICUS. HUIUSQUE. DIEI. FORT. ÆD.* Lex vetus ædificii: *DIES OPERIS K. NOVEMB. PRIMEIS DIES PEQVYN. PARS DIMIDIA DABITUR VBI PRÆDIA SATIS SUBSIG-NATA ERUNT. ALTERA PARS DIMIDIA SOLVETUR OPERE PERFECTO PROBATO QUE.*”

Of which innumerable other instances might also be given. And the Latins, in cutting off the E at the end of *Que*, only followed the example of the Greeks, who did the same by *Kai* (as should have been mentioned before in the note to page 47). Thus in Sappho’s ode to Venus,

Ἦρε ὅττι δ’ ἦν το πεπονθα, κ’ ὅττι

Δευρο καλοίμι.

Κ’ ὅττι γ’ ἐμω μάλιστα’ ἐθέλω γινεσθαι.

Αἰ δε μὴ φιλεῖ ταχέως φιλήσει

Κ’ ὅττι κελυγῃς.

**B.**—**FOR**, is not yet your own, however hard you have struggled for it: for, besides Greenwood and S. Johnson, you have still three others to contend with. Wilkins assigns *two* meanings to **FOR**. He says, it denotes—“*the efficient or final cause, and adjuvancy or agreement with.*”

Lowth asserts that—“**FOR**, in its primary sense, is *loco alterius, in the stead or place of another.*” And he therefore censures Swift for saying—“*Accused the ministers FOR betraying the Dutch:*” And Dryden for saying—“*You accuse Ovid FOR luxuriancy of verse.*” Where, instead of **FOR**, he says **OF** should be written.

And Mr. Tyrwhitt, in his Glossary, says—“**FOR. Prep. Sax. sometimes signifies AGAINST.**” Of which he gives three instances.

“He didde next his white lere  
Of cloth of lake fin and clere;  
A breche and eke a sherte;  
And next his shert an haketon,  
And over that an habergeon  
FOR percing of his herte.”

Mr. Tyrwhitt says,—“**AGAINST**, or to prevent piercing.”

“Therefore **FOR** stealyng of the rose  
I rede her nat the yate unclose.”

Mr. T. says—“*Against* stealing.”

“Some shall sow the sacke  
FOR sheding of the wheate.”

Mr. T. says—“to prevent shedding.”

**II.**—As Wilkins has produced no *instances*, he has given me nothing to take hold of. And let any ingenuity try whether it can, with any colour of plausibility, apply Dr. Lowth’s meaning of *loco alterius*, or any other *single* meaning (except *Cause*) to the instances I have already explained. His corrections of Swift and of Dryden are both misplaced. For the meaning of these passages is,—

*Betraying the Dutch* } **CAUSE** of the accusation.  
*Luxuriancy of verse* }

So also in Mr. Tyrwhitt’s instances, though their construction is awkward and faulty, and now out of use, yet is the meaning of **FOR** equally conspicuous. The *Cause* of putting on the

Habergeon, of the advice not to open the gate, of sowing the sack—being respectively—that the heart might not be pierced, that the rose might not be stolen, that the wheat might not be shed.

B.—I will trouble you with only one instance of my own. How do you account for this sentence—“*To the disgrace of common sense and common honesty, after a long debate concerning the Rohillas, a new writ was moved for for Old Sarum : and every orator was tongue-tied. Although it is as much the duty of the House of Commons to examine the claim of representation, as of the other House to examine the claim of peerage.*” Is the repetition of *for* tautologous, or only awkward?

H.—Only awkward. For here are two *Causes* mentioned. The *Cause* of the writ, and the *Cause* of the motion. By a small transposition of the words you may remove the awkwardness and perceive the signification of the phrase.—“*A motion was made for a new writ for Old Sarum.*” [i. e. A new writ—*Cause* of the motion. Old Sarum, or a vacancy at Old Sarum—*Cause* of the writ.] And you will perceive that *for* may be repeated in a sentence as often as you mean to indicate a *Cause* ; and never else. As, “*A motion was made for an order for a writ for the election of a burgess for to serve in parliament for the borough of Old Sarum.*”

1. An order—*Cause* of the motion.
2. A writ—*Cause* of the order.
3. Election of a burgess—*Cause* of the writ.
4. To serve in Parliament—*Cause* of the election.
5. Borough of Old Sarum—*Cause* of the service in Parliament.

So in these lines of Butler,

“The Devil’s master of that office  
Where it must pass, if’t be a drum ;  
He’ll sign it with *Cler. Parl. Dom. Com.*  
To him apply yourselves, and he  
Will soon dispatch you *for* his fee.”

i. e. his fee the *Cause*.

B.—But if the words *for* and *of* differ so widely as you say ; if the one means *Cause* and the other means *Consequence* ; by what etymological legerdemain will you be able to account for that indifferent use of them which you justified in the instances of

"*Sickness* OF hunger; and *Sickness* FOR hunger."

"*Sickness* OF love; and *Sickness* FOR love."

H.—Qualified as it is by you, it is fortunate for me that I shall not need to resort to Etymology for the explanation. Between the respective terms

" <i>Sickness</i>	—	<i>Hunger</i> ,
<i>Sickness</i>	—	<i>Love</i> ,"

it is certainly indifferent to the signification which of the two prepositions you may please to insert between them; whether OF or FOR: this being the only difference,—that if you insert OF, it is put in *apposition* to *Sickness*; and *Sickness* is announced the *Consequence*:—if you insert FOR, it is put in apposition to *Hunger* or to *Love*; and *Hunger* or *Love* is announced the *Cause*.<sup>1</sup>

B.—I do not well understand how you employ the term *Apposition*. Scaliger, under the head *Appositio*, (Cap. CLXXVII. de caussis) says—"Causa propter quam duo *substantiva* non ponuntur sine copula, e philosophia petenda est. Si aliqua substantia ejusmodi est, ut ex ea et alia, unum intelligi queat; earum duarum substantiarum totidem notæ (id est *nomina*) in oratione sine conjunctione cohærere poterunt."

H.—What Scaliger says is very true. And this is the case with all those *prepositions* (as they are called) which are really *substantives*. Each of these—ejusmodi est, ut ex ea et alia (to which it is *prefixed*, *postfixed*, or by any manner *attached*) unum intelligi queat.

B.—If it be as you say, it may not perhaps be so impossible as Lord Monboddo imagines, to make a Grammar even for the most barbarous languages: and the Savages may possibly have as complete a *syntax* as ourselves. Have you con-

<sup>1</sup> The Dutch are supposed to use *Van* in two meanings; because it supplies indifferently the places both of our OF and FROM. Notwithstanding which *Van* has always one and the same single meaning, viz. *Beginning*. And its use both for OF and FROM is to be explained by its different *apposition*. When it supplies the place of FROM, *Van* is put in *apposition* to the same term to which FROM is put in *apposition*. But when it supplies the place of OF, it is *not* put in *apposition* to the same term to which OF is put in *apposition*, but to its *correlative*. And between two *correlative* terms, it is totally indifferent to the meaning which of the two correlations is expressed.



sidered what he says upon that subject, vol. 1. book 3. of his *Origin and Progress of Language*?<sup>1</sup>

H.—I could sooner believe with Lord Monboddo, that there are men with tails like cats, as long as his lordship pleases;<sup>2</sup> and conclude with him, from the authority of his

<sup>1</sup> "The last thing I proposed to consider was, the expression of the *relation* or *connexion* of things, and of the words expressing them: which makes what we call *Syntax*, and is the principal part of the grammatical art."

"Now let ever so many words be thrown together of the most clear and determinate meaning, yet if they are not some way connected, they will never make discourse, nor form so much as a single proposition. This connexion of the parts of speech in languages of art is either by separate words, such as prepositions and conjunctions, or by cases, genders, and numbers, in nouns, &c. But in less perfect languages the most of them are denoted by separate words.

"Now as every kind of relation is a *pure idea of intellect*, which never can be apprehended by sense, and as some of those relations, particularly such of them as are expressed by cases, are very abstract and metaphysical, it is not to be expected that savages should have any separate and distinct idea of those relations. They will therefore not express them by separate words, or by the variation of the same word, but will throw them into the lump with the things themselves. This will make their syntax, wretchedly imperfect.—There are only three barbarous languages, so far as I know, of which we have any particular account published that can be depended upon,—the Huron, the Galibi, and the Caribbee; of which we have Dictionaries and Grammars also, *so far as it is possible to make a Grammar of them*. With respect to syntax, the Hurons appear to have *none at all*: for they have not *prepositions* or *conjunctions*. They have no genders, numbers, or cases, for their nouns; nor moods for their verbs. In short, they have not, so far as I can discover, any way of connecting together the words of their discourse. Those savages therefore, though they have invented words, use them as our children do when they begin to speak, without connecting them together: from which we may infer, that Syntax, which completes the work of language, comes last in the order of invention, and perhaps is the most difficult part of language. It would seem, however, that persons may make themselves understood without syntax. And there can be no doubt but that the *position* of the word will commonly determine what other word in the sentence it is connected with."

<sup>2</sup> As his Lordship (vol. 1. p. 238) seems to wish for further authorities for human tails, especially of any tolerable length, I can help him to a tail of a foot long, if that will be of any service.

"Avant que d'avoir vû cette ile, j'avois souvent oüy dire qu'il y avoit des hommes à longues queues comme les bêtes; mais je n'avois jamais pu le croire, et je pensois la chose si éloignée de nôtre nature, que j'y eus encore de la peine, lorsque mes sens m'ôterent tout lieu d'en douter par une aventure assez bizarre. Les habitans de FORMOSA

*famished* friend, that human flesh (even to those who are not *famished*) is the sweetest of all viands to the human taste, than

étant accoutuméz à nous voir, nous en usions ensemble avec assez de confiance pour ne rien craindre de part ni d'autre ; ainsi quoy qu'étrangers nous nous croyons en seureté, et marchions souvent sans escorte, lorsque l'expérience nous fit connoître que c'étoit trop nous hazarder. Un jour quelques uns de nos gens se promenant ensemble, un de nos ministres, qui étoit de la compagnie, s'en éloigna d'un jet de pierre pour quelques besoins naturels ; les autres cependant marchaient toujours fort attentifs à un recit qu'on leur faisoit ; quand il fut fini ils se souvinrent que le ministre ne revenoit point, ils l'attendirent quelque temps ; apres quoy, las d'attendre, ils allèrent vèrs le lieu où ils crurent qu'il devoit être : Ils le trouvèrent, mais sans vie, et le triste état où il étoit fit bien connoître qu'il n'avoit pas languì long-temps. Pendant que les uns le gardoient, les autres allèrent de divers côtez pour découvrir le meurtrier : ils n'allèrent pas loin sans trouver un homme, qui se voyant serré par les notres, écumoit, hurloit, et faisoit comprendre qu'il feroit repentir le premier qui l'approcheroit. Ses manières désespérées firent d'abord quelqu'impression ; mais enfin la frayeur céda, on prit ce miserable qui avoia qu'il avoit tué le ministre, mais on ne put sçavoir pourquoi. Comme le crime étoit atroce, et que l'impunité pouvoit avoir de facheuses suites, on le condamna à être brûlé. Il fut attaché à un poteau où il demeura quelques heures avant l'exécution ; ce fut alors que je vis ce que jusques-là je n'avois pu croire ; sa queue étoit longue de plus d'un pied toute couverte d'un poil roux, et fort semblable à celle d'un bœuf. Quand il vit que les spectateurs étoient surpris de voir en lui ce qu'ils n'avoient point, il leur dit que ce défaut, si c'en étoit un, venoit du climat, puisque tous ceux de la partie méridionale de cette ile dont il étoit, en avoient comme lui."—*Voyages de Jean Struys*, An. 1650. tom. 1. chap. 10.

The meek, modest, sincere,\* disinterested, and amiable Doctor Horsley, LORD bishop of Rochester, could have furnished the *other Lord* with an authority for Tails nearer home, in his own metropolitan city :—"Ex hujus modi vocibus, fuerunt improbi nonnulli, quibus visa est occulta voluntas regis esse, ut Thomas e medio tolleretur ; qui properterea velut hostis regis habitus, jam tum cœpit sic vulgo negligi, contemni ac in odio esse, ut cum venisset aliquando Strodum, qui vicus situs est ad Medveiam flumen, quod flumen Rocestriam alluit, ejus loci accolæ cupidi bonum patrem ita despectum ignominia aliqua afficiendi, non dubitarint amputare caudam equi quem ille equitaret ; scipsos perpetuo probro obligantes : nam postea, nutu dei, ita accidit, ut omnes ex eo hominum genere, qui id facinus fecissent, nati sint instar brutorum animalium caudati."—As this change of shape may afford a good additional reason why such fellows should have "nothing to do with the laws, but to obey them," the bishop perhaps will advise to sink what Polydore kindly adds in conclusion,—"*Sed ea infamie nota jam pridem, una*

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\* [Mr. Baron Maseres used to relate, that he had often known the bishop to make a jest of doctrines which he strenuously defended in his writings.—ED.]

admit that "every kind of *relation* is a *pure idea of intellect*, which *never can be apprehended by sense*; and that those particularly which are expressed by cases are more abstract and metaphysical than the others."

But his lordship and his fautors will do well to contend stoutly and obstinately for their doctrine of language, for they are menaced with a greater danger than *they* will at first apprehend: for if they give up their doctrine of language, they will not be able to make even a battle for their Metaphysics: the very term *Metaphysic* being nonsense; and all the systems of it, and controversies concerning it, that are or have been in the world, being founded on the grossest ignorance of words and of the nature of speech.

As far as relates to *Prepositions* and *Conjunctions*, on which (he says) *Syntax* depends, the *principal and most difficult part* (as he calls it) of the Grammatical art, and which (according

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cum gente illa eorum hominum qui peccarint, deleta est."—*Polyd. Virg. Urb. Angl. Hist.* fol. 218.

"But who considers right will find indeed,  
 'Tis *Holy Island* parts us, not the Tweed.  
 Nothing but *Clergy* could us two seclude;  
 No Scotch was ever like a Bishop's feud.  
 All Litany's in this have wanted faith,  
 There's no—*Deliver us from a Bishop's wrath*.  
 Never shall Calvin pardon'd be for sales;  
 Never for Burnet's sake, the Lauderdale's;  
 For Becket's sake Kent always shall have tales."

*The Loyal Scot. By A. Marrell.*

"Iohan Capgrave and Alexander of Esseby sayth, that for castynge of fyshe tayles at thys Augustyne, Dorsett Shyre menne hadde tayles ever after. But Polydorus applieth it unto Kentish men at Stroud by Rochester, for cuttinge of Thomas Becket's horses tail. Thus hath England in all other land a perpetuall infamy of tayles by theyr wrytten legendes of lyes, yet can they not well tell, where to bestowe them truly."—p. 37.

And again, p. 98.—"The spirituall sodomites in the legendes of their sanctified sorcerers have diffamed the English posterity with tails, as I have shewed afore. That an Englyshman now cannot travayle in an other land, by way of marchandyse or any other honest occupyng, but it is most contumeliously thrown in his tethe, that al Englishmen have tails. That uncomly note and report have the nation gotten, without recover, by these laisy and idle lubbers the Monkes and the Priestes, which could find no matters to advance their canonised gains by, or their saintes as they call them, but manifest lies and knaveries."—*Iohan Bale. Actes of English Volaries.*

to him) is the *last in order of invention*, and completes the work of language: As far as relates to these prepositions and conjunctions, I hope it is by this time pretty evident that, instead of *invention*, the *classes* of them spring from *corruption*; and that, in this respect, the Savage languages are upon an equal footing with the languages (as they are called) of *art*, except that the former are less corrupted: and that Savages have not only as *separate and distinct ideas* of those relations as we have, but that they have this advantage over us (an advantage in point of intelligibility, though it is a disadvantage in point of brevity), that they also *express* them separately and distinctly. For our *Prepositions* and *Conjunctions*, like the language of the Savages, are merely—"so many words of the most clear and determinate meaning thrown together," or, (as he afterwards strangely expresses it) "*thrown into the lump with the things themselves.*"<sup>1</sup>

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<sup>1</sup> What Lord Monboddo has delivered concerning Syntax, he has taken, in his own clumsy way, from the following erroneous article of M. de Brosses.—147. *Fabrique des Syntaxes barbares*.—"Dans son origine, elle n'a d'abord eu qu'un amas confus de signes épars appliqués selon le besoin aux objets à mesure qu'on les découvroit. Peu à peu la nécessité de faire connoître les circonstances des idées jointes aux circonstances des objets, et de les rendre dans l'ordre où l'esprit les place, a, par une logique naturelle, commencé de fixer la véritable signification des mots, leur liaison, leur régime, leurs dérivations. Par l'usage reçu et invétéré, les tournures habituelles sont devenues les préceptes de l'art bons ou mauvais, c'est à dire bien ou mal faits selon le plus ou le moins de logique qui y a présidé: et comme les peuples barbares n'en ont guères, aussi leurs langues sont elles souvent pauvres et mal construites: mais à mesure que le peuple se police, on voit mieux l'abus des usages, et la syntaxe s'épure par de meilleures habitudes qui deviennent de nouveaux préceptes. Je n'en dis pas davantage sur l'établissement des syntaxes; et même si j'y reviens dans la suite, ce ne sera qu'en peu de mots. *C'est une matière immense* dans ses détails, qui demanderoit un livre entier pour la suivre dans toutes les opérations mécaniques du concept, qui en général la rendent nécessaire en conséquence de la fabrique du sens intérieur, mais très arbitraire dans ses petits détails, par le nombre infini de routes longues ou courtes, droites ou tortues, bonnes ou mauvaises, que l'on peut prendre pour parvenir au même but. Au surplus toutes ces routes bien ou mal faites servent également dans l'usage lorsqu'elles sont une fois frayées et connues." This *matière immense*, as M. de Brosses imagines it, is in truth a very small and simple business. The whole of cultivated languages, as well as of those we call barbarous, is merely "*un amas de signes épars appliqués selon le besoin aux objets.*"

*B.*—Well, Sir, after this tedious investigation of *FOR*, (one half of which I think might have been spared,) let us now, if you please, pause for a moment, and consider the ground which we have beaten. The Prepositions *IF*, *UNLESS*, *BUT*, *WITHOUT*, *SINCE*, you had before explained amongst the *Conjunctions*. To these you have now added the prepositions *WITH*, *SANS*, *THROUGH*, *FROM*, *TO*, *WHILE*, *TILL*, *OF*, and *FOR*. Though we have spent much time, we have made but little progress, compared with what still remains to be done: at least if our language is as fertile in prepositions as Buffier supposes the French to be.

*H.*—I rather think we have made great progress. And, if you have nothing to object to my derivations and explanations, I must consider the battle as already won. For I am not here writing a dictionary (*which yet ought to be done, and of a very different kind indeed from any thing ever yet attempted any where*), but only laying a foundation for a new theory of language. However, though the remaining prepositions are numerous, the greater part require but little, and many of them no explanation.

### BY.

*By* (in the Anglo-Saxon written *Bī*, *Be*, *Bīȝ*) is the Imperative<sup>1</sup> *Bȝð* of the Anglo-Saxon verb *Beon*, *to be*. And our ancestors wrote it indifferently either *BE* or *BY*. “*Damville BE right ought to have the leading of the army, but, BYcause thei be coscen germans to the Admirall, thei be mistrusted.*” 1568. See *Lodge’s Illustrations*, vol. 2. p. 9. This preposition is frequently, but not always, used with an abbreviation of construction. *Subauditur, instrument, cause, agent, &c.* Whence the meaning of the omitted word has often been improperly attributed to *BY*. *With* (when it is the imperative of

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<sup>1</sup> [*Bȝð* is the third person singular of the optative, present and future; Elstob and Rawlinson give it as the Imperative, but not Rask. It would seem to be an objection to Mr. Tooke’s opinion, that *bi* or *be* is also a common prefix to verbs.

“*þar Brutus bi-feng*

*Al þat him bi-foren wcs.*”—*Layam.* v. 329.—[*Ed.*]

pȳpðan) is used indifferently for *By*<sup>1</sup> (when it is the imperative of Beon, and with the same *subauditur* and imputed meaning: As—"He was slain *BY* a sword, or, he was slain *WITH* a sword."—"Kenwalcus was warreyd *WITH* the King of Britons." Wallis, confounding together the imperative of pȳpðan with the imperative of **WIFAN**, says—"WITH indicat *instrumentum*, ut Latinorum ablativus instrumenti; atque etiam *concomitantiam*, ut Latinorum *cum*."

By was also formerly used (and not improperly nor with a different meaning) where we now employ other prepositions, such as *For, In, During, Through*. As;—

"Aboute the xviii yere of the reygne of Ine dyed the holy byshop Aldelme. Of him it is written, that when he was styred by his gostly enemy to the synne of the flesh, he to do the more torment to himselfe and of hys body, wolde holde within his bedde by hym a fayre mayden BY so long a tyme as he myght say over the hole sauter." *Fabian*, LXXVI.

"The which BY a longe time dwelled in warre." XLV.

"To whom the fader had BY hys lyfe commytted him." LXXII.

"He made Clement BY his lyfe helper and successour." LV.

"Whom Pepyn BY his lyfe hadde ordeyned ruler of Guian." LXXXIII.

LXXXIII.

"Sleyng the people without mercy BY all the wayes that they passyd." LXXVIII.

So also OF was formerly used, and with propriety, where we now employ BY with equal propriety.

"These quenes were as two goddesses  
Of arte magike sorceresses.

<sup>1</sup> In compound prepositions also, the Anglo-Saxon uses indifferently either *pið* or *Be*; as,

<i>pið-æftan</i>	<i>Be-æftan</i>
<i>pið-ƿoran</i>	<i>Be-ƿoran</i>
<i>pið-geonban</i>	<i>Be-geonban</i>
<i>pið-innan</i>	<i>Be-innan</i>
<i>pið-neoðan</i>	<i>Be-neoðan</i>
<i>pið-uƿan</i>	<i>Be-uƿan</i>
<i>pið-utan</i>	<i>Be-utan</i>
<i>pið-hindan</i>	<i>Be-hindan</i>

though the modern English has given the preference to *Be*: having retained only two of the above prepositions commencing with *pið*, and dropped only two commencing with *Be*.

Thei couthe muche, he couthe more :  
 Thei shape and cast ayenst hym sore,  
 And wrought many a subtile wile.  
 But yet thei might hym not begyle.  
 Such crafte thei had aboue kynde,  
 But that arte couth thei not fynde,  
 Of whiche Ulysses was deceived."

*Gower*, lib. 5. fol. 135. p. 1. col. 2.

#### BETWEEN. BETWIXT.<sup>1</sup>

BETWEEN (formerly written *Twene*, *Atwene*, *Bytwene*) is a *dual* preposition, to which the Greek, Latin, Italian, French, &c. have no word correspondent; and is almost peculiar to ourselves, as some languages have a peculiar dual number. It is the Anglo-Saxon Imperative *Be*, and *Tpezen* or *twain*.

BETWIXT (by Chaucer written *Bytwyt*<sup>2</sup>) is the imperative *Be*, and the Gothic **TVXS**, or *two*: and was written in the Anglo-Saxon *Betpeohs*, *Betpeox*, *Betpux*, *Betpýx*, and *Betpýxt*.

#### BEFORE, BEHIND, BELOW, BESIDE, BESIDES.

These Prepositions are merely the imperative *BE*, compounded with the nouns *FORE*, *HIND*, *LOW*, *SIDE*, which remaining still in constant and common use in the language; as—*The fore part*, *the hind part*, *a low place*, *the side*,—require no explanation.<sup>3</sup>

#### BENEATH.

BENEATH means the same as *Below*. It is the imperative *Be* compounded with the noun, *Neath*. Which word *Neath* (for any other use but this of the *preposition*) having slipped away from our language, would perhaps have given some trouble, had not the nouns, *Nether* and *Nethermost* (corrupted from *Neoðemeþt*, *Niðemæþt*), still continued in common

<sup>1</sup> Grimm's *Grammat.* iii. 269.

<sup>2</sup> "Thy wife and thou mote hange fer atwynne,  
 For that *Bytwyt* you shall be no synne."—*Miller's Tale*.

<sup>3</sup> [These and the like are what Grimm classes as substantive-prepositions, as being compounded with nouns; the prefix, however, being itself a preposition, and not, as Mr. Tooke supposes, a verb; this class including such words as *again*, anciently also *to-gen* (*Layan*), *among*, A.S. *on-ȝemanȝ*, &c. See Additional Notes.—*Ed.*]

use.<sup>1</sup> The word *Nether* is indeed at present fallen into great contempt, and is rarely used but in ridicule and with scorn: and this may possibly have arisen from its former application to the house of commons, anciently called (by Henry VIII.) "*The NETHER house of parliament.*"<sup>2</sup> That the word should thus have fallen into disgrace is nothing wonderful: for in truth this *Nether end* of our parliament has for a long time past been a mere sham and mockery of representation, but is now become an impudent and barefaced usurpation of the rights of the people.

NEATH, Neoðan, Neoðe, (in the Dutch *Neden*, in the Danish *Ned*, in the German *Niedere*, and in the Swedish *Nedre* and *Neder*) is undoubtedly as much a substantive, and has the same meaning as the word NADIR; which Skinner (and after him S. Johnson) says, we have from the Arabians. This etymology (as the word is now applied only to astronomy) I do not dispute; but the word is much more ancient in the northern languages, than the introduction of that science amongst them. And therefore it was that the whole serpentine class was denominated NADIR in the Gothic, and Nebpe in the Anglo-Saxon.

If we say in the English,—"*From the TOP to the BOTTOM,*"—the *nouns* are instantly acknowledged: and surely they are to the full as evident in the collateral Dutch, "*Van BOVEN tot BENEDEN.*—*BENEDEN stad,*" &c.

#### UNDER.

UNDER (in the Dutch *Onder*), which seems by the sound

<sup>1</sup> "——— yet higher than their tops  
The verd'rous wall of paradise up sprung:  
Which to our general Sire gave prospect large  
Into his NETHER empire neighb'ring round."

*Par. Lost*, book 4. ver. 445.

——— "among these the seat of men,  
Earth with her NETHER ocean circumfus'd  
Their pleasant dwelling place."—*Ibid.* book 7. v. 624.

"In yonder NETHER world where shall I seek  
His bright appearances, or foot-step trace?"

*Ibid.* book 11. v. 328.

<sup>2</sup> "Which doctrine also the lordes bothe spirituall and temporall, with the NETHER house of our parliament, have both sene, and lyke very wel."  
—*A Necessary Doctrine and Erudition for any Christen Man. Set furthe by the Kynyes maiestie of Englande.* 1543.



to have very little connexion with the word *Beneath*, is yet in fact almost the same, and may very well supply its place:<sup>1</sup> for it is nothing but *On neder*, and is a Noun.

“Nor engine, nor device polemic,  
Disease, nor Doctor epidemic,  
Though stor’d with delectory med’cines  
(Which whosoever took is dead since)  
E’er sent so vast a colony  
To both the UNDER worlds, as He.”—*Hudib.* can. 2. v. 320.

#### BEYOND.

BEYOND (in the Anglo-Saxon *prðgeonban*, *Bigeonb*, *Begeonb*) means *be passed*. It is the imperative *Be*, compounded with the past participle *geonb*, *geoneb*, or *zoneb*, of the verb *ġan*, *ġanzan*, or *ġongan*, to *go*, or to *pass*. So that—“BEYOND *any place*,” means—*Be passed that place*, or, *Be that place passed*.

#### WARD.

WARD, in the Anglo-Saxon *Paþb* or *Peaþb*, is the imperative of the verb *Paþbian* or *Peaþbian*, to *look at*; or to *direct the view*. It is the same word as the French *garder*:<sup>2</sup> and so Chaucer uses it, where it is not called a preposition.

“Take REWARDE of [i. e. Pay *regard* to, or *Look again* at] thyn owne valewe, that thou ne be to foule to thy selfe.”—*Parson’s Tale*, fol. 101. p. 2. col. 2.

“And yet of Danger cometh no blame

In-REWARD [i. e. *in regard*] of my doughter shame.”

*Rom. of the Rose*, fol. 135. p. 2. col. 1.

<sup>1</sup> [*Unter*, *onder*, in some cases also represents *inter*, both alone and in compounds: e. g. Ger. *unterbrechen*, interrupt; Dutch, *ondermengen*, intermingle; “*onder weghen*, inter eundum;” Kilian, under way; A.S. *Unden ðæm*, *interea*; *unden beonzen*, *among* (?) hills, Layam. 20854. —Wachter considers this sense to have been brought in by early translators, “*ex affectatione Latinismi*.” Haltaus says it is also sometimes confounded with *Ĥinder*. These show the occasional tendency of language to be *confluent*; and that words which appear alike, or even the several senses of the same word (if same it can be called) are not always to be traced to one source. To this cause may perhaps be referred the relation between the words, *undertake* and *entreprendre*, *understand* (*verstæn*) and *intelligere*.—ED.]

<sup>2</sup> “Literarum, g et w frequentissima est commutatio,” &c.—*Wallis’s Preface*.

“Galli semper g utuntur pro Sax. p. id est, pro w.”—*Spelman, Gloss.* (Garantia).

"This shuld a rígtwise lord haue in his thougt  
And nat be like tirauntes of Lombardy  
That han no REWARDE [i. e. *regard*] but at tyranny."

*Legende of good Women*, fol. 206. p. 2. col. 2.

"Wherefore God him self toke REWARD to the thynges, and theron  
suche punyshment let fal."—*Testament of Loue*, boke 2. fol. 322. p. 2.  
c. 1.

Our common English word *To reward*, which usually, by the help of other words in the sentence, conveys *To recompence*, *To benefit* in return for some good action done; yet sometimes means very far from benefit: as thus,—"*Reward* them after their doings"—where it may convey the signification of punishment; for which its real import is equally well calculated: for it is no other than *Regarder*, i. e. *To look again*, i. e. *To remember*, *to reconsider*; the natural consequence of which will be either benefit or the contrary, according to the action or conduct which we *review*.

In a figurative or secondary sense only, *Garder* means to *protect*, to *keep*, to *watch*, to *ward*, or to *guard*. It is the same in Latin: *Tutus*, guarded, *looked* after, safe, is the past participle of *Tueor*, *Tuitus*, *Tutus*. So *Tutor*, he who *looks* after. So we say either,—*Guard* him well, or, *Look* well after him. In different places in England, the same agent is very properly called either a *Looker*, a *Warden*, a *Warder*, an *Overseer*, a *Keeper*, a *Guard*, or a *Guardian*.

Accordingly this word *WARD* may with equal propriety be joined to the name of any person, place, or thing, *to* or *from* which our view or sight may be directed.

"He saide, he came from Barbarie

*To Romecarde."*

*Gower*, lib. 2. fol. 34. p. 1. col. 1.

<sup>1</sup> Skinner says—"REWARD q. d. *Re Award* (i. e. *contra seu ricissim assignare*, ab A.S. *pearþ*, versus, erga. v. *AWARD*." And under *Award*, he says—"AWARD, a part. initiali otiosa A, et A.S. *pearþ*, versus, erga. q. d. erga talem (i. e.) tali addicere, assignare."

S. Johnson says, "REWARD [*Re and Award*] to give in return. Skinner." Which is the more extraordinary because under the article *Award*, Johnson says, that it is "derived by Skinner, somewhat *improbably*, from *pearþ* Sax. *towards*."

I suppose *AWARD* to be *à garder*, i. e. a determination *à qui c'est à garder* the thing in dispute; i. e. to *keep* it—not *custodire*, as Spelman imagined; but to *have* or *hold* it in possession: for *garder* in French is used both ways, as *keep* is in English, and in both properly.

"This senatour repayreth with victorye  
To *Romewarde*."

*Chaucer, Man of Lawes Tale*, fol. 23. p. 2. col. 1.

"Kynge Demophon whan he by ship  
To *Troiewarde* with felauship  
Seyland goth upon his weie."—*Gower*, lib. 4. fol. 67. p. 1. col. 1.

"Agamemnon was then in waye  
To *Troiward*."—*Ibid.* lib. 5. fol. 119. p. 1. col. 1.

—— "He is gon to *Scotlondward*."

*Chaucer, Man of Lawes Tale*, fol. 22. p. 1. col. 1.

"The morow came, and forth rid this marchant  
To *Flaundersward*, his prentes brought him auaunt  
Til he came to Bruges."—*Shyppmans Tale*, fol. 70. p. 1. col. 1.

"His baner he displayed, and forth rode  
To *Thebesward*."—*Knyghtes Tale*, fol. 1. p. 2. col. 1.

"And certayne he was a good felawe;  
Ful many a draught of wine had he drawe  
From *Burdeurward*, while the chapmen slepe."

*Chaucer, Prolog. to Cant. Tales.*

"That eche of you to shorte with others way  
In this viage, shal tel tales tway  
To *Canterburyward* I meane it so,  
And *Homcardes*<sup>1</sup> he shall tel tales other two." *Ibid.*

—— "and forth goth he  
To shyppe, and as a traytour stale away  
Whyle that this Ariadne a slepe lay,  
And to his *countreyward* he sayleth blyue."

*Ariadne*, fol. 217. p. 2. col. 1.

"Be this the son went to, and we forwrocht  
Left desolate, the wyndis calmit eik:  
We not bekend, quhat rycht coist mycht we seik,  
War warpit to *Seywart* by the *outwart* tyde."

*Douglas*, booke 3. p. 87.

"The mone in till ane wauerand carte of licht  
Held rolling throw the heuynis MIDDILWARD."

*Ibid.* booke 10. p. 322.

"The *Landcart* hynes than, bayth man and boy,  
For the soft sessoun ouerflowis ful of ioy."

*Ibid.* booke 13. p. 472.

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<sup>1</sup> [This genitive termination should lead us rather to consider *ward* as a substantive, than as the imperative of a verb. See *Needs*, and *Add. Notes*.—ED.]

"Lo Troylus, right at the stretes ende  
Came ryding with his tenthe somme yfere  
Al softely, and *thyderwarde* gan bende  
There as they sate, as was his way to wende  
To *Paleyswarde*."

*Chaucer, Troylus*, boke 2. fol. 169. p. 2. col. 2.

"As she wold haue gon the way forth right  
*Towarde* the garden, there as she had hight,  
And he was to the *Gardenwarde* also."

*Frankelneys Tale*, fol. 55. p. 2. col. 1.

"And than he songe it wel and boldely  
Fro worde to worde according to the note,  
Twice a day it passeth through his throte  
To *Scolewarde*, and *Homwarde* when he went."

*Prioresses Tale*, fol. 71. p. 2. col. 1.

"To *Mewarde* bare he right great hate."

*Romaunt of the Rose*, fol. 138. p. 1. col. 1.

"He hath suche heynesse, and suche wrathe to *uswarde*, bycause of  
our offence."—*Tale of Chaucer*, fol. 82. p. 1. col. 1.

"But one thing I wolde wel ye wist  
That neuer for no worldes good  
Mync hert unto *hirwarde* stood,  
But onely right for pure loue."

*Gower*, lib. 5. fol. 97. p. 2. col. 2.

"But be he squier, be he knight  
Whiche to my *Ladywarde* pursueth,  
The more he leseth of that he seweth,  
The more me thinketh that I wyne."

*Ibid.* lib. 2. fol. 28. p. 2. col. 2.

"Wheras the Poo, out of a wel small  
Taketh his first spring and his sours  
That *Esticuarde* cuer increseth in his cours  
To *Emelleward*, to *Ferare*, and to *Venyse*."

*Chaucer, Clerke of Oxenf. Tale*, fol. 45. p. 1. col. 2.

"If we turned al our care to *Godward*, we shuld not be destitute of  
such things as necessarili this presente lyfe nedeth."—*Tho. Lupset, Of  
dyngge well*, p. 203.

"It is hard for a man in a welthy state to kepe his mind in a due  
order to *Godward*."—*Ibid.* p. 205.

"The which is with nothing more hurted and hyndered in his way to  
*Gracewarde* than with the brekinge of loue and charitie."—*Lupset, Exhortacion to yonge Men*.

So we may bid the hearer *look at* or *regard* either the *End*

or *Beginning* of any *action* or *motion* or *time*. Hence the compound Prepositions TOWARD and FROMWARD, and Adverbs of this termination without number: in all of which, WARD is always the imperative of the verb, and always retains one single meaning; viz. *Regard, Look at, See, Direct your view*.

Minsheu, Junius, and Skinner, though they are very clear that WARD and GARDER are, on all other occasions, the same word; (and so in *Warden* and *Guardian*, &c.) yet concur that WARD the *Affix* or *postpositive preposition*, is the Latin *Versus*: Skinner, with some degree however of doubt, saying—"A.S. autem *ƿearþ*, si a Lat. *Vertere* deflecterem, quid sceleris esset?"—Surely none. It would only be an error to be corrected.

The French preposition *Vers*, from the Italian *Verso*, from the Latin *Versus* (which in those languages supply the place of the English WARD, as *Adversus* also docs of *To-ward*) do all indeed derive from the Latin verb *Vertere*, to *turn*; of which those prepositions are the past participle, and mean *turned*. And when it is considered that in order to *direct our view* to any place named, we must *turn* to it; it will not seem extraordinary, that the same purpose should in different languages be indifferently obtained by words of such different meanings, as *to look at*, or, *to turn to*.

#### ATHWART.

ATHWART (i. e. *Athweort*, or *Athweoried*), wrested, twisted, curved, is the past participle of Ƣƿeoƿian, To wrest, To twist; flexuosum, sinuosum, curvum reddere; from the Gothic verb **THƳƳEƳKAN**. Whence also the Anglo-Saxon Ƣƿeoƿ, Ƣƿeoƿh, the German *Zwerch*, *Zwar*, the Dutch *Dwars*, *Zwerven*, the Danish *Tverer*, *Tvert*, *Tver*, the Swedish *Twert*, and *Swarfwa*, and the English *Thwart*, *Swerve*, and *Veer*.

#### AMONG, AMONGST, YMELL.

Minsheu says—"ex Belg. *Gemengt*, i. e. mixtus."

Skinner says—"ab A. S. *Gemanȝ*, hoc a verbo *Gemenȝan*."<sup>a</sup>

<sup>a</sup> Junius derives *Swerve* from the Hebrew. And all our Etymologists *Veer* from the French *Virer*.

<sup>a</sup> In the Dutch *Mingen*, *Mengen*, *Immenen*. German *Mengen*. Danish *Mænger*. Swedish *Menga*.

Junius says—"Manifeste est ex A. S. Mænzan, Menzian, miscere."

Here all our Etymologists are *right* in the meaning of the word, and *therefore concur* in their etymology. Mr. Tyrwhitt alone seems to have no notion of the word. For he says—"I suspect the Saxon Lemanz had originally a termination in *an*." But Mr. Tyrwhitt must not be reckoned amongst Etymologists.

EMONGE,<sup>1</sup> AMONGE,<sup>2</sup> AMONGES, AMONGEST,<sup>3</sup> AMONGST, AMONG, is the past participle *Ire-mænczēd*, *Ire-menczēd*, (or, as the Dutch write it, *Gemengd*, *Gemengt*; and the old English authors, *Meynt*,<sup>4</sup>) of the Anglo-Saxon verb *Iremænczan*, *Iremenczan*, and the Gothic verb *ΓΑΜΛΙΝΓΑΝ*. Or rather, it is the præterperfect *Iemanz*, *Iemonz*, *Iemunz*, or *Amang*, *Among*, *Amung*, (of the same verb *Mænzan*, *Menzan*) used as a participle, without the participial termination *od*, *ad*, or *ēd*: and it means purely and singly *Mixed*, *Mingled*. It is usual with the Anglo-Saxons (and they seem

- <sup>1</sup> "The kynge with all his hole entent  
Then at laste hem axeth this,  
What kynge men tellen that he is  
EMONGE the folke touchinge his name,  
Or it be price, or it be blame."

*Gower*, lib. 7. fol. 165. p. 1. col. 2.

- <sup>2</sup> "And tho she toke hir childe in honde  
And yafe it souke; and cuer AMONGE  
She wepte, and otherwhile *songe*  
To rocke with her childe aslepe."

lib. 2. fol. 33. p. 2. col. 1.

- <sup>3</sup> "I stonde as one AMONGEST all  
Whiche am oute of hir grace *full*."

lib. 8. fol. 187. p. 2. col. 1.

- <sup>4</sup> "Warme milke she put also therto  
With hony MEYNT, and in suche wise  
She gan to make hir sacrifice." lib. 5. fol. 105. p. 2. col. 1.

- "That men in euerye myght se  
Bothe great anoye, and eke swetnesse,  
And ioye MEYNT with bytternesse,  
Nowe were they easy, nowe were they wood."

*Chaucer*, *Rom. of the Rose*, fol. 130. p. 1. col. 1.

- "For cuer of loue the sicknesse  
Is MEYNT with swete and bitternesse."

*Ibid.* fol. 130. p. 2. col. 2.

to be fond of it) to prefix especially to their past participles *Æ*, *Æ*, *Be*, *Fop*, *Ge*.<sup>1</sup>

Chaucer uses this participle *AMONGES* in a manner which, I suppose, must exclude all doubt upon the subject; and where it cannot be called a preposition.

"Yf thou castest thy sceedes in the feldes, thou shuldest haue in mynde that the yeres bene *AMONGES*, otherwhyle plentuous, and otherwhyle bareyn."—*Seconde Boke of Boecius*, fol. 225. p. 2. col. 2.

This manner of using the præterperfect as a participle, without the participial termination *ed* or *en*, is still very common in English; and was much more usual formerly.<sup>2</sup> In the similar verbs, To sink *Ge-rencan*, To drink *Ge-druncan*, To stink *Ge-rtencan*, To hang *Henzan*, To spring *Æ-rppungan*, To swing *Spenzan*, To ring *Rinzan*, To shrink *Æ-rejuncan*, To sting *Scinzan*, and in very many others, the same word is still used by us, both as præterperfect and participle; *Sunk*, *Drunk*, *Stunk*, *Hung*, *Sprung*, *Swung*, *Rung*, *Shrunk*, *Stung*. All these were formerly written with an *o* (as *Among* still continues to be), *Sonk*, *Dronk* (or *Æ-dronk*), *Stonk*, *Hong* (or *Æ-hong*<sup>3</sup>), *Sprong* (or *Y-sprong*), *Swong*, *Rong*, *Shronk*, *Stong*. But the *o* having been pronounced as an *u*, the literal character has been changed by the moderns in conformity with the sound. And though *Among* (by being ranked amongst prepositions, and being unsuspected of being a participle like the others) has escaped the change, and continues still to be written with an *o*, it is always sounded like an *u*; *Amung*, *Amunkst*.

In the *Reve's Tale*, Chaucer uses the Preposition *YMEEL* instead of *among*.

<sup>1</sup> [Also *On*, of which *Æ* is frequently the representative. So *On-mang*, and *On-gemang*; *Gemange* as a substantive meaning a company. —Ed.]

<sup>2</sup> Doctor Lowth is of a different opinion. He says—"This abuse has been long growing upon us, and is continually making further inroachments," &c. But Doctor Lowth was not much acquainted with our old English authors, and still less with the Anglo-Saxon. It is not an abuse, but coeval with the language, and analogous to the other parts of it: but it must needs have been highly disgusting to Doctor Lowth, who was excellently conversant with the learned languages, and took them for his model.

<sup>3</sup> [*An-honge*, Weber's *Romances*, iii. 49; *an-hongen*, *Layamon*, 1020. —Ed.]

“ Herdest thou ever slike a song er now ?  
Lo whilke a complin is YMELL hem alle.”

But this will give us no trouble, but afford a fresh confirmation to our doctrine: for the Danes use *Mellem*, *Imellem*, and *Iblandt*, for this preposition *Among*, from their verbs *Megler*, *Melerer*, (in the French *Mesler* or *Méler*,) and *Iblander*, To mix, To blend; and the Swedes *Ibland*, from their verb *Blanda*, To blend.

YMELL means *y-medled*, i. e. *mixed*, *mingled*. A *medley* is still our common word for a *mixture*. *Ymeddled*, *ymelled*, and *ymell* by the omission of the participial termination, than which nothing is more common in all our old English writers.

“ He drinketh the bitter with the swete,  
He MEDLETH sorowe with likynge  
And liueth so, as who saith, diynge.”

Gower, lib. 1. fol. 17. p. 1. col. 2.

“ O mighty lorde, toward my vice  
Thy mercy MEDLE with justice.” lib. 1. fol. 24. p. 2. col. 2.

“ But for all that a man maie finde  
Nowe in this tyme of thilke rage  
Full great disease in marciage,  
Whan venim MEDLETH with the sugre,  
And mariage is made for lucre.” lib. 5. fol. 99. p. 1. col. 1.

“ Thus MEDLETH she with ioye wo,  
And with her sorowe myrth also.” lib. 5. fol. 116. p. 1. col. 1.

“ Whan wordes MEDLEN with the songe,  
It doth plesance well the more.” lib. 7. fol. 150. p. 1. col. 2.

“ A kinge whiche hath the charge on honde  
The comunon people to gouerne  
If that he wil, he maie well lerne  
Is none so good to the plesance  
Of God, as is good gouernance.  
And euery gouernance is due  
To pitee, thus I maie argue,  
That pitee is the foundemente  
Of euery kynges regimente.  
If it be MEDLED with Justice,  
Thei two remeuen all vice,  
And ben of vertue most vailable  
To make a kinges roylme stable.”

lib. 7. fol. 166. p. 2. col. 1.



"But he whiche hath his lust assised  
With MEDLID loue and tyrannic."

*Gower*, lib. 7. fol. 170. p. 2. col. 1.

"And MEDLETH sorowc with his songe."

lib. 8. fol. 182. p. 2. col. 2.

"We haunten no tauernes, ne hobelen abouten,  
Att markets and miracles we MEDELEY us neuer."

*Pierce Plowmans Crede*.

"There is nothyng that sauoureth so wel to a chylde, as the mylke of his nouryce, ne nothyng is to him more abhomynable than the mylke, when it is MEDLED with other meate."—*Chaucer, Persons Tale*, fol. 101. p. 2. col. 1.

"His garment was euery dele  
Ypurtrayed and ywrought with floures  
By dyuers MEDELYNG of coloures."

*Rom. of the Rose*, fol. 124. p. 1. col. 2.

"O God (quod she) so worldly sclynesse  
Whiche clerkes callen false felicite  
YMEDLED is with many a bytternesse  
Ful anguyshous."—*Troilus*, boke 3. fol. 177. p. 1. col. 1.

"Some on her churches dwell  
Apparailled porely, proude of porte,  
The seuen sacramentes they done sell,  
In cattel catchyng is her comfort,  
Of eche matter they wollen MELL."

*Plowmans Tale*, fol. 97. p. 2. col. 1.

"Among the Grekis MYDLIT than went we."

*Douglas*, booke 2. p. 52

"And reky nycht within an litil thraw  
Gan thikkin ouer al the cauerne and ouerblaw,  
And with the mirknes MYDLIT sparkis of fire."

*Ibid.* booke 8. p. 250

"Syne to thare werk in manere of gun powder,  
Thay MYDLIT and they mixt this fereful souder."

*Ibid.* booke 8. p. 257

"And stedis thrawand on the ground that welts,  
MYDLIT with men, quhilk geild the goist and swelts."

*Ibid.* booke 11. p. 387.

"With blyithnes MYDLIT hauand paneful drede."

*Ibid.* booke 11. p. 394.

"Quhil blude and brane in haboundance furth schede  
MYDLIT with sand under hors fete was trede."

*Ibid.* booke 12. p. 421

“Above all utheris Dares in that stede  
Thame to behald abasit wox gretumly  
Tharwith to MELL refusing aluterlie.”—*Douglas*, booke 5. p. 141.

“Quhen Turnus all the chiftanis trublit saw,  
And Eneas sare woundit hym withdraw;  
Than for this hasty hope als hate as fyre  
To MELL in fecht he caught ardent desyre.”

*Ibid.* booke 12. p. 420.

#### AGAINST.

AGAINST (in the Anglo-Saxon *Onȝegen*<sup>1</sup>) is derived by Junius from *ȝeonð*.

“Dr. Mer. Casaubonus *mirabiliter* (says Skinner) deflectit a Gr. *κατα*.”

Minshew derives it from *κατεναντι*.

I can only say that I believe it to be a past participle, derived from the same verb (whatever it be, for I know it not) from which comes the collateral Dutch verb *Jegenen*, To meet, *rencontrer*, To oppose, &c. And I am the more confirmed in this conjecture, because in the room of this preposition the Dutch employ *Jegens* from *Jegenen*: and the Danes *Mod* and *Imod*, from their verb *Möder* of the same meaning: and the Swedes *Emot* from their verb *Môta* of the same meaning. The Danish and Swedish verbs from the Gothic **MOTGAN**; whence also our verb, to *meet*, and the Dutch *Moeten*, *Gemoeten*.

#### AMID or AMIDST.

These words (by Chaucer and others written Amiddes) speak for themselves. They are merely the Anglo-Saxon *On-middan*, *On-middeȝ*, in medio: and will the more easily be assented to, because the nouns *Mid*, *Middle* (i. e. *Mīð-dæl*), and *Midst*, are still commonly used in our language.

#### ALONG.

*On long*, secundum longitudinem, or *On length*:

“And these wordes said, she streyght her *On length* (i. e. she stretched herself *ALONG*) and rested awhile.”—*Chaucer*, *Test. of Love*, fol. 325. p. 1. col. 2.

The Italians supply its place by *Lungo*:

“Così *Lungo* l’amate rive andai.”—*Petrarch*.

<sup>1</sup> [A.S. also *Onȝean* and *To-ȝeaner*; Flem. *Teghen*.—ED.]

And the French by the obvious noun and article *Le Long* :

“Joconde là dessus se remet en chemin

Révant à son malheur tout *Le Long* du voyage.”—*La Fontaine*.

So far there is no difficulty. But there was another use of this word formerly ; now to be heard only from children or very illiterate persons :

“King James had a fashion, that he would never admit any to nearness about himself, but such an one as the queen should commend unto him, and make some suit on his behalf ; that if the queen afterwards, being ill treated, should complain of this *Dear one*, he might make his answer—‘It is *LONG* of yourself, for you were the party that commended him to me.’”—*Archbishop Abbot’s narrative* ; in *Rushworth’s Collections*, vol. 1. p. 456.

The Anglo-Saxon used *two* words for these *two* purposes, *Anblanȝ*, *Anblonȝ*, *Onblonȝ*, for the first ; and *Gelanȝ* for the second : and our most antient English writers observed the same distinction, using *ENDLONG* for the one, and *ALONG* for the other.

“She slough them in a sodcine rage

*ENDELONGE* the borde as thei ben set.”

*Gower*, lib. 2. fol. 31. p. 1. col. 2.

“Thys kynge the wether gan beholde,

And wist well, they moten holde

Her cours *ENDLONGE* the marche right.”

lib. 3. fol. 53. p. 1. col. 1.

“That nigh his house he lette deuise

*ENDELONGE* upon an axell tree

To sette a tonne in suche degree

That he it might tourne about.”

lib. 3. fol. 54. p. 1. col. 1.

“And euery thyng in his degree

*ENDELONGE* upon a bourde he laide.”

lib. 5. fol. 100. p. 2. col. 2.

“His prisoners eke shulden go

*ENDLONGE* the chare on eyther honde.”

lib. 7. fol. 155. p. 1. col. 1.

“Than see thei stonde on euery side

*ENDLONGE* the shippes borde.”

lib. 8. fol. 179. p. 1. col. 2.

“Loke what day that *ENDELONG* Brytayne

Ye remeue all the rockes, stone by stone,

That they ne let shyppes ne bote to gone,

• Than wol I loue you best of any man.”

*Chaucer, Frankelegyns Tale*, fol. 53. p. 1. col. 2.

- "This lady rometh by the clyffe to play  
With her meyne, ENDLONGE the stronde."  
*Hypsiphile*, fol. 214. p. 1. col. 2.
- "I sette the point ouer ENDELONGE on the label."  
*Astrolabie*, fol. 286. p. 2. col. 1.
- "I sette the poynte of F, ENDELONGE on my labell."  
*Ibid.* fol. 286. p. 2. col. 2.
- "We slyde in fluddes ENDLANG feill coystes fare."  
*Douglas*, booke 3. p. 71.
- "Syne eftir ENDLANGIS the sey coistis bray  
Up sonkis set and desis did array." booke 3. p. 75.
- "ENDLANG the coistis side our nauy rade." booke 3. p. 77.
- "Bot than the women al, for drede and affray,  
Fled here and there, ENDLANG the coist away."  
booke 5. p. 151.
- "In schawis schene ENDLANG the wattir bra." booke 7. p. 236.
- "ENDLANG the styll fludis calme and bene." booke 8. p. 243.
- "For now thare schippis full thik redde standis,  
Brayand ENDLANG the coistis of thar landis." booke 8. p. 260.
- "The bront and force of thare army that tyde  
ENDLANG the wallis set on the left syde." booke 9. p. 293.
- "ENDLANG the bankis of flude Minionis." booke 10. p. 320.
- "The bankis ENDLANG al the fludis dynnys." booke 11. p. 372.
- "Before him eachand aue grete flicht or oist  
Of foulis, that did hant ENDLANG the coist." booke 12. p. 416.
- "For euer whan I thinke amonge,  
Howe all is on my selfe ALONGE,  
I saie, O foole of all fooles."—*Gower*, lib. 4. fol. 66. p. 2. col. 1.
- "I wote well ye haue long serued,  
And God wote what ye haue deserued,  
But if it is ALONGE on me,  
Of that ye unauanced be,  
Or els if it be LONGE on you,  
The soth shall be preued nowe." lib. 5. fol. 96. p. 1. col. 2.
- "And with hir selfe she toke such strife,  
That she betwene the deth and life  
Swounende lay full ofte amonge:  
And all was this on hym ALONGE,  
Whiche was to loue unkinde so." lib. 5. fol. 113. p. 1. col. 2.

"But thus this maiden had wronge  
Whiche was upon the kyng ALONGE,  
But ageyne hym was none apele." *Gower*, lib. 7. fol. 172. p. 2. c. 1.

"Ye wote your selfe, as wel as any wight,  
Howe that your loue al fully graunted is  
To Troylus, the worthyest wyght  
One of the worlde, and therto trouth yplight,  
That but it were on him ALONGE, ye nolde  
Him neuer falsen, whyle ye lyuen sholde."

*Chaucer, Troylus*, booke 3. fol. 176. p. 2. col. 2.

Once indeed (and only once, I believe) Gower has confounded them, and has used ALONG for both purposes :

"I tary forth the night ALONGE,  
For it is nought on me ALONGE  
To slepe, that I soon go."—lib. 4. fol. 78. p. 2. col. 1.

Anblanz or ENDLONG is manifestly *On long* ; But what is Irelanz<sup>1</sup> or ALONG ?

S. Johnson says it is—"a word now out of use, but truly English." He has no difficulty with it: according to him it is—"Irelanz, a fault, Saxon."—But there is no such word in Saxon as Irelanz, *a fault*. Nor is that, at any time, the meaning of this word LONG (or ALONG, as I have always heard it pronounced). *Fault* or *not Fault*, always depends upon the other words in the sentence: for instance,

"Thanks to Pitt: it is ALONG of him that we not only keep our boroughs, but get pccrages into the bargain."

"Curses on Pitt: it is ALONG of him that the free constitution of this country is destroyed."

I suppose that Lord Lonsdale, Lord Elliot and the father of Lady Bath, would not mean to impute any *fault* to the minister in the former of these sentences: though the people of Eng-

<sup>1</sup> [Mr. Tooke has clearly pointed out the distinction between these two senses of ALONG ; but I suspect that he has missed of the complete explanation of the latter, Irelanz, which, I believe, is not to be referred to any root signifying *Length* ; but to an entirely distinct one, whence comes our word *Belong*, and which it is singular that so acute an observer as Mr. Tooke should have overlooked. It is pointed out by Wachter (v. *Langen*), of whose invaluable work he does not appear to have availed himself. Mr. Richardson, in his Dictionary, however, has consulted Wachter upon this word, but to no purpose, as he makes very light of his authority, alleging that he here "has several unnecessary distinctions!" See Additional Notes.—ED.]

land do certainly impute an inexpressible crime and treachery to him in the latter.

But Johnson took carelessly what he thought he found, without troubling himself about the fact or the meaning; and he was misled by Skinner:<sup>1</sup> as he was also concerning the verb *To Long*. I mention the verb *To Long*, because it may possibly assist us in discovering the meaning of the other word.—“*To Long*,” says Skinner, “*valde desiderare, ut nos dicimus, to think the time LONG till a man ha's a thing.*”

The word *LONG* is here lugged in by head and shoulders, to give something of an appearance of connexion between the verb and the noun. But when we consider that we have, and can have, no way of expressing the acts or operations of the mind, but by the same words by which we express some corresponding (or supposed corresponding) act or operation of the body: when (amongst a multitude of similar instances) we consider that we express a moderate desire for any thing, by saying that we *incline* (i. e. *Bend* ourselves) to it; will it surprise us, that we should express an eager desire, by saying that we *LONG*, i. e. *Make long*, *lengthen*, or *stretch out* ourselves *after* it, or *for* it? especially when we observe, that after the verb *To incline* we say *To* or *Towards* it; but after the verb *To Long* we must use either the word *For* or *After*, in order to convey our meaning.

*Lenġian* in the Anglo-Saxon is *To long*, i. e. *To make long*, *To lengthen*, *To stretch out*, *To produce*, *Extendere*, *protendere*.

“*Langað þu apulit, Áðam, up to Lobe.*” i. e. *Longeth* you, *Lengtheneth* you, *Stretcheth* you up to God.

*Lang* or *Long* is the præterperfect of *Lenġian*. The Anglo-Saxon and old English writers commonly use the præterperfect as a participle, especially with the addition of the prefixes *a* or *ge*.—

“*Nota secundo*,” says Hickes, “has præpositiones sæpe in vicem commutari, præsertim *Ge*, *Be*, et *Æ*.”—May we not

<sup>1</sup> Skinner says—“*LONG* ab A. S. *Ġelanġ*, causa, culpa, ut dicimus *It is LONG of him.*” Which were evidently intended by Skinner to be understood *causâ*, *culpâ*.

So Iye says—“*Ġelanġ*, *Long of*: Opera, causa, impulsu, culpa cuiusvis. . . . æt þe yf we lȳfe *ġelanġ*, ut Anglice dici solet, *It is LONG of thee that we live.*” Here is no *Fault*.

then conclude that *Ie-lang* or *A-LONG* is the past participle of *Lengian*, and means *Produced*?

#### ROUND, AROUND :

Whose place is supplied in the Anglo-Saxon by *þpeil* and *On-þpeil*.<sup>1</sup> In the Danish and Swedish by *Omkring*. In Dutch by *Om-ring*; and in Latin by *Circum*, a Gr. *Κίρκος*, of which *circulus* is the diminutive.

ASIDE, ABOARD, ACROSS, ASTRIDE, require no explanation.

#### DURING.

The French participle *Durant*; from the Italian; from the Latin. The whole verb *Dure* was some time used commonly in our language.

“And al his luste, and al his besy cure  
Was for to loue her while his lyfe mai DURE.”

*Chaucer, Man of Lawes T.* fol. 19. p. 1. col. 2.

“How shuld a fyshe withouten water DURE.”

*Troylus*, boke 4. fol. 186. p. 2. col. 1.

“——— Elementes that bethe discordable  
Holden a bonde, perpetually DURYNG,  
That Phebus mote his rosy day forthbring  
And that the mone hath lorship ouer the nightes.”

*Ibid.* boke 3. fol. 172. p. 1. col. 1.

“Euer their fame shall DURE.”

*Testament of Loue*, boke 2. fol. 315. p. 1. col. 1.

“This affection, with reason knytte, DURETH in eueryche trew herte.”  
—*Ibid.* boke 3. fol. 331. p. 1. col. 1.

“Desyre hath longe DURED some speking to haue.”

*Ibid.* boke 1. fol. 306. p. 1. col. 2.

#### PENDING.

The French participle *Pendant*; from the Italian; from the Latin.

#### OPPOSITE.

The Latin participle *Oppositus*.

#### MOIENING.

The French participle *Moyennant*; from the Italian *Mediante*; from the Low Latin.

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<sup>1</sup> [*Qu. þpæl, On-þpæl*?—ED.]

## SAVE.

The imperative of the verb. This prepositive manner of using the imperative of the verb *To save*, afforded Chaucer's Sompnour no bad *équivoque* against his adversary the Friar;

"God *save* you all, *SAVE* this cursed Frere."

## OUTCEPT.

The imperative of a misconed verb, whimsically composed of *Out* and *capere*, instead of *Ex* and *capere*.

"I 'ld play hun 'gaine a knight, or a good squire, or gentleman of any other countie i' the kingdome—OUTCEPT Kent: for there they landed all Gentlemen."—*B. Jonson, Tale of a Tub*, act 1. sc. 3.

## OUTTAKE, OUTTAKEN.

The imperative, and the past participle, speak for themselves; and were formerly in very common use.

"Problemes and demaundes cke  
His wisdom was to finde and seke:  
Whereof he wolde in sondrie wise  
Opposen them that weren wise.  
But none of them it might beare  
Upon his worde to yeue answer  
OUTTAKEN one, whiche was a knight."

*Gower, Conf. Ant.* fol. 25. p. 1. col. 2.

"And also though a man at ones  
Of all the worlde within his wones  
The treasour might haue euery dele:  
Yet had he but one mans dele  
Towarde hymselfe, so as I thynke,  
Of clothyng, and of meate and drinke.  
For more (OUTTAKE vanitee)  
There hath no lorde in his degree."—*Ibid.* fol. 84. p. 2. col. 2.

"For in good feith yet had I *lener*,  
Than to coucite in suche awaye,  
To ben for euer till I deye  
As poore as Job, and loueles,  
OUTTAKEN one." *Ibid.* lib. 5. fol. 97. p. 1. col. 2.

"There was a clerke one Lucius,  
A courtier, a famous man,  
Of euery witte somewhat he can,



OUTTAKE that hym lacketh rule,  
His owne estate to guyde and rule."

*Gower, Conf. Am.* lib. 5. fol. 122. p. 2. col. 2.

"For as the fische, if it be drie,  
Mote in defaute of water die:  
Right so without aier on liue  
No man, ne beast, might thriue,  
The whiche is made of flesshe and bone,  
There is not, OUTTAKE of all none."

*Ibid.* lib. 7. fol. 142. p. 1. col. 2.

"Whiche euery kynde made die  
That upon middel erthe stode,  
OUTTAKE Noc, and his bloode."

*Ibid.* lib. 7. fol. 144. p. 1. col. 1.

"All other sterres, as men fynde,  
Ben shinende of her owne kynde:  
OUTTAKE onely the moone light,  
Whiche is not of him selfe bright."

*Ibid.* lib. 7. fol. 145. p. 1. col. 1.

"Till that the great water rage  
Of Noc, whiche was saide the flood,  
The worlde, whiche than in synne stood,  
Hath dreinte, OUTTAKE liues eight."

*Ibid.* lib. 8. fol. 174. p. 1. col. 1.

"And ye my mother, my soueraigne plesance,  
Ouer al thing, OUTTAKE Christ on tofte."

*Chaucer, Man of Lawes T.* fol. 19. p. 2. col. 2.

"But yron was there none ne stele,  
For all was golde, men myght se,  
OUTTAKE the fethers and the tre."

*Romaunt of the Rose*, fol. 124. p. 2. col. 1.

"Sir, sayden they, we ben at one  
By euen accorde of eueryche one,  
OUTTAKE rychesse al onely."

*Ibid.* fol. 147. p. 2. col. 2.

"And from the perrel saif, and out of dout  
Was al the navy, OUTTAKE four schippis loist."

*Douglas*, booke 5. p. 151.

"And shortly euery thyng that doith repare  
In firth or feild, flude, forest, erth or are,  
Astablit lyggis styl to sleip and restis,  
Be the small birdis syttand on thare nestis,  
Als wele the wyld as the tame bestiall,  
And euery uthir thingis grete and small:

OUTTAK the mery nyctyngale Philomene,  
That on the thorne sat syngand fro the splene."

*Douglas*, prol. to booke 13. p. 450.

"And also I resygne all my knyghtly dygnitie, magesty and crowne, with all the lordeshyppes, powre and pryulleges to the foresayd kingely dygnitie and crown belonging, and al other lordshippes and possessions to me in any maner of wyse pertaynyng, what nams and condicion thei be of; OUTTAKE the landes and possessions for me and mine obyte purchased and boughte."—*Fabian's Chronicle, Richard the Second*.

# NIGH. NEAR. NEXT.

NIGH, NEAR is the Anglo-Saxon adjective Nih, Nch, Neah, Neahȝ, vicinus. And NEXT is the Anglo-Saxon superlative Neahȝcȝt, Nehȝt.

"Forsoth this pronerbe it is no lye,  
Men say thus alway, the NYE slye  
Maketh the ferre loue to be lothe."

*Chaucer, Myllers Tale*, fol. 13. p. 1. col. 1.

"Lo an olde prouerbe alleged by manye wyse: Whan bale is greatest, than is bote a NYE bore."—*Test. of Loue*, boke 2. fol. 320. p. 2. c. 2.

Mr. Tyrwhitt in his Glossary says well—"Hext, Sax. *highest*. Hēgh. Hēghest. Hēgst. Hext. In the same manner NEXT is formed from Negh."—But he does not well say that—"Next generally means the *highest following*, but sometimes the *highest preceding*." For it means simply the *highest*, and never implies either *following* or *preceding*. As, "To sit NEXT," &c.

# INSTEAD.

From the Anglo-Saxon On ȝeðe, In ȝeðe, i. e. *In place*. In the Latin it is *Vice* and *Loco*. In the Italian *In luogo*. In the Spanish *En lugar*. And in French *Au lieu*. In the Dutch it is either *In stede* or *In plaats*. In the German *On statt*. In the Danish *Istæden*. And in the Swedish (as we either *Home* STEAD or *Home* STALL) it is Istæellet.

Our oldest English writers more rarely used the French word *Place*, but most commonly the Gothic and Anglo-Saxon word STADS, Sted, Stede. The instances are so abundantly numerous that it may seem unnecessary to give any.

"But take this lore into thy wit,  
That all thyng hath tyme and STEDE :  
The churche scructh for the bedde,  
The chambre is of an other speche."

*Gower*, lib. 5. fol. 124. p. 1. col. 1.

"Geffray, thou wottest wel this,  
That euery kyndely thyng that is  
Hath a kyndely STEDE there he  
May best in it conserved be."

*Chaucer*, *Fame*, boke 2. fol. 295. p. 2. col. 2.

"Furth of that STEDE I went."

*Douglas*, boke 2. p. 59.

"But ge, unhappy men, fle fra this STEDE." *Ibid.* boke 3. p. 89.

The substantive **STEAD** is by no means obsolete, as S. Johnson calls it; nothing being more common and familiar than—"You shall go in their **STEAD**." It is likewise not very uncommon in composition; as *Homestead*, *Bedstead*, *Roadstead*,<sup>1</sup> *Girdlestead*,<sup>2</sup> *Noonsted*,<sup>3</sup> *Steadfast*, *Steady*, &c.

<sup>1</sup> We often meet with the word *Roadstead* in Voyages, and I suppose it is still a common term with all seafaring men.—"On Thursday Captain Fauchey arrived at Plymouth. The purport of his dispatches, we conceive, can only be a representation of the necessity of evacuating L'Isle Dieu; as it produces nothing, has no good *Roadsted*, and is not tenable, if not protected by a fleet."—*Morning Chronicle*, October 19, 1795.

"Extract of a letter from Plymouth. The Anson man of war, of 44 guns, rode out the storm like a duck, without the least damage, in the Sound; which, though an open *Roadstead*, has most excellent holding ground."—*Morning Chronicle*, January 27, 1796.

"In consequence of having received information on Wednesday night at eight o'clock, that three large ships of war and a lugger had anchored in a small *Roadsted* upon the coast, in the neighbourhood of this town."—*London Gazette Extraordinary*, February 27, 1797.

<sup>2</sup> "His nose by mesure wrought ful right,  
Crispe was his heere, and eke ful bryght,  
His shulders of large brede,  
And smalyshc in the *Gyrdelstede*."

*Chaucer*, *Rom. of the Rose*, fol. 123. p. 2. col. 2.

"For hete her clothes down she dede,  
Almost to her *Gerdylstede*  
Than lay she uncovert."

See *Warton's Hist. of Engl. Poetry*, 4to. vol. 3. p. xxxv.

"Divide yourself into two halves, just by the *Girdle-stead*; send one half with your lady, and keep t' other to yourself."—*B. Jonson*, *Eastward Hoe*, act 3.

One easy corruption of this word *STED*, in composition, has much puzzled all our etymologists. Becanus thinks that *Stepmother* is quasi *Stiff mother*, from *Stief*, *durus*; and so called because she is commonly "*dura, sæva, immitis, rigida.*" Vossius on the contrary thinks she is so called, quasi *fulciens mater*, as a *stiff* and *strong* support of the family; "*quia fulcit domum cum nova hæreditate.*" Junius, observing that there is not only *Stepmother*, but also *Stepchild*, *Stepson*, *Stepdaughter*, *brother*, *sister*, &c. to all of whom this imputation of severity cannot surely belong, (neither can they be said *fulcire domum cum nova hæreditate*,) says *Stepmother* is so called, *quasi orphanorum mater*: "*nam Stepan Anglo-Saxonibus, et Stiufan Alamannis videntur olim usurpata pro orbare.*" S. Johnson, neither contented with any of the foregoing reasoning, nor yet with the *videntur olim usurpata*, determined also to try his hand (and a clumsy one God knows it is) at an etymology; but instead of it produced a Pun. *Stepmother*, according to him, is—"a woman who has *stepped* into the place of the true mother."

But in the Danish collateral language, the compounds remain uncorrupted; and there they are, with a clear and unforced meaning applicable to all—*Stedfader*, *Stedmoder*, *Stedbroder*, *Stedsøster*, *Stedbarn*, *Stedson*, *Steddotter*. i. e. Vice, Loco, in the place of, *INSTEAD* of, a father, a mother, a brother, &c.

#### ABOUT.

*Spelman*. "ABUTTARE, occurrere, vergere, scopum appetere, finem exercere, terminare. A Gallico *abutter*, seu *abouter*;

<sup>3</sup> "Should all hell's black inhabitants conspire,  
And more unhear'd of mischief to them hire,  
Such as high heav'n were able to affright,  
And on the *Noonsted* bring a double night."—*Drayton's Mooncalf*.

"It was not long ere he perceiv'd the skies  
Settled to rain, and a black cloud arise,  
Whose foggy grossness so oppos'd the light,  
As it would turn the *Noonsted* into night." *Ibid.*

"She by her spells could make the moon to stay,  
And from the East she could keep back the day,  
Raise mists and fogs that could eclipse the light,  
And with the *Noonsted* she could mix the night." *Ibid.*

"With all our sister nymphs, that to the *Noonsted* look."  
*Poly-albion, First Song.*

hæc eadem significant.—*La Bout* enim *finem*, *terminum*, vel *scopum* designat: Inde Angl. *a But* pro meta; et ABOUT, pro circa rem vel scopum versare. Vox feodalis, et agri mensoribus nostris frequentissima, qui prædiorum fines (quos ipsi *capita* vocant, Marculfus *frontes*, Galli *bouts*) *abuttare* dicunt in adversam terram; cum se illuc adigant aut protendant. Latera autem nunquam aiunt *abuttare*:<sup>1</sup> sed terram proximam adjacere.—*La Coustume réformée de Normandie*, cap. 556.—“Le Serjcant est tenue faire lecture des lettres, et obligations, et declaration, par *Bouts* et costes des dites terres saisies.”

*Junius*. “*BUT*, *Scopus*. G. *But*. Fortasse desumptum est nomen ab illis monticellis, qui in limitibus agrorum ab Agrimensoribus constituebantur, atque ab iis *Bodones* sive *Botones* nuncupabantur, et ad quos, artem sagittandi exercentes, tela sua veluti ad scopum dirigebant.”

*Skinner*. “ABOUT, ab A. S. *Abutan*, *Ymbutan*, *Circum*, illud, quantum ad priorem syllabam, a præp. *Ab*, hoc a præp. *Ymb*, quod a præp. loquelari, Lat. *Am*, Gr. *Ἀμφι*, ortum ducit, utr. secundum posteriorem syllabam ab A. S. *Ute* vel *Utan*, *Foris*, *Foras*, *Extremus*, item *Extremitas*, unde et defluxit Belg. *Buyten*, quod idem sonat; quod enim aliud ambit partes ejus exteriores, i. e. extimam superficiem attingit et obvolvitur.”

“*ABUTT*, a Fr. *Aboutir*. Vergere, confinem esse, ubi scilicet ager unus in, vel versus, alium protenditur, et ei conterminus est: hoc a nom. *Bout*, *Extremitas*, *Terminus*: quod satis manifeste a præp. Lat. *Ab*, et A. S. *Ute*, *Foras*, *Foris*, ortum trahit; q. d. quod foras protuberat vel extuberat.”

“*BUT*, a Fr. G. *Bout*, *Extremitas*, *Finis*, *Punctum*, *Aboutir*, ad finem tendere, accedere, acuminari. *But* etiam in re nautica *Extremitatem* alicujus rei signat, manifeste Franco-Gallicæ originis.”

*Menage*. “*Bute*—*Botto* et *Botontinus* se trouvent en cette signification. Faustus et Valerius dans le recueil des auteurs qui ont écrit De *limitibus* agrorum, p. 312.—‘*In*

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<sup>1</sup> I hardly venture to say that I believe the correct and exact Spelman is here mistaken.

*limitibus ubi rariores terminos constituimus, monticellos plantavimus de terra, quos BOTONTINOS appellavimus.’*” Le juris-consulte Paulus livre V. de ces sentences, titre 22.—“*Qui terminos effodiunt vel exarant arboresve terminales evertunt, vel qui convellunt* BODONES, &c.”. Cujas sur ce lieu :—“BODONES, sic uno exemplari scriptum legimus, cujus nobis copiam fecit Pithæus noster. *Bodones* sive *Botones* vicem terminorum præstant. Vox est Mensorum, vel eorum qui de agrorum et limitum conditionibus scripserunt.”<sup>1</sup>

Spelman, Junius, Skinner and Menage, all resort to Franco-Gall. for their etymology. As for *boro* and its diminutive *BOTONTINUS* (which have been quoted), they are evidently the translation of a Gothic word common to all the northern nations : which word, as it still remains in the Anglo-Saxon dialect, was by our ancestors written *Boda* (whence our English *To BODE* and many other words), and means the first outward extremity or boundary of any thing. Hence *Onboda*,<sup>2</sup> *Onbuta*, *Abuta*, *ABOUT*.

#### AFTER.

**AFTER** (Goth. **𐌳𐌹𐌸𐌰𐌶𐌰**. A.S. *Æfter*. Dutch *Agter*, *Achter*. Danish *Efter*, *Bag*. Swedish *Efter*, *Åtrå*, *Achter*.) is used as a noun adjective in Anglo-Saxon, in English, and in most of the Northern languages. I suppose it to be no other than the comparative of the noun **AFT** (A.S. *Æft*) : for the retention of which latter noun in our language we are probably obliged to our seamen.

*Hind*, *Aft*, and *Back*, have all originally the same meaning. In which assertion (although **AFT** had not remained in our language) I should think myself well justified by the authority,

<sup>1</sup> So, *Vitalis de Limit.* “*Illi non sunt semper a ferro taxati, et circa Botontinos conservantur.*” *Innocent. de Cas. Litter.* “*Alius fontanas sub se habens, super se montem, in trivio tres Botontinos.*” *Auctor de Agrim.* “*Si sint Botontini terræ ex superis prohibeo te sacramentum dare.*”

<sup>2</sup> [No such word occurs in the Anglo-Saxon dictionaries. For *Onbuta*, &c. read *On-butān*, *Abutan*.—Ed.]

[In the Additional Notes to the last Edition I mentioned that I “could not imagine where Mr. Tooke had got” the word *Onboda* : Mr. Richardson, however, in his Dictionary persists in retaining it, without giving any authority ; and even analyses it into words which also, so far as I know, have no existence in Anglo-Saxon. See Addit. Notes.—Ed.]

or rather the sound judgement, of M. de Brosses; who says well —“ Quelquefois la signification primitive nous est dérobée, faute de monuments qui l'indiquent en la langue. Alors cependant on la retrouve parfois en la recherchant dans les langues mères ou collatérales.” In the Danish language they express the same meaning by, *For* og *Bag*, which we express by *Fore* and *Aft*, or, *Before* and *Behind*. And in the Anglo-Saxon they use indifferently *Behmban*, *Beæftan*, and *Onbæc*.

### DOWN, ADOWN.

In the Anglo-Saxon *Dun*, *Ādun*. Minshew and Junius derive it from *Δυνω*, subeo.

Skinner says,—“ Speciose alludit Gr. *Δυνω*.”

Lye says,—“ Non male refertur ad *Arm. Down*, profundus.”

S. Johnson, in point of etymology and the meaning of words, is always himself.

ADOWN, the adverb, he says, is “from *A*, and *Down* ;” and means—“ *On the ground*.”

ADOWN, the preposition, means—“ *Towards the ground*.”

But though ADOWN comes from *A*, and *Down*,—DOWN, the preposition, he says, comes from *Āduna*, Saxon: and means; “1st. Along a descent; and 2dly. Towards the mouth of a river.”

DOWN, the adverb, he says, means—“ *On the ground*.” But DOWN, the substantive, he says, is from *dun*, Saxon, a hill; but is used now as if derived from the adverb: for it means, “1st. A large open plain or valley.”

And as an instance of its meaning a valley, he immediately presents us with *Salisbury Plain*.

“ *On the Downs* as we see, near Wilton the fair,  
A hast'ned hare from greedy greyhound go.”

*Arcautia*, by Sir Ph. Sydney.

He then gives four instances more to shew that it means a valley; in every one of which it means hills or rising grounds. To complet the absurdity, he then says, it means, “2dly. A hill, a rising ground; and that, *This sense is very rare*.” Although it has this sense in every instance he has given for a contrary sense: nor has he given, nor could he give, any instance where this substantive has any other sense than

that which he says is so rare.—But this is like all the rest from this quarter; and I repeat it again, the book is a disgrace to the country.

Freret, Falconer, Wachter and De Brosses, have all laboriously and learnedly (but, I think, not happily) considered the word *Dun*.

From what Camden says of the antient names (*Danmonii* or *Dunmonii*, and *Dobuni*) of the inhabitants of Cornwall and Gloucestershire, and of the two rivers (*Daven* or *Dan* or *Dun* or *Don*) in Cheshire and in Yorkshire; it seems as if he supposed that our English word *down* came to us from the Britons.

Solinus, he observes, called the Cornish men *Dunmonii*; “which name seems to come from their dwelling there under hills. For their habitation all over this country is low and in vallies; which manner of dwelling is called in the British tongue *Dammunith*. In which sense also the province next adjoining is at this day named by the Britons *Duffneint*, that is to say, *Low vallies*.”

Of the *Dobuni* he says,—“This their name, I believe, is formed from *Duffen*, a British word; because the places where they planted themselves, were for the most part low and lying under the hills.”

Speaking of the river in Cheshire, he says,—“Then cometh this *Dan* or more truly *Daven*, to *Davenport*, commonly called *Danport*.”

Of the river in Yorkshire, he says,—“The river *Danus*, commonly called *Don* or *Dune*, so termed, as it should seem, because it is carried in a channel low and sunk in the ground: for so much signifieth *Dan* in the British language.”<sup>1</sup>

<sup>1</sup> “Regionem illam insederunt antiquitus Britanni, qui Solino *Dunmonii* dicti. Quod nomen ab habitatione sub montibus factum videatur. Inferius enim, et convallibus passim per hanc regionem habitatur, quod *Dammunith* Britannice dicitur: quo etiam sensu proxima provincia *Duffneint*, i. e. depressæ valles, a Britannis hodie vocatur.”—P. 133. Folio Edit. 1607.

“*Dobunos* videamus, qui olim, ubi nunc Gloucestershire et Oxfordshire, habitârunt. Horum nomen factum a *Duffen* Britannica dictione credimus; quod maxima ex parte loca jacentia et depressa sub collibus insidebant.”—P. 249.



Selden, in his notes on the first song of Drayton's *Polyolbion*, gives full assent to Camden's etymology. He says,—“*Duffneint*, i. e. low valleys in British, as judicious Camden teaches me.”

Milton, I doubt not on the same authority, calls the river “the *golph* *DUN*.”

“Rivers arise; whether thou be the son  
Of utmost Tweed, or Oose, or golphy *Dun*.”

And Bishop Gibson concurs with the same; translating, without any dissent, the marginal note, “*Duffen* Britannice profundum sive depressum,” in those words, “*Duffen*, in British, deep or low.”

How then, against such authorities, shall I, with whatever reason fortified, venture to declare, that I am far from thinking that the Anglo-Saxons received either the name of these rivers, or their word *DUN*, *Ȧdun* (which is evidently our word *DOWN*, *ADOWN*, differently spelled), in any manner from the British language? And as for *Duffen* (from which, with Camden, I think the words proceeded), we have it in our own language, the Anglo-Saxon, and with the same meaning of *sunk*, *depressum*, *deep* or *low*.

If, with Camden, we can suppose the Anglo-Saxon *dun* to have proceeded through the gradations of

*Dufen* } *Duven, Duvn, Dun, Don, Down*;  
          } *Daven, Davn, Dan*;

I should think it more natural to derive both the name of the rivers<sup>1</sup> and the preposition from *Dupen*,<sup>2</sup> the past participle of the Anglo-Saxon verb *Dupian*, *mergere*, *To sink*, *To plunge*, *To dive*, *To dip*. And the usual prefix to the Anglo-Saxon participles, *Ȧ*, in *Ȧdun*, strongly favours the suppo-

“*Dun* vel *Daven* e montibus &c. fertur ad &c. Deinde *Davenport* vulgo *Danport* accedit.”—P. 461.

“*Danus*, vulgo *Don* et *Dune*, ita, ut videtur, nominatus, quod pressiori et inferiori in solum labitur alveo; id enim *Dan* Britannis significat.”—P. 562.

<sup>1</sup> I suppose the river *Dove* in Staffordshire to have its denomination from the same word, and for the same reason.

<sup>2</sup> The Anglo-Saxons use indifferently for the past participle of *Dupian*

sition.<sup>1</sup> In most of the passages too in which the preposition or adverb *down* is used in English, the sense of this participle is *clearly* expressed; and, without the least straining or twisting, the acknowledged participle may be put instead of the supposed preposition: although there may perhaps be some passages in which the *preposition* *down* is used, where the meaning of the participle may not *so plainly* appear.

UPON. UP. OVER. BOVE. ABOVE.

These prepositions have all one common origin and signification, Uƿon. Uƿan. Uƿa.

In the Anglo-Saxon Uƿa. Uƿena. Uƿemæƿt. are the nouns, *altus, altior, altissimus*.

Uƿon, Uƿan, Uƿa. Altus (Fr. Th. *Uph.*) UPON, UP.

Uƿena, Oƿene, Oƿep, Altior. OVER OR UPPER.

Uƿemæƿt. Altissimus. UPMOST, UPPERMOST, UPPEREST, OVEREST.

Be-buƿan or Buƿan. BOVE.

On-buƿan. ABOVE.

The use of these words in English as adjectives is very

either Dufcƿb, or Dufcƿen or Dofcƿen. I suppose this same verb to have been variously pronounced,

Dofcƿian	Hence	{	Dofcƿen.	<i>Doven.</i>	<i>Dorn.</i>	<i>Down.</i>	DOWN.	DON.
Dufcƿian			Dufcƿen.	<i>Ducen.</i>	<i>Ducn.</i>	DUN.	DUNE.	
Dapcƿian			Dapcƿen.	<i>Dacen.</i>	<i>Davn.</i>	DAN.		
Dýƿian	or	{	To Dive.					
Dýƿan								

<sup>1</sup> [See *Lamb. ten Kate, Anleiding &c. v. Duiken, ducken, sese demittere*, vol. 2. p. 171; and v. *Duiv, dofen, gedofen, mergere, ib.* p. 625. Ten Kate considers these as cognate roots.

But Mr. Richardson (*Illustrations of Eng. Philology*) observes that Mr. Tooke does not seem confident in this etymology: and I shall take the liberty to suggest that DOWN, ADOWN, is a contraction of Oƿ-bunc, *off* or *from hill, downhill*, proclivis. See Lye v. "Oƿ-bunc. Deorsum."—Also, under the words Dun, mons, and Oƿ, Lye refers to A. S. authorities for the expression "oƿ bunc. *Downward, down.* Deorsum."—See Additional Notes.—Ed.]

[Subsequent investigation has fully confirmed this conjecture; so that there now remains no doubt upon the subject.—Ed.]

common; as it is also in all the northern languages: for the same words are used in all of them.<sup>1</sup>

"Aboue his hede also there hongeth  
A fruite whiche to that peine longeth:  
And that fruite toucheth euer in one  
His OVER lippe." *Gower*, lib. 5. fol. 85. p. 2. col. 2.

"Her OVER lyp wyped she so clene  
That in her cup was no ferthyng sene."  
*Prol. to Cant. Tales. Prioress.*

"Ful thredbare was his OVER courtpy." *Ibid. Clerke of Oxen.*

"That of his wurship recketh he so lyte  
Hys OVEREST sloppe is not worth a myte."  
*Prol. to Chan. Yeman's Tale.*

"By which degrees men myght climben from the *neytherest* letter to the UPPEREST."—*Boecius*, boke i. fol. 221. p. 1. col. 1.

"Why suffreth he suche slyding chaunges, that mysturnen suche noble thynges as ben we men, that arne a fayre persell of the erth, and holden the UPPEREST degre under God of benigne thinges."—*Test of Loue*, fol. 312. p. 1. col. 1.

It is not necessary for my present purpose, to trace the Particles any further than to some Noun or Verb of a determinate signification; and therefore I might here stop at the Anglo-Saxon noun *Upan*, *altus*. But I believe that *Upan*, *Ufa*, *UPON*, *UP*, means the same as *Top* or *Head*, and is originally derived from the same source. Thus,

"—Lowliness is young ambition's ladder,  
Whereto the climber *Upwards* turns his face;  
But when he hath attain'd the *Topmost* round,  
He then unto the ladder turns his back."

Where you may use indifferently either *Upward*, *Topward*, or *Headward*; or *Topmost*, *Upmost*, or *Headmost*.

Some etymologists have chosen to derive the name of that part of our body from the Scythian *HA*, *altus*; or the Icelandic *HAÐ*, *altitudo*; or the Gothic *hānh*, *altus*; or (with Junius)

<sup>1</sup> Germ. *Auf. Auber.*  
*Oben. Ober. Oberste.*

Danish. *Oven. Over. Overste.*  
*Ober.*

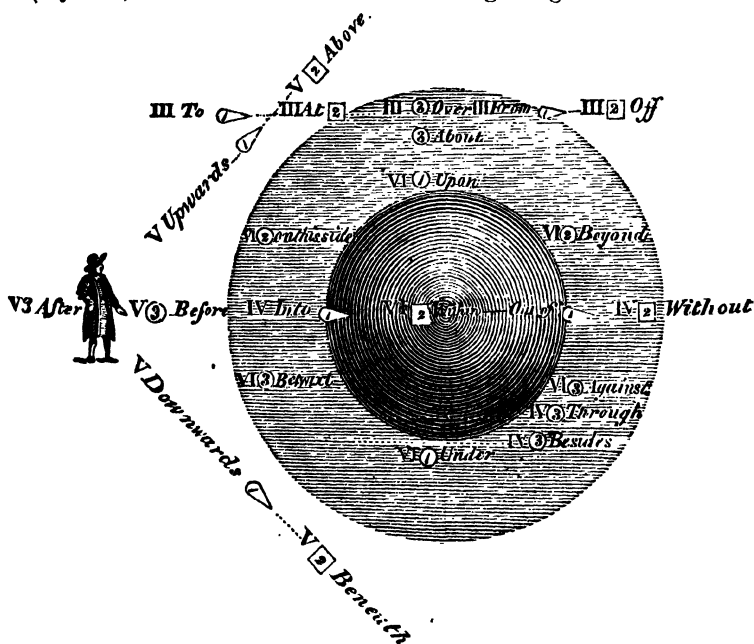
Dutch. *Op. Oppen. Opperste.*  
*Boven. Over. Overste.*

Swedish. *Upp. Öfwer. Öfwerste.*  
*U'p. Öfre. Ypperst.*

from the Greek *ὑπατος*; or Theot. *Нон*; or the Anglo-Saxon *Heah*. But our English words *Head* and *Heaven* are evidently the past participles *Heaved* and *Heaven* of the verb *To Heave*: as the Anglo-Saxon *Heafod*, *Heafð*, caput, and *Heofen*, *Heafen*, cælum, are the past participles of the verb *Heafan*, *Heofan*, to *heave*, to *lift* up. Whence *Upon* also may easily be derived, and with the same signification. And I believe that the names of all abstract relation (as it is called) are taken either from the adjectived common names of objects, or from the participles of common verbs. The relations of *place* are more commonly from the names of some parts of our body; such as, *Head*, *Toe*, *Breast*, *Side*, *Back*, *Womb*, *Skin*, &c.

Wilkins seems to have felt something of this sort, when he made his ingenious attempt to explain the local prepositions by the help of a man's figure in the following Diagram. But confining his attention to ideas (in which he was followed by Mr. Locke), he overlooked the etymology of words, which are their signs, and in which the secret lay.

"For the clearer explication of these *local* prepositions (says he) I shall refer to this following Diagram. In which



by the *oval* figures are represented the prepositions determined to motion, wherein the *acuter* part doth point out the tendency of that motion. The *squares* are intended to signify rest or the term of motion. And by the *round* figures are represented such relative prepositions, as may indifferently refer either to motion or rest."

In all probability the Abbé de l'Épée borrowed his method of teaching the prepositions to his deaf and dumb scholars from this notion of Wilkins.

"Tout ce que je puis regarder directement *en Face*, est *Devant* moi : tout ce que je ne peux voir sans retourner la tête de l'autre côté, est *Derrière* moi."

"S'agissoit-il de faire entendre qu'une action étoit passée ? Il jettoit au hasard deux ou trois fois sa main du côté de son épaule. Enfin s'il désiroit annoncer une action future, il faisoit avancer sa main droite directement devant lui."—*Des Sourds et Muets*, 2 édit. p. 54.

You will not expect me to waste a word on the prepositions *touching, concerning, regarding, respecting, relating to, saving, except, excepting, according to, granting, allowing, considering, notwithstanding, neighbouring, &c.*, nor yet on the compound prepositions *In-to, Un-to, Un-till, Out-of, Through-out, From-off, &c.*

*B.*—I certainly should not, if you had explained all the simple terms of which the latter are compounded. I acknowledge that the meaning and etymology of some of your prepositions are sufficiently plain and satisfactory : and of the others I shall not permit myself to entertain a decided opinion till after a more mature consideration. *Pedetentim progredi*, was our old favourite motto and caution, when first we began together in our early days to consider and converse upon philosophical subjects ; and, having no fanciful system of my own to mislead me, I am not yet prepared to relinquish it. But there still remain five simple prepositions, of which you have not yet taken the smallest notice. How do you account for *IN, OUT, ON, OFF, and AT* ?

*H.*—Oh ! As for these, I must fairly answer you with *Martin Luther*,—"Je les défendrois aisément devant le Pape, mais je ne sais comment les justifier devant le Diable." With the common run of Etymologists, I should make no bad figure by repeating what others have said concerning them ; but I

despair of satisfying you with anything they have advanced or I can offer, because I cannot altogether satisfy myself. The explanation and etymology of these words require a degree of knowledge in all the antient northern languages, and a skill in the application of that knowledge, which I am very far from assuming: and, though I am almost persuaded by some of my own conjectures concerning them,<sup>1</sup> I am not willing, by an apparently forced and far-fetched derivation, to justify your imputation of etymological legerdemain. Nor do I think any further inquiry necessary to justify my conclusion concerning the prepositions; having, in my opinion, fully intitled myself to the application of that axiom of M. de Brosses (Art. 215.)—"La preuve connue d'un grand nombre de mots d'une espèce, doit établir une précepte générale sur les autres mots de même espèce, à l'origine desquels on ne peut plus remonter. On doit en bonne logique juger des choses que l'on ne peut connoître, par celles de même espèce qui sont bien connues; en les ramenant à un principe dont l'évidence se fait appercevoir par tout où la vue peut s'étendre."

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## CHAPTER X.

### OF ADVERBS.

*B.*—THE first general division of words (and that which has been and still is almost universally held by Grammarians) is into *Declinable* and *Indeclinable*. All the *Indeclinables* except the *Adverb*, we have already considered. And though Mr. Harris has taken away the Adverb from its old station amongst the other *Indeclinables*, and has, by a singular whim of his own, made it a secondary class of *Attributives*, or (as he calls them) *Attributes of Attributes*; yet neither does he nor any other Grammarian seem to have any clear notion of its nature and character.

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<sup>1</sup> In the Gothic and Anglo-Saxon, **ĪNNA**, *inna*, means *uterus, viscera, venter, interior pars corporis*. (*Inna, inne*, is also in a secondary sense used for *cave, cell, cavern*.) And there are some etymological reasons which make it not improbable that *our* derives from a word originally meaning *skin*. I am inclined to believe that *in* and *our* come originally from two *Nouns* meaning those two parts of the body.

B. Jonson<sup>1</sup> and Wallis and all others, I think, seem to confound it with the Prepositions, Conjunctions, and Interjections. And Servius (to whom learning has great obligations) advances something which almost justifies you for calling this class, what you lately termed it, the common sink and repository of all heterogeneous, unknown corruptions. For, he says,—“*Omnis pars orationis, quando desinit esse quod est, migrat in Adverbium.*”<sup>2</sup>

*H.*—I think I can translate Servius intelligibly—Every word, *quando desinit esse quod est*, when a Grammarian knows not what to make of it, *migrat in Adverbium*, he calls an Adverb.

These Adverbs however (which are no more a separate part of speech than the particles we have already considered) shall give us but little trouble, and shall waste no time: for I need not repeat the reasoning which I have already used with the Conjunctions and Prepositions.

All Adverbs ending in *LY* (the most prolific branch of the family) are sufficiently understood: the termination (which alone causes them to be denominated Adverbs) being only the word *LIKE* corrupted; and the corruption so much the more easily and certainly discovered, as the termination remains more pure and distinguishable in the other sister languages, the German, the Dutch, the Danish, and the Swedish; in which it is written *lich, lyk, lig, liga*. And the *Encyclopædia Britannica* informs us, that—“In Scotland the word *Like* is at this day frequently used instead of the English termination *Ly*. As, for a *goodly* figure, the common people say, a *good-like* figure.”

#### ADRIFT

is the past participle *Adrifed, Adrif'd, Adrift*, of the Anglo-Saxon verb *Drijan, Aðrijan, To Drive*.

<sup>1</sup> “Prepositions are a peuliar kind of *Adverbs*, and ought to be referred thither.”—*B. Jonson's Grammar*.

“Interjectio posset ad *Adverbium* reduci; sed quia majoribus nostris placuit illam distinguere, non est cur *in re tam tenui* hæreamus.”—*Caramuel*.

“*CHEZ* est plutôt dans notre langue un *Adverbe* qu'une *Particule*.”—*De Brosset*.

<sup>2</sup> “Recte dictum est ex omni adjectivo fieri *adverbium*.”—*Campanella*.

“ And quhat auenture has the hiddir **DRIFFE** ? ”

*Douglas, booke 3. p. 79.*

i. e. *Drifted* or *Driffen*.

**AGHAST, AGAST,**

may be the past participle *Agazed*.

“ The French exclaim’d—The Devil was in arms.

All the whole army stood **AGAZED** on him.”

*First Part of Henry VI. act 1. sc. 1.*

*Agazed* may mean, made to *gaze* : a verb built on the verb *To gaze*.

In *King Lear* (act 2. sc. 1.) Edmund says of Edgar,

“ ————**GASTED** by the noise I made,  
Full suddenly he fled.”

*Gasted*, i. e. made aghast : which is again a verb built on the participle *aghost*. This progressive building of verb upon verb is not an uncommon practice in language.

In Beaumont and Fletcher’s *Wit at several Weapons*, (act 2.) “ Sir Gregory Fopp, a *witless lord of lund*,” says of his clown,

“ If the fellow be not out of his wits, then will I never have any more wit whilst I live ; either the sight of the lady has **GASTERED** him, or else he ’s drunk.”

I do not bring this word as an authority, nor do I think it calls for any explanation. It is spoken by a fool of a fool ; and may be supposed an ignorantly coined or fantastical cant word ; or corruptly used for *Gasted*.

An objection may certainly be made to this derivation : because the word **AGAST** always, I believe, denotes a considerable degree of terror ; which is not denoted by the verb *To Gaze* : for we may *gaze* with delight, with wonder or admiration, without the least degree of fear. If I could have found written (as I doubt not there was in speech) a Gothic verb formed upon the Gothic noun **ARIS**, which means *Fear* and *Trembling* (the long-sought etymology of our English word *Ague*) ;<sup>1</sup> I should have avoided this objection, and with full

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<sup>1</sup> Junius says—“ **AGUE**, febris. G. *Aigu* est *acutus*. Nihil nempe usitatus est quam *acutus* dicere febres.”



assurance have concluded that AGAST was the past participle of **ARISAN**, i. e. **ARISEA**, **ARIS'A**, **ARIST**, i. e. made to shudder, terrified to the degree of trembling. There is indeed the verb **ARĠAN**, timere; and the past participle **ARİAS**, territus; and it is not without an appearance of probability, that, as *Whiles*, *Amonges*, &c. have become with us *Whilst*, *Amongst*, &c. so **ARİAS** might become AGİDST, AGİST, AGAST; or **ARİAS** might become AGİSD, AGİST, AGAST. And the last seems to me the most probable etymology.

### Ago.

Go, Ago, Ygo, Gon, Agon, Gone, Agone, are all used indiscriminately by our old English writers as the past participle of the verb *To Go*.<sup>1</sup>

But Skinner, a medical man, was aware of objections to this derivation, which Junius never dreamed of. He therefore says—“*Forlasse a Fr. Aigu, acutus. Quia (saltem in paroxysmo) acutus (quodammodo) morbus est, et acutis doloribus exercet: licet a medicis, durationem magis quam vehementiam hujus morbi respicientibus, non inter aculas, sed chronicas febres numeretur.*”

But Skinner's qualifying *paroxysmo, quodammodo, acutis doloribus*, by which (for want of any other etymology) he endeavours to give a colour to the derivation from *Aigu, acutus*, will not answer his purpose: for it is not true (and I speak from a tedious experience) that there are any *acute pains* in any period of the AGUE. Besides, S. Johnson has truly observed, that—“The *cold* fit is, in popular language, more particularly called the AGUE; and the *hot*, the fever.” And it is commonly said—“He has an AGUE and fever.”

I believe our word AGUE to be no other than the Gothic word **ARIS**, *fear, trembling, shuddering*:

1. Because the Anglo-Saxons and English, in their adoption of the Gothic substantives (most of which terminate in s), always drop the terminating s.

2. Because, though the English word is written AGUE, the common people and the country people always pronounce it AGUY, or AGUY.

3. Because the distinguishing mark of this complaint is the *trembling* or *shuddering*; and from that distinguishing circumstance it would naturally take its name.

4. Because the French, from whom the term *Aigu* is supposed to have been borrowed, never called the complaint by that name.

<sup>1</sup> “Questi è un cavaliere Inglese che ho veduto la scorsa notte alla testa di ballo.”—*Goldoni, La Vedova Scaltra*, vol. 5. p. 98.

## Go.

"But nethcles the thyngc is *Do*,  
 This fals god was soone go  
 With his deceite, and held him close."

*Gower*, lib. 6. fol. 138. p. 2. col. 2.

"The daie is go, the nightes chaunce  
 Hath derked all the bright sonne."

*Ibid.* lib. 8. fol. 179. p. 1. col. 2.

"But soth is sayed, go sithen many yeres,  
 That feld hath eyen, and wode hath eres."

*Chaucer*, *Knyghtes Tale*, fol. 4. p. 1. col. 2.

"How ofte tyme may men rede and sene  
 The treson, that to women hath *Be Do* :  
 To what fyne is suche loue, I can not sene,  
 Or where becometh it, whan it is go."

*Ibid.* *Troylus*, boke 2. fol. 167. p. 1. col. 2.

## Ago.

"Of louers now a man maie see  
 Ful many, that unkinde bee  
 Whan that thei haue her wille *Do*,  
 Her loue is after soone ago."

*Gower*, lib. 5. fol. 111. p. 2. col. 2.

"As God him bad, right so he dede  
 And thus there lefte in that *stele*  
 With him thre hundred, and no mo,  
 The remenant was all ago."—*Ibid.* lib. 7. fol. 163. p. 2. col. 2.

"Thus hath Lyeurgus his wille :  
 And toke his leue, and forth he went.  
 But liste nowe well to what entent  
 Of rightwisnesse he did so.  
 For after that he was ago,  
 He shope him neuer to be founde."

*Ibid.* lib. 7. fol. 158. p. 2. col. 1.

"For euer the latter ende of ioye is wo,  
 God wotte, worldely ioye is soone ago."

*Chaucer*, *Nonnes Priest*, fol. 90. p. 1. col. 1.

"For if it erst was well, tho was it bet  
 A thousande folde, this nedeth it not enquere,  
 Ago was euery sorowe and enery fere."

*Troylus*, boke 3. fol. 181. p. 2. col. 1.

"That after whan the storme is al AGO  
Yet wol the water quappe a day or two."

*Lucrece*, fol. 215. p. 2. col. 1.

"Ful sykerly ye wene your othes last  
No lenger than the wordes ben AGO."

*La Belle Dame*, fol. 267. p. 2. col. 2.

"Trowth somtyme was wont to take auayle  
In euery matere, but al that is AGO."

*Assemble of Ladyes*, fol. 277. p. 1. col. 1.

#### YGO.

"A clerke there was of Oxenforde also  
That unto Logike had longe YGO."

*Prol. to Cant. Tales*.

"To horse is al her lusty folke YGO."

*Chaucer, Dido*, fol. 212. p. 2. col. 2.

#### GON.

"Thou wost thy selfe, whom that I loue parde  
As I best can, GON sythen longe whyle."

*Troylus*, boke 1. fol. 161. p. 1. col. 1.

#### AGON.

"And euermore, whan that hem fell to speke  
Of any thinge of suche a tyme AGON."

*Troylus*, boke 3. fol. 180. p. 1. col. 1.

"Thou thy selfe, that haddest habundaunce of rychesse nat longe  
AGON."—*Boecius*, boke 3. fol. 232. p. 2. col. 2.

"Ful longe AGON I might haue taken hede."

*Amelyda*, fol. 273. p. 1. col. 1.

#### GONE.

"I was right nowe of tales desolate,  
Nere that a marchant, GONE is many a yere,  
Me taught a tale, which ye shullen here."

*Man of Lawes Tale*, fol. 19. p. 1. col. 1.

"But sothe is said, GONE sithen many a day,  
A trewe wight and a thefe thynketh not one."

*Squiers Tale*, fol. 28. p. 1. col. 2.

#### AGONE.

"Of suche ensamples as I finde  
Upon this point of tyme AGONE

I thinke for to tellen one."—*Gower*, lib. 5. fol. 87. p. 1. col. 1.

"But erly whan the sonne shone,  
Men sigh, that thei were AGONE,  
And come unto the kyng, and tolde,  
There was no worde, but out, alas,  
She was AGO, the mother wepte,  
The father as a wood man lepte."

*Gower*, lib. 5. fol. 104. p. 2. col. 2.

"Whan that the mysty vapoure was AGONE,  
And clere and fayre was the mornyng."

*Chaucer*, *Blacke Knyght*, fol. 287. p. 1. col. 1.

"For I loued onc, ful longe sythe AGONE  
With al myn herte, body and ful might."

*Ibid.* fol. 289. p. 1. col. 2.

"And many a serpent of fell kind,  
With wings before and stings behind,  
Subdu'd; as poets say, long AGONE,  
Bold Sir George, Saint George did the dragon."

*Iudibras*, part 1. col. 2.

"Which is no more than has been done  
By knights for ladies, long AGONE."

*Ibid.* part 2. col. 1.

Tillotson, in a *Fast* sermon on a *thanksgiving* occasion, 31st January, 1689, says,

"Twenty years AGONE."

#### ASUNDER

is the past participle *Ājundþien* or *Ājundþeb*, *separated* (as the particles of *sand* are), of the verb *Sondþuan*, *Sundþuan*, *Sýndþuan*, *Ājundþuan*, &c. *To separate*.

"In vertue and holy almesedede  
They liuen all, and neuer ASONDER wende  
Tyll deth departeth hem."

*Chaucer*, *Squiers Tale*, fol. 24. p. 2. col. 1.

"And tyl a wicked deth him take  
Hym had leuer ASONDRE shake  
And let al his lymmes ASONDRE ryue  
Than leaue his riches in his lyue."

*Ibid.* *Rom. of the Rose*, fol. 145. p. 2. col. 2.

"These ylke two that bethe in armes lafte  
So lothe to hem ASONDER gon it were."

*Ibid.* *Troilus*, boke 3. fol. 179. p. 2. col. 2.

"This yerde was large, and rayled al the aleyes  
And shadowed wel, with blosomy bowes grene

And benched newe, and SONDED all the wayes  
In which she walketh."

*Chaucer, Troylus, boke 2. fol. 167. p. 2. col. 1.*

This word (in all its varieties) is to be found in all the northern languages; and is originally from A. S. *Sonð*, i. e. *Sand*.

#### ASTRAY

is the past participle *Ἀστραγέδ* of the Anglo-Saxon verb *Strægan*, spargere, dispergere, *To Stray, To scatter*.

"This prest was drunke, and goth *ASTRAYDE*."

*Gower, lib. 4. fol. 84. p. 2. col. 1.*

"And ouer this I sigh also  
The noble people of Israel  
*Dispers*, as shepe upon an hille  
Without a keper unaraied:  
And as they wenten about *ASTRAIED*  
I herde a voyce unto hem seyne."

*Ibid. lib. 7. fol. 156. p. 2. col. 1.*

"Achab to the batayle went.  
Where Benedad for all his shelde  
Him slough, so that upon the felde  
His people goth aboute *ASTRAIE*."

*Ibid. lib. 7. fol. 156. p. 2. col. 2.*

S. Johnson says—*To Stray* is from the Italian *Straviare*, from the Latin *extra viam*. But **STRAVAN**, *Stæpian*, *Stæopian*, *Stæpian*, *Stægian*, *Strægian*: and *Strap*, *Stæop*, *Stæo*, *Stæa*, *Stæc*, were used in our own mother tongues, the Gothic and Anglo-Saxon, long before the existence of the word *Straviare*, and the beginning of the corrupted dialect of the Latin called Italian, and even of the corrupted dialect of the Greek called Latin. And as the words *To Sunder* and *Asunder* proceed from *Sonð*, i. e. *Sand*; so do the words *To Stray*, *To Straw*, *To Strow*, *To Strew*, *To Straggle*, *To Stroll*, and the well-named *Strawberry* (i. e. *Straw'd-berry*, *Stray-berry*), all proceed from *Straw*, or, as our peasantry still pronounce it, *Strah*.<sup>1</sup> And *Astray*, or

<sup>1</sup> "Me lyst not of the chaffe ne of the *Stree*  
Make so longe a tale, as of the cornc."

*Chaucer, Man of Lawes Tale, fol. 22. p. 1. col. 1.*

*Astray'd*, means *Strawed*, scattered and dispersed as the *Straw* is about the fields.

"Reaping where thou hast not sown, and gathering where thou hast not *strawed*."—*St. Matthew*, chap. xxv. ver. 24.

#### ATWIST.

The past participle *Le-tpireb*, *Atpireb*, *Atpirb*, of the verb *Tpiran*, *Tpyran*, *Le-tpyran*, torquere: *Tpiran* from *Tpa*, *Tpæ*, *Tpi*, *Tpy*, *Tpeo*, two.

#### AWRY.

The past participle *Appyðeb*, *Appyðb* of the verb *Ppyðan*, *To Writhe*.

In the late Chief Justice Mansfield's time, for many years I rarely listened to his doctrines in the Court of King's Bench without having strong cause to repeat the words of old Gower ;

"Howe so his mouthe be comely  
His worde sitte euermore AWRIE."

Lib. 1. fol. 29. p. 2. col. 2.

#### ASKEW.

In the Danish, *Skiæv* is wry, crooked, oblique. *Skiæver*, To twist, To wrest. *Skiævt*, twisted, wrested.

"And with that worde all sodenly  
She passeth, as it were ASKIE,  
All cleane out of the ladies sight."

Gower, lib. 4. fol. 71. p. 1. col. 1.

#### ASKANT. ASKANCE.

[Probably the participles *Aschuined*, *Aschuins*.] In Dutch, *Schuin*, wry, oblique. *Schuinen*, To cut awry. *Schuins*, sloping, wry, not straight.

#### ASWOON.

The past participle *Ajuand*, *Ajuond* of the verb *Suanian*, *Aypunan*, deficere animo.

"Whan she this herd, ASWOUNE down she falleth  
For pitous ioy, and after her swoonyng  
She both her yong children to her calleth."

Clerke of Oxenfordes Tale, fol. 51. p. 1. col. 1.

“And with that word she fel ASWOUNE anon,  
And after, whan her swounyng was gon  
She riseth up.”

*Doctour of Phisikes Tale*, fol. 65. p. 1. col. 1.

#### ASTOUND.

The past participle *Estonné* [*Estonné*d] of the French verb *Estonner* (now written *Etonner*), To astonish.

“And with this worde she fell to grounde  
ASWOUNE, and there she laie ASTOUNDE.”

*Gower*, lib. 4. fol. 83. p. 1. col. 2.

#### ENOUGH.

In Dutch *Genoeg*, from the verb *Genoegen*, To content, To satisfy. S. Johnson cannot determine whether this word is a substantive, an adjective, or an adverb; but he thinks it is all three.

“It is not easy,” he says, “to determine whether this word be an adjective or adverb; perhaps, when it is joined with a substantive, it is an adjective, of which *Enow* is the *Plural*.<sup>1</sup> In other situations it seems an adverb; except that, after the verb *To have* or *To be*, either expressed or understood, it may be accounted a substantive.”

According to him, it means,—“In a sufficient measure, so as may satisfy, so as may suffice. 2. Something sufficient in *greatness or excellence*. 3. Something *equal to a man's power or abilities*. 4. In a sufficient degree. 5. It notes a *slight* augmentation of the positive degree. 6. Sometimes it notes *Diminution*! 7. An exclamation noting fulness or satiety.”

In the Anglo-Saxon it is *Genoȝ* or *Genoh*: and appears to be the past participle *Genoȝeb*, multiplicatum, *manifold*, of the verb *Genoȝan*, multiplicare.

#### FAIN.

The past participle *Fæȝeneb*, *Fæȝen*, *Fæȝn*, I tus, of the verb *Fæȝenian*, *Fæȝnian*, gaudere, lætari.

<sup>1</sup> In his Grammar, he says,—“Adjectives in the English language are wholly indeclinable; having neither case, gender, nor *number*; being added to Substantives, in all relations, without any change.”

"Of that men speken here and there,  
How that my lady beareth the price,  
How she is faire, how she is wise,  
How she is womanliche of chere :  
Of all this thing whan I maie here  
What wonder is though I be **FAINE**."

*Gower*, lib. 1. fol. 23. p. 1. col. 2.

"For which they were as glad of his commyng  
As foule is **FAINE** whan the sonne upryseth."

*Chaucer*, *Shyppmans Tale*, fol. 69. p. 1. col. 1.

"Na uthir wyse the pepyl Ausoniane  
Of this glade time in hart woẏ wounder **FANE**."

*Douglas*, boke 13. p. 472.

### LIEF. LIEVER. LIEVEST.

Leof, Leofre, Leofre.

"I had as **LIEF** not be, as live to be in awe  
Of such a thing as I myself."—*Shakespeare's Julius Caesar*.

No modern author, I believe, would now venture any of these words in a serious passage: and they seem to be cautiously shunned and ridiculed in common conversation, as a vulgarity. But they are good English words, and more frequently used by our old English writers than any other word of a corresponding signification.

Leof (Leofed, or Lufad, or Lufod or Luf) is the past participle of *Lufian*, *To love*; and always means *beloved*.<sup>1</sup>

"And netheles by daies olde,  
Whan that the bokes were **LEUER**,  
Wrytyng was *beloued* euer  
Of them that weren vertuous."

*Gower*, *Prol.* fol. 1. p. 1. col. 1.

"It is a unwise vengeance  
Whiche to none other man is **LEFE**  
And is unto him selfe grefe."—lib. 2. fol. 18. p. 1. col. 2.

"And she answerd, and bad hym go,  
And saide, howe that a bed all warme  
Hir **LIEFE** lay naked in hir arme."—lib. 2. fol. 41. p. 1. col. 2.

<sup>1</sup> "The Fader Almychty of the heuin abuf,  
In the mene tyme, unto Iuno his **LUF**,  
Thus spak; and sayd—"—*Douglas*, booke 12. p. 441.



"Thre pointes whiche I fynde  
Ben LEUEST unto mans kynde;  
The first of hem it is delite,  
The two ben worship and profite."

*Gower*, lib. 5. fol. 84. p. 2. col. 2.

"For euery thyng is wel the LEUER  
Whan that a man hath bought it dere."

lib. 5. fol. 109. p. 2. col. 1.

"Whan Rome was the worldes chiefe,  
The sooth sayer tho was LEEFE,  
Whiche wolde not the trouth spare,  
But with his worde, playne and bare,  
To themperour his sothes tolde."

lib. 7. fol. 154. p. 2. col. 2.

"Of other mens passion  
Take pitee and compassion  
And let no thyng to the be LEEF  
Whiche to an other man is grefe."—lib. 8. fol. 190. p. 2. col. 1.

"They lyued in ioye and in felycite  
For echc of hem had other LEFE and dere."

*Chaucer, Monkes Tale*, fol. 85. p. 1. col. 2.

"In the swete season that LEFE is."

*Rom. of the Rose*, fol. 120. p. 2. col. 1.

"His LEEFE a rosen chapelet  
Had made, and on his heed it set."

*Ibid.* fol. 124. p. 1. col. 1.

"And hym her LEFE and dere hert cal."

*Troilus*, boke 3. fol. 176. p. 2. col. 2.

"Had I hym neuer LEFE? By God I wene  
Ye had neuer thyng so LEFE (quod she)."

*Ibid.* boke 3. fol. 177. p. 1. col. 2.

"Ye that to me (quod she) ful LEUER were  
Than al the good the sunne aboute gothe."

*Ibid.* boke 3. fol. 178. p. 2. col. 1.

"For as to me nys LEUER none ne lother."

*Leg. of Good Women*, Prol. fol. 205. p. 2. col. 2.

"Remembrand on the mortall anciant were  
That for the Grekis to hir LEIF and dere,  
At Troye lang tyme sche led before that day."

*Douglas*, booke 1. p. 13.

"Gif euir ony thanke I deseruit toward the  
Or ocht of myne to the was LEIF, quod sche."

*Douglas*, booke 4. p. 110.

"O thou nympe, wourschîp of fludis clere,  
That to my saul is *hald* maist LEIF and dere."

*Ibid.* booke 12. p. 410.

#### ADIEU. FAREWELL.

The former from the French *à Dieu*, from the Italian *Addio*: the latter the imperative of Fapan, *To go*, or *To fare*. So it is equally said in English—How fares it? or, How goes it?

The Dutch and the Swedes also say, *Vaarwel*, *Farwâl*: The Danes *Lev-vel*, and the Germans *Lebet-wohl*.

#### HALT

means—*Hold*, Stop, (as when we say—*Hold your hand*,) Keep the present situation, *Hold still*.

In German *Still halten* is *To halt* or stop; and *Halten* is *To Hold*. In Dutch *Still houden*, *To halt* or stop; and *Houden*, *To hold*.

Menage says well—"Far *Alto*, proprio di quel fermarsi che fanno le ordinanze militari: Dal Tedesco *Halte*, che vale, *Ferma là*; *dimora là*; imperativo del verbo *Halten*, cioè, *arrestarsi*."

The Italians assuredly took the military term from the Germans.

Our English word *HALT* is the imperative of the Anglo-Saxon verb *Healban*, *To hold*; and *Hold* itself is from *Healban*, and was formerly written *HALT*.

"He leyth downe his one care all plat  
Unto the grounde, and *HALT* it fast."

*Gower*, lib. 1. fol. 10. p. 1. col. 2.

"But so well *HALTE* no man the plough,  
That he ne balketh otherwhile."—lib. 2. fol. 50. p. 1. col. 1.

"For what thing that he maie enbrace,  
Of gold, of catell, or of londe,  
He let it neuer out of his honde,  
But gette hym more, and *HALT* it fast."

"To scie howe suche a man hath good,  
Who so that reasone understoode,

It is unproperliche sayde :

That good hath hym, and HALT him taide."

*Gower*, lib. 5. fol. 83. p. 2. col. 2 ; fol. 84. p. 1. col. 1.

"—Euery man, that HALT him worth a leke,

Upon his bare knees ought all hys lyfe

Thanken God, that him hath sent a wyfe."

*Chaucer*, *Marchauntes Tale*, fol. 29. p. 1. col. 1.

"For euery wight, whiche that to Rome went,

HALTE not o pathe, ne alway o manere."

*Troilus*, boke 1. fol. 163. p. 1. col. 2.

"Loue, that with an holsome alyaunce

HALTE people ioyned, as hym lyste hem gye."

*Ibid.* boke 3. fol. 182. p. 1. col. 1.

### Lo.

The imperative of *Look*. So the common people say corruptly,—"*Lo*' you there now"—"*La*' you there."

Where we now employ sometimes *look* and sometimes *lo*, with discrimination ; our old English writers used indifferently *Lo*, *Loke*, *Loketh*, for this imperative. Chaucer, in the *Pardoner's Tale*, says,

"—Al the souerayne actes, dare I say,  
Of victories in the Olde Testament  
Were don in abstynence and in prayere ;  
LOKETH the Byble, and there ye mowe it lere."

"LOKETH<sup>1</sup> Attyla the great conquerour  
Dyed in his slepe, with shame and dishonour."

"LOKE<sup>1</sup> eke howe to kynge Demetrius  
The king of Parthes, as the boke sayth us,  
Sent him a payre of dyce of golde in scorne."

"Beholde and se that in the first table  
Of hye Gods hestes honourable,  
Howe that the seconde heste of him is this,  
Take not my name in ydelnesse amys.  
Lo, he *Rather*<sup>2</sup> forbyddeth suche swering  
Than homicide, or any other cursed thing."

Fol. 66. p. 2. col. 2 ; fol. 67. p. 1. col. 1.

<sup>1</sup> In both these places a modern writer would say *Lo*.

<sup>2</sup> *Sooner, earlier*.—He forbids such swearing *Before* he forbids homicide : i. e. in a *foregoing* part of the table.

So B. Jonson. (*Alchymist*, act 2. sc. 3.)

“For LOOK, how oft I iterate the work,  
So many times I add unto his virtue.”

Here, if it had pleased him, he might have said—Lo how oft, &c.

And again

“*Subtle*. Why, rascal—

*Face*. Lo you here, sir.”

Here, if it had pleased him, he might have said—Look you here.

The Dutch correspondent adverb is *Siet*, from *Sien*, To look or see. The German *Siehe*, or *Sihe*, from *Sehen*, To see. The Danish *See*, from *Seer*, To look or see. The Swedish *Si*, or *Si der*, from *Se*, To look.

#### NEEDS.

*Need-is*,<sup>1</sup> used parenthetically. It was antiently written *Nedes* and *Nede is*. *Certain is* was used in the same manner, equivalently to *certes*.

“And *certaine is* (quod she) that by gettingyng of good, be men makd good.”

“I haue graunted that NEDES good folke moten ben myghty.”—*Boecius*, boke 4. fol. 241. p. 1. col. 1, 2.

“The consequence is false, NEDES the antecedent mote ben of the same condicion.”—*Test of Loue*, boke 2. fol. 316. p. 1. col. 2.

“None other thynge signifeyth this necessite but onelye thus; That shal be, may nat togider be and not be. Euenlyche also it is sothe, loue was, and is, and shal be, nat of necessity; and NEDE is to haue be al that was, and *nedeful is* to be al that is.”—*Test. of Loue*, boke 3. fol. 328. p. 1. col. 1.<sup>2</sup>

<sup>1</sup> [Mr. Tooke does not seem to have been aware of the formation of adverbs from the genitive absolute, which prevails in the Teutonic languages; otherwise he would probably have given a different account of this word.

NEEDS, genitive of Need, *of necessity*; as in *Straightways*, and in German *Nachts*, by night, *Theils*, partly, &c. See the account of *Once*, *Twice*, &c. in the present chapter (page 288); Grimm's *Grammat.* iii. 132, (where a large collection of such adverbs will be found); Boucher's *Glossary*, v. ANES; and the Additional Notes.—ED.]

<sup>2</sup> Necesse—nec esse aliter potest.

OFTEN, -er, -est.

PRITHEE.

I pray thee.

TOWIT,

though it is the infinitive of *pritan*, does not mean *To Know*, as Skinner<sup>1</sup> and S. Johnson have supposed; but *To Be known*, *Sciendum*. For so (for want of *Gerunds*, as they are most absurdly called) our ancestors used the Active Infinitives, as well of other verbs as of *pritan*.<sup>2</sup> Similar adverbs are

<sup>1</sup> [Skinner is not chargeable with any error, as he is speaking merely of the obsolete verb *wit*, and not of the adverbial expression *to-wit*. Mr. Tooke's account of this word is somewhat defective: it is not the *simple* infinitive *pritan*, which in A. Saxon is never preceded by *to*, but the *derivative* or future infinitive terminating in *nne* and always preceded by *to*, and which in Anglo-Saxon, as well as in Francic, answers to gerunds, supines, and future participles. Nor is it necessarily Passive. Somner has "*hit is to pritanne, sciendum est*"; it is to wit, or to be knowne;" also *Is eac to pritanne* ꝥ.—*Heptatench. Præfat. Ælfr.* p. 5. ed. *Thwaites*. Thus we say, The house is yet to build. Lye gives the following instances: *eop is ȝeƿealb to pritanne. Vobis datum est ad sciendum, Mar. 4. 11. þa com hit to pritanne; ubi evenit id cognoscendum. Chr. Sax. 165. 26. And adds, "Ab hac voce pritan, speciatim vero ab Infinitivo derivativo, To pritanne, phrasis ista, I do you to wit, q. d. Ic do eop to pritanne, Facio vos scire; Scire licet; Videre licet: unde contractiones istæ scribendi formulæ tam Anglorum quam Latinarum, To wit; Scilicet, videlicet." See Additional Note on the Infinitive Future.—Ed.]*

<sup>2</sup> "False fame is not *TO DREDE*, ne of wyse persons *TO ACCEPTE*."—*Test. of Loue*, boke i. fol. 308. p. 2. col. 2.

Instances of this use of the Active Infinitives in English are very numerous; but the reason of it appears best from old translations.

"Quod si nec Anaxagoræ fugam, nec Socratis venenum, nec Zenonis tormenta novisti; at Canios, at Senecas, at Soranos scire potuisti. Quos nihil aliud in cladem detraxit, nisi quod nostris moribus instituti, studiis improborum dissimillimi videbantur. Itaque nihil est quod admirare, si in hoc vitæ salo circumflantibus agitemur procellis, quibus hoc maxime propositum est, *pessimis displicere*. Quorum quidem tametsi est numerosus exercitus, *SPERNENDUS* tamen est."—*Boethius de Consol.* lib. 1. prosa 3.

Thus translated by Chaucer:

"If thou hast not knowen the exilynge of Anaxagoras, ne the en-poysoning of Socrates, ne the turmentes of Zeno; yet mightest thou haue knowen the Senecas, the Canios, and the Soranos. The whiche men nothing els ne brought to the deth, but only for they were enformed of my maners and semeden most unlyke to the studies of wicked folke. And forthy thou oughtest not to wondren, though that

those of the Latin and French, *Videlicet*, *scilicet*, à *sçavoir*. And it is worth noting, that the old Latin authors used the abbreviated *Videlicet* for *Videre licet*, when not put (as we call it) adverbially.<sup>1</sup>

## PERCHANCE.

*Par-escheant*, *Par-escheance*, the participle of *Escheoir*, *Eccheoir*, *Echoir*, to fall.

## PERCASE.

*Per-casum*, participle of *cadere*. Antiently written *Parcas*, *Parcaas*.

## PERADVENTURE.

Antiently *Peraunter*, *Paraunter*, *Inaunter*, *Inaventure*.

## MAYBE. MAYHAP.

In Westmorland they say and write *Mappen*, i. e. *may happen*.

## HABNAB.

*Hap ne hap*—happen or not happen.

“Philautus determined HAB NAB to send his letters.”

*Euphues*. By John Lilly, p. 109.

## PERHAPS. UPHAP.

By or through *Haps*. *Upon a Hap*.

“The HAPPEs ouer mannes hede

Ben honged with a tender threde.”

*Gower*, lib. 6. fol. 135. p. 2. col. 2.

“In heuen to bene losed with God hath none ende, but endelesse endureth: and thou canste nothyng done aryght, but thou desyre the rumoure therof be healed and in euery wightes care; and that dureth but a pricke, in respecte of the other. And so thou sekest rewarde of

I in the bitter see be driuen with tempestes blowing aboute. In the which thys is my moste purpose, that is to sayne, to displesen wicked men. Of whiche shrewes al be the hooste neuer so great, it is to DISPISE.”—Fol. 222. p. 1. col. 1.

<sup>1</sup> “*Pam*. VIDELICET parcum illum fuisse senem, qui dixerit:

Quoniam ille illi pollicetur, qui eum cibum poposcerit.

*Ant*. VIDELICET fuisse illum nequam adolescentem, qui illico,

Ubi ille poscit, denegavit se dare granum tritici.”

*Plautus*. *Stichus*, act 4. sc. 1.

folkes smale wordes, and of vayne praysynges. Trewely therein thou lesest the guerdon of vertue, and lesest the grettest valoure of conseyence, and UPIIAP thy renome cuerlastyng."—*Chaucer, Test. of Love*, boke 1. fol. 311. p. 1. col. 1.

### BELIKE.

This word is perpetually employed by Sir Philip Sydney, Hooker, Shakespeare, B. Jonson, Sir W. Raleigh, Bacon, Milton, &c. But is now only used in low language, instead of *perhaps*.

In the Danish language *Lykke*, and in the Swedish *Lycka*, mean *Luck*, i. e. chance, hazard, *Hap*, fortune, adventure.

"*Dionysius*. He thought BELIKE, if Damon were out of the citie, I would not put him to death."—*Damon and Pythias*. By R. Edwards.

—————"Brutus and Cassius

Are rid like madmen through the gates of Rome.

*Ant*. BELIKE they had some notice of the people

How I had moved them."—*Julius Cæsar*, act 3. sc. 2.

"How's that? Your's, if his own! Is he not my son, except he be his own son? BELIKE this is some new kind of subscription the gallants use."—*Every Man in his Humour*, act 3. sc. 7.

"Than she, remembering BELIKE the continual and incessant and confident speeches and courses that I had held on my lord's side, became utterly alienated from me."—*Sir F. Bacon's Apology*.

"Will he, so wise, let loose at once his ire,

BELIKE through impotence, or unaware,

To give his enemies their wish?"

*Paradise Lost*, book 1. v. 156.

### AFOOT.

"Many a freshe knight, and many a blisful route

On horse and ON FOTE, in al the felde about."

*Chaucer, Annelida*, fol. 270. p. 2. col. 1.

"Sum grathis thame ON FUTE to go in feild,

Sum hie montit on horsbak under scheild."

*Douglas*, booke 7. p. 230.

Of the same kind are the adverbs *Foot to foot*. *Vis à vis*. *Petto a petto*. *Dirimpetto*. The *Hand* and *Foot*, being the principal organs of *action* and *motion*, afford a variety of allusions and adverbial expressions in all languages; most of

which are too evident to require explanation: as when, of our blessed senators, we say, with equal truth and sorrow,—They assume the office of legislation *illotis pedibus*, and proceed in it with *dirty hands*.

So FOOT HOT; which Mr. Warton has strangely mistaken in page 192 of his first volume of the *History of English Poetry*: [8vo. edit. vol. ii. p. 25.]

“The table adoune rihte he smote,  
In to the floore FOOTE HOT.”

Misled by the word *foot*, Mr. Warton thinks that FOOTE HOT means “*Stamped*.” So that he supposes the Soudan here to have fallen upon the table both with hands and feet: i. e. first he *smote* it with his fist; and then he *stamped* upon it, and trampled it under foot.

But FOOT HOT means *immediately, instantaneously*, without giving time for the foot to cool: so our court of *Pie Poudre, pied poudré*; in which matters are determined before one can wipe the dust off one’s feet. So *E vestigio*, &c.

“There was none eie that might kepe  
His heade, whiche Mercurie of smote,  
And forth with all anon FOTE HOTE  
He stale the cowe whiche Argus kepte.”

Gower, lib. 4. fol. 81. p. 2. col. 1.

“And Custaunce han they taken anon FOTEHOT.”

Chaucer, *Man of Lawes Tale*, fol. 20. p. 2. col. 1.

“Whan that he herde ianglyng  
He ran anon as he were wode  
To Bialacoil there that he stode,  
Which had leuer in this caas  
Haue ben at Reynes or Amyas,  
For FOTE HOTE in his felonye  
To him thus said Jelousye.”

*Ibid. Rom. of the Rose*, fol. 138. p. 1. col. 2.

———“And first Ascanus,  
As he on hors playit with his feris ioyus,  
Als swyft and feirsly spurris his stede FUTE HOTE,  
And *but* delay socht to the trublit flote.”<sup>1</sup>

Douglas, booke 5. p. 150.

<sup>1</sup> “Primus et Ascanius, cursus ut lætus equestres  
Ducebat, sic acer equo turbata petivit  
Castra.”



"I sall declare all and reduce FUTE HATE<sup>1</sup>  
From the beginning of the first debate."

*Douglas*, booke 7. p. 205.

"The self stound amynd the preis FUTE HOTE<sup>2</sup>  
Lucagus enteris into his chariote."

*Ibid.* booke 10. p. 338.

"Wyth sic wourdis scho ansueris him FUTE HATE."<sup>3</sup>

*Ibid.* booke 12. p. 443.

"All with ane voice and hale assent at accorde,  
Desiris the as for thare prince and lord ;  
And ioyus ar that into feild FUTE HATE<sup>4</sup>  
Under thy wappinis Turnus lysis down bet."

*Ibid.* booke 13. p. 468.

#### ASIDE.

"Now *hand to hand* the dynt lichtis with ane swak,  
Now bendis he up his burdoun with ane mynt,  
ON SYDE he bradis for to eschew the dynt."

*Douglas*, booke 5. p. 142.

I suppose it needless to notice such adverbs as Aback, Abreast, Afront, Ahead, At hand, Beforehand, Behindhand, &c.

#### ABLAZE.

"That casten fire and flam aboute  
Both at mouth and at nase  
So that thei setten all ON BLAZE."

*Gower*, lib. 5. fol. 102. p. 2. col. 2.

#### ABOARD.

"This great shyp *on anker* rode :  
The lorde cometh forth, and when he sigh  
That other ligge ON BORDE so nighe."

*Gower*, lib. 2. fol. 33. p. 2. col. 2.

<sup>1</sup> "*Ex-pedi-am* : et primæ revocabo exordia pugnæ."—*Virgil*.

Notice *Ex-ped-ire*.

<sup>2</sup> "*Interea*."—*Virgil*.

<sup>3</sup> "*Talibus occurrit dictis*."—*Ibid.*

<sup>4</sup> There is no word in the original of Maphæus to explain or justify the FUTE HATE of Douglas in this passage : he barely says,  
——"*Turnumque sub armis Exultant cecidisse tuis*." But the *acer petivit*, *expediam*, and *occurrit dictis* of Virgil are sufficient.

"What helpeth a man haue mete,  
Where drinke lackethe ON THE BORDE."

*Gower*, lib. 4. fol. 72. p. 2. col. 1.

"And howe he loste hys steresman  
Whiche that the sterne, or he toke kepe,  
Smote *over the BORDE* as he slepe."

*Chaucer*, *Fame*, boke 1. fol. 294. p. 1. col. 2.

"We war from thens affrayit, durst nocht abide,  
Bot fled *anon*, and *within* BURD has brocht  
That faithful Greik."

*Douglas*, booke 3. p. 90.

"The burgeonit treis ON BURD they bring for aris."

*Ibid.* booke 4. p. 113.

"The stabill aire has calmyt wele the se,  
And south pipand windis fare on hie  
Challancis to pas ON BORD, and tak the depe."

*Ibid.* booke 5. p. 153.

#### ABROAD.

"The rose spred to spannishhyng,  
To sene it was a goodly thyng,  
But it ne was so sprede ON BREDE  
That men within myght knowe the sede."

*Chaucer*, *Rom. of the Rose*, fol. 137. p. 1. col. 2.

"Als fer as his crop hie ON BREDE  
Strekkis in the are, as fer his route dois sprede."

*Douglas*, booke 4. p. 115.

"———his baner quhite as floure  
In sing of batel did ON BREDE display."

*Ibid.* booke 8. p. 240.

#### ADAYS.<sup>1</sup>

"But this I see ON DAIES nowe."

*Gower*, lib. 4. fol. 72. p. 2. col. 1.

"Thus here I many a man compleine,  
That nowe ON DAIES thou shalte finde  
At nede few frendes kinde."

*Ibid.* lib. 5. fol. 110. p. 1. col. 1.

"But certainly the dasit blude now ON DAYIS  
Waxis dolf and dull throw myne unweildy age."

*Douglas*, booke 5. p. 140.

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<sup>1</sup> [This and the following, from their termination, should probably be referred to the genitive singular, like Needs, &c. See Additional Note.—Ed.]

## ANIGHTS.

"He mot one of two thynges chese,  
Where he woll haue hir suche ON NIGHT,  
Or els *upon daies* light;  
For he shall not haue both two."

*Gower*, lib. 1. fol. 17. p. 2. col. 2.

"For though no man wold it alowe,  
To slepe *leuer* than to wowe  
Is his maner, and thus ON NIGHTES  
When he seeth the lusty knightes  
Reuelen, where these women are  
Awey he sculketh as an hare."

*Ibid.* lib. 4. fol. 78. p. 1. col. 1.

"For though that wiues ben ful holy thinges,  
They must take in patience A NYGHT  
Suche maner necessaryes as ben plesinges  
To folke that han wedded hem with ringes,  
And lay a litell her holynesse asyde."

*Chaucer*, *Man of Lawes Tale*, fol. 22. p. 1. col. 1.

"Madame, the sentence of this Latyn is,  
Woman is mannes ioye and his blis,  
For when I fele ON NYGHT your soft syde,  
Al be it that I may not on you ryde,  
For that our perche is made so narowe, alas,  
I am full of ioye and solas."

*Ibid.* *Nonnes Priest*, fol. 89. p. 2. col. 2.

## AFIRE.

"Turnus seges the Troianis in grete yre,  
And al thare schyppis and nauy set IN FYRE."

*Douglas*, booke 9. p. 274.

## ALIVE.

*On live*, i. e. *In Life*.<sup>1</sup>

"For as the fische, if it be drie,  
Mote in defeaute of water die:  
Right so without aier, ON LIUE  
No man ne beast might thriue."

*Gower*, lib. 7. fol. 142. p. 1. col. 2.

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<sup>1</sup> In the first book of the *Testament of Love*, fol. 305. p. 1. col. 1, Chaucer furnishes another adverb of the same kind, to those who are admirers of this *part of speech*.—"Wo his hym that is *Alone*."

"For prouder woman is there none ON LYUE."

*Chaucer, Troylus, boke 2. fol. 143. p. 2. col. 2.*

"The verray ymage of my Astyanax ȝing :

Sic ene had he, and sic fare handis tua,

For al the warld sic mouth and face perfay :

And gif he war ON LIFE quhil now in fere,

He had bene euin eild with the, and hedy pere."

*Douglas, booke 3. p. 84.*

#### ALOFT.

*On Loft, On Luft, On Lyft*, i. e. *In the Luft or Lyft* : or, (the superfluous article omitted, as was the antient custom in our language, the Anglo-Saxon) *In Lyft, In Luft, In Loft*.

"The golde tressed Phebus hygh ON LOFTE."

*Chaucer, Troylus, boke 5. fol. 196. p. 2. col. 1.*

"Bot, lo *anone* (ane wounder thing to tell)

Ane huge bleis of flambyis brade doun fel,

Furth of the cluddys at the left hand straucht,

In manere of an lychtning or fyre flaucht :

And did alycht richt in the samyn *stede*,

Apoun the croun of fare Lauinias hede ;

And fra thine hie up IN the LYFT agane

It glade away, and tharein did remane."

*Douglas, booke 13. p. 476.*

" ————— With that the dow

Heich IN the LIFT full glaide he gan behald,

And with her wingis sorand mony fald."

*Ibid. booke 5. p. 144.*

In the Anglo-Saxon, *Lyft* is the *Air* or the *Clouds*. In St. Luke—"in *lyfte* cummenbe"—coming in the clouds. In the Danish, *Luft* is air, and "*At spronge i luften*"—To blow up into the air, or *Aloft*. In the Swedish also *Luft* is air. So in the Dutch, *De loef hebben*, To sail before the wind ; *loeven*, To ply to windward ; *loef*, the weather gage ; &c. From the same root are our other words, *Loft, Lofly, To Luff, Lee, Leeward, To Lift*, &c.

#### ANEW,

"The battellis war adionit now OF NEW,

Not in manere of *landwart* folkis bargane,

But with scharp scherand wappinnis made melle."

*Douglas, booke 7. p. 225.*

"Was it honest ane godly diuine wycht  
 With ony mortall straik to wound in ficht?  
 Or git ganand the swerd loist and adew  
 To rendir Turnus to his brand OF NEW,  
 And strength increscis to thame that vincust be?"

*Douglas, booke 12. p. 441.*

#### AROW.

"And in the port enterit, lo, we see  
 Flokkis and herdis of oxin and of fee,  
 Fat and tydy, rakand *ouer all quhare*,  
 And trippis eik of gait *but* ony kepare,  
 In the rank gers pasturing ON RAW."

*Ibid. booke 3. p. 75.*

"The pepil by him vincust mycht thou knaw,  
 Before him passand per ordour all ON RAW."

*Ibid. booke 8. p. 270.*

#### ASLEEP.<sup>1</sup>

"Whan that pytc, which longe ON SLEPE doth tary,  
 Hath set the fyne of al my heuynesse."

*Chaucer, La belle dame, fol. 269, p. 1. col. 1.*

"Apoun the earth the uthir beistis al,  
 Thare besy thochtis ceissing grete and smal,  
 Ful sound ON SLEPE did caught thare rest be kind."

*Douglas, booke 9. p. 283.*

"In these provynces the fayth of Chryste was all quenched and IN SLEPE."—*Fabian.*

#### AWHILE.

A time. *Whil-es*, i. e. Time, that or which. *Whilst* is a corruption; it should be written as formerly, *Whiles*.<sup>2</sup>

"She died, my lord, but WHILES her slander liv'd."

*Much Ado about Nothing.*

#### AUGHT, or OUGHT.

The Anglo-Saxon *ȝyt*: a *whit*, or o *whit*. N. B. O was formerly written for the article A, or for the numeral one. So *Naught* or *Nought*: *Na whit*; or *Na whit*.

<sup>1</sup> ["For David—fell on sleep, and was laid unto his fathers." Acts, 13, 36.—ED.]

<sup>2</sup> [This has the genitive form; see Grimm, iii. 134.—ED.]

## FORTH.

“Again the knight the olde wife gan arise  
And said; Sir knight, here FORTH lyeth no way.”

*Chaucer, Wife of Bathes Tale*, fol. 38. p. 2. col. 2.

“Alas (quod he) alas, that euer I beheygth  
Of pured gold a thousande pounce of weight  
Unto this phylosopher! howe shall I do?  
I se no more but that I am FORDO:<sup>1</sup>  
Myn herytage mote I nedes sell,  
And ben a beggar, here may I no lenger dwell.”

*Frankelneys Tale*, fol. 55. p. 2. col. 2.

“Loke out of longe thou be not FORE,<sup>2</sup>  
And if suche cause thou haue, that the  
Behoueth to gone out of countre,  
Leaue hole thyn hert in hostage.”

*Rom. of the Rose*, fol. 132. p. 2. col. 2.

From the Latin *Fores*, *Foris*, the French had *Fors* (their modern *Hors*). And of the French *Fors*, our ancestors (by their favourite pronunciation of *Th*) made *forð*, FORTH: as from the French *Asses* or *Assez*, they made *ASSETH*, i. e. *enough*, *sufficient*.

“Rychesse ryche ne maketh nought  
Hym that on treasour sette his thought:  
For rychesse stonte in *suffysaunce*,  
And nothyng in haboundaunce:  
For *suffysaunce* al onely  
Maketh menne to lyue rychely.  
For he that hath mytches tweyne  
Ne value in hys demeyne,  
Lyueth more at ease, and more is riche,  
Than dothe he that is chiche  
And in his barne hath, soth to sayne,  
An hundred mauis of whete grayne,  
Though he be chapman or marchaunt,  
And haue of golde many besaunt:

<sup>1</sup> FOR-DO, i. e. *Forth-done*, i. e. *Done* to go FORTH, or caused to go FORTH, i. e. *Out of doors*. In modern language, turned out of doors.—[It should rather be explained in connection with other verbs compounded with FOR; see Additional Notes.—ED.]

<sup>2</sup> FORE, i. e. *Fors* or FORTH.—[Rather the past participle of *FARE*, to go.—ED.]

For in the gettyng he hath suche wo,  
 And in the keypyng drede also,  
 And sette euermore his besignesse  
 For to encrese, and nat to lesse,  
 For to augment and multiplie,  
 And though on heapes that lye him by,  
 Yet neuer shal make rychesse  
 ASSETH unto hys gredynesse."<sup>1</sup>

*Rom. of the Rose*, fol. 146. p. 2. col. 2.

The adverbs *Outforth*, *Inforth*, *Withoutforth*, *Withinforth* (which were formerly common in the language), have appeared very strange to the moderns; but with this explanation of *FORTH*, I suppose, they will not any longer seem either unnatural or extraordinary.

"Within the hertes of folke shall be the biting conscience, and *withoutforth* shal be the worlde all brenning."—*Chaucer, Persons Tale*, fol. 102, p. 1. col. 2.

"Whan he was come unto his neces place,  
 Where is my lady, to her folke (quod he);  
 And they him tolde, and *Inforth* in gan pace,  
 And founde two other ladyes sit and she."

*Troilus*, boke 2. fol. 163. p. 2. col. 1.

"And than al the derkenesse of his misknowing shall seme more evidently to the sight of his understanding, than the sonne ne seemeth to the sight *Without forth*."—*Boecius*, boke 3. fol. 238. p. 2. col. 2.

"Philosophers, that hyghten Stoiciens, wende that ymages and sensibilities war emprinted into soules fro bodies *Withoutforth*."—*Ibid.* boke 5. fol. 250. p. 2. col. 2.

"There the vaylance of men is demed in riches *Outforth*, wenen men to haue no proper good in them selfe, but seche it in straunge thinges."—*Test. of Loue*, boke 2. fol. 316. p. 2. col. 2.

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<sup>1</sup> I have been compelled to make the above long extract, that my reader's judgement may have fair play; and that he may not be misled by the interpretation given of ASSETH in the glossary of Urry's edition of Chaucer; where we are told, that ASSETH means—"Assent, to Answer; from the Anglo-Saxon *Ærðian*, *affirmare*." When the reader recollects the *suffysaunce* which is spoken of in the first part of the extract, he will have little difficulty, I imagine, to perceive clearly what ASSETH here means: for the meaning of the whole passage is—*suffisance* alone makes riches; which *suffisance* the miser's greediness will never permit him to obtain.

"The goodnesse (quod she) of a person maye not ben knowe *Outforth*, but by renome of the knowers."—*Test. of Loue*, boke 2. fol. 319. p. 1. col. 2.

"But he that *Outforth* loketh after the wayes of this knot, connyng with which he shuld knowe the way *Inforth*, slepeth for the tyme; wherfore he that wol this way know, must leave the loking after false wayes *Outforth*, and open the eyen of his conseyence and unclothe his herte."—*Ibid.* boke 2. fol. 322. p. 1. col. 2.

"Euery herbe sheweth his vertue *Outforthe* from wythin."—*Ibid.* boke 2. fol. 323. p. 1. col. 1.

"Loue peace *Withoute forth*, loue peace *Withinforth*, kepe peace with all men."

"There is nothinge hid from God. Thou shalte be found guilty in the judgments of God, though thou be hid to mens judgements: for he beholdeth the hert, that is *Withinforth*."—*Tho. Lupset, Gathered Counsailes*.

#### GADSO.

**CAZZO**, a common Italian oath (or rather obscenity, in lieu of an oath), first introduced about the time of James the First, and made familiar in our language afterwards by our affected travelled gentlemen in the time of Charles the Second.—See all our comedies about that period.

Ben Jonson ridiculed the affectation of this oath at its commencement, but could not stop its progress.

"These be our nimble-spirited CATSO's, that ha' their evasions at pleasure, will run over a bog like your wild Irish; no sooner started but they'll leap from one thing to another, like a squirrel. Heigh! dance and do tricks in their discourse, from fire to water, from water to air, from air to earth: as if their tongues did but e'en lick the four elements over and away."—*Every Man out of his Humour*, act 2. sc. 1.

#### MUCH. MORE. MOST.

These adverbs have exceedingly gruelled all our etymologists, and they touch them as tenderly as possible.

#### MUCH.

Junius; and Skinner (whom Johnson copies), for **MUCH**, irrationally refer us to the Spanish *Mucho*.

#### MORE.

Under the article **MORE** (that he may seem to say something



on the subject), Junius gives us this so little pertinent or edifying piece of information:—"Anglicum interim *more* est inter illa, quæ Saxonicum a in o convertunt; sicuti videmus usu venisse in ban, *bone*, os, *ossis*; hal, *whole*, integer, *sanus*; ham, *home*, domus, habitatio; stan, *stone*, lapis," &c.

Skinner says—"MORE, Mo, ab A.S. Ma, Mapa, Mæpe, Mape, &c. Quid si omnia a Lat. *Major*?"

S. Johnson finds MORE to be adjective, adverb, and substantive. The adjective, he says, is—"The comparative of *Some* or *Great*." The adverb is—"The *particle* that forms the comparative degree."—"Perhaps some of the examples which are adduced under the adverb, should be placed under the substantive."—"It is doubtful whether the word, in some cases, be noun or adverb."

#### MOST.

Junius says, untruly,—"MOST: Ex positivo nempe mæpe, fuit comparativus mæpne, et superlativus mæper̃t, et contracte mæp̃t."

Skinner—"Teut. *Meist* feliciter alludit Gr. *μειστον*, plurimum, maximum, contr. a *μεγιστον*."

S. Johnson again finds in most an adjective, an adverb, and a substantive. Of the adverb he says, it is—"The *particle* noting the superlative degree." Of the substantive he says—"This is a *kind* of substantive, being according to its signification, *singular* or *plural*." And he gives instances, as he conceives, of its plurality and singularity.—I have wasted more than a page in repeating what amounts to nothing.

Though there appears to be, there is in reality no irregularity in MUCH, MORE, MOST: nor indeed is there any such thing as capricious irregularity in any part of language.

In the Anglo-Saxon the verb Mapan, *metere*, makes regularly the præterperfect Mop, or Mope (as the præterperfect of Slagan is Sloh), and the past participle Mowen or Meopen, by the addition of the participial termination *en*, to the præterperfect. Omit the participial termination *en* (which omission was, and still is, a common practice through the whole language, with the Anglo-Saxon writers, the old English writers, and the moderns), and there will remain Mope or

Mow; which gives us the Anglo-Saxon *Mope* and our modern English word *Mow*: which words mean *simply*—that which is *Mowed* or *Mown*. And as the hay, &c. which was *mown*, was put together in a heap; hence, *figuratively*, *Mope* was used in Anglo-Saxon to denote *any* heap: although in modern English we now confine the application of it to country produce, such as *Hay-mow*, *Barley-Mow*, &c.<sup>1</sup> This participle or substantive (call it which you please; for, however classed, it is still the same word, and has the same signification) *Mow* or *Heap*, was pronounced (and therefore written) with some variety, *Ma*, *Mæ*, *Mo*, *Mope*, *Mow*; which, being regularly compared, give

<i>Ma</i> . . .	<i>Ma-er</i>	(i. e. mape)	. . .	<i>Ma-est</i>	(i. e. mæɾt)
<i>Mæ</i> . . .	<i>Mæ-er</i>	(i. e. mæpɛ)	. . .	<i>Mæ-est</i>	(i. e. mæɾt)
<i>Mope</i> . .	<i>Mow-er</i>	(i. e. mope)	. . .	<i>Mow-est</i>	(i. e. moɾt)
<i>Mo</i> . . .	<i>Mo-er</i>	(i. e. MORE)	. . .	<i>Mo-est</i>	(i. e. MOST).

I have here printed in the Anglo-Saxon character, those words which have come down to us so written in the Anglo-Saxon writings: and in Italics, the same words in sound; but so written, as to show the written regularity of the comparison: and in capitals, the words which are used in what we call English; though indeed it is only a continuation of the Anglo-Saxon, with a little variation of the written character.

*Mo* (*mope*, *acervus*, *heap*), which was constantly used by all our old English authors, has with the moderns given place to *MUCH*:<sup>2</sup> which has not (as Junius, Wormius, and Skinner

<sup>1</sup> Gawin Douglas uses the word *MOWE*, for a heap of wood, or a funeral pile.

“Under the oppin sky, to this purpois,  
Pas on, and of treis thou mak an bing  
To be ane fyre, &c.  
Tharfore scho has hir command done ilk dele.  
But quhen the grete bing was upbeildit wele  
Of aik treis, and fyrren schidis dry  
Wythin the secrete cloys under the sky,  
Above the *MOWE* the foresaid bed was maid.”

Booke 4. p. 117.

[But *Ma* or *Mo* is never found except as the comparative; thus *mýcle ma*, *much more*, *ma ðonne*, *more than*: while *Mæra*, *Mæne*,

imagined of *Mickle*) been borrowed from *μεγας*, but is merely the diminutive of *mo*, passing through the gradual changes of *Mokel*, *Mykel*, *Mochil*, *Muchel* (still retained in Scotland), *Moche*, *MUCH*.

"Yes certes (quod she) Who is a frayler thyng than the fleshy body of a man, ouer whiche haue often tyme flyes, and yet lasse thyng than a flye, *MOKEL* myght in greuaunce and anoyenge."—*Chaucer, Test. of Love*, boke 2. fol. 319. p. 1. col. 1.

"Opinion is while a thinge is in non certayne, and hydde frome mens very knowlegyng, and by no parfyte reason fully declared, as thus: yf the sonne be so *MOKEL* as men wenen, or *els* yf it be *MORE* than the erth."—*Ibid.* boke 3. fol. 325. p. 2. col. 2.

"A lytel misgoyng in the gynning causeth *MYKEL* errour in the end."—*Ibid.* boke 2. fol. 315. p. 2. col. 1.

"O badde and straye bene thilke (*richesse*) that at their departinge maketh men teneful and sory, and in the gatheryng of hem make men nedy. *MOCHE* folke at *ones* mowen not togider *MOCHE* therof haue."—*Ibid.* boke 2. fol. 316. p. 2. col. 1.

"Good chylde (quod she) what *echeth* suche renome to the conscience of a wyse man, that loketh and measureth hys goodnesse not by sleuelesse wordes of the people, but by sothfastnesse of conscience: by God, nothyng. And yf it be fayre a mans name be *eched* by *MOCHE* folkes praysing, and fouler thyng that *mo* folke not praysen."—*Ibid.* boke 2. fol. 319. p. 2. col. 1.

"Also ryght as thou were ensample of *MOCHE FOLDE* errour, righte so thou must be ensample of *manyfolde* correctioun."—*Ibid.* boke 1. fol. 310. p. 1. col. 2.

#### NEVERTHELESS.

In our old authors written variously, *Na-the-les*, *Ne-the-les*, *Nocht-the-les*, *Not-the-les*, *Never-the-later*: its opposite also was used, *Wel-the-later*.

"Truely I say for me, sythe I came thys Margarit to serue, durst I neuer me discouer of no maner disease, and *WEL THE LATER* hath myn herte hardyed such thynges to done, for the great bounties and worthy

*magnus*, is *positive*, answering to the Teutonic *Mar*, *Mer*, and the Celtic *Mawr*. With regard to *Mickle*, it constantly occurs in all the earliest Teutonic dialects:—Goth. *MIKILS*. Francic *Mikkil*, A.S. *Micel*, Isl. *Mikle*, Su. G. *Magle*.—ED.]

refreshmentes that she of her grace goodly without anye desert on my halue ofte hath me rekened.”—*Test. of Loue*, boke 3. fol. 332. p. 2. col. 1.

“Habyte maketh no monke, ne wearynge of gylte spurres maketh no knyghte: NEUERTHELATER in conforte of thyne herte; yet wol I otherwyse answer.”—*Ibid.* boke 2. fol. 322. p. 2. col. 2.

#### RATHER.

In English we have *Rath*, *Rather*, *Rathest*; which are simply the Anglo-Saxon *Rað*, *Raðor*, *Raðort*. celer, velox.

Some have derived this English word RATHER from the Greek; as Mer. Casaubon from *ορθρος*, “quod sane (says Skinner) longius distat quam mane a vespere:” and others, with a little more plausibility, from *Padios*.

The Italians have received this same word from our Northern ancestors, and pronounce it *Ratto*, with the same meaning: which Menage derives either from *Raptus* or from *Rapidus*, “*Rapdus*, *Rapdo*, *Raddo*, *Ratto*.”

Skinner notices the expressions *Rath* fruit, and *Rath* wine, from the Anglo-Saxon *Rað*; of which, after Menage, he says—“Nescio an contract. a Lat. *Rapidus*.”

Minshew derives RATHER from the Lat. *Ratus*. Ray has a proverb—“The *Rath* sower never borrows of the late.”

S. Johnson cites *Spenser* (except himself, the worst possible authority for English words)—

“Thus is my harvest hasten’d all to *Rathe*.”

And *May*—

“*Rath* ripe and purple grapes there be.”

“*Rath* ripe are some, and some of later kind.”

And *Milton*—

“Bring the *Rathe* primrose that forsaken dies.”

And he adds most ignorantly—“To have *Rather*. This I think a barbarous expression, of late intrusion into our language; for which it is better to say—*will rather*.”

Dr. Newton, in a note on *Lycidas*, says of the word *Rathe*—“This word is used by *Spenser*, B. 3. cant. 3. st. 28.—

‘Too *Rathe* cut off by practice criminal.’

“And *Shepherd’s Calendar*,

‘The *Rather* lambs been starved with cold.’”

T. Warton, in his note on the same passage of Milton, says,—“The particular combination of, *Rathe primrose*, is perhaps from a pastoral called a Palinode by E. B. (probably Edmond Bolton,) in *England's Helicon*, edit. 1614. signat. B. 4.

‘And made the *Rathe* and timely primrose grow.’

“In the West of England, there is an early species of apple called the *Rathe-ripe*. We have—‘*Rathe* and late’—in a pastoral, in *Davison's Poems*, edit. 4. London, 1621. p. 177. In *Bastard's Epigrams*, printed 1598, I find—‘The *Rashed* primrose and the violet.’ Lib. 1. epigr. 34. p. 12. 12mo. Perhaps *Rashed* is a provincial corruption from *Rathe*.”

By the quotations of Johnson, Newton, and Warton, from Spenser, May, Bolton, Davison, and Bastard, a reader would imagine that the word *RATHE* was very little authorized in the language; and that it was necessary to hunt diligently in obscure holes and corners for an authority.

“And *netheles* there is no man  
In all this worlde so wise, that can  
Of loue temper the measure :  
But as it falleth in auenture.  
For witte ne strength maie not helpe  
And whiche els wolde him yelpen,  
Is *RATHEST* throwen under foote.”

*Gower*, lib. 1. fol. 7. p. 2. col. 2.

“Some seyne he did well enough,  
And some seyne, he did amis.  
Diuers opinions there is.  
And commonliche in euery nede  
The werst speche is *RATHEST* herde.”

lib. 3. fol. 59. p. 1. col. 1.

“That euery loue of pure kynde  
Is fyrst forthe drawe, well I fynde :  
But *netheles* yet ouer this  
Deserte dothe so, that it is  
The *RATHER* had in many place.”—lib. 4. fol. 72. p. 1. col. 1.

— “Who that is bolde,  
And dar trauaile, and undertake  
The cause of loue, he shall be take  
The *RATHER* unto loues grace.”—lib. 4. fol. 75. p. 1. col. 2.

"But fortune is of **suche** a sleight,  
That whan a man is 'most on height,  
She maketh hym **RATHEST** for to falle."

*Gower*, lib. 6. fol. 135. p. 2. col. 2.

"Why ryse ye so **RATHE**? Ey, benedicite,  
What eyleth you?"—*Chaucer, Myllers Tale*, fol. 15. p. 1. col. 1.

"O dere cosyn, Dän Johan, she sayde,  
What eyleth you so **RATHE** to a ryse?"

*Shyppmans Tale*, fol. 69. p. 1. col. 2.

"For hym my lyfe lyeth al in dout  
But yf he come the **RATHER** out."

*Rom. of the Rose*, fol. 141. p. 2. col. 1.

"They wolde eftsones do<sup>u</sup> you scathe  
If that they myght, late or **RATHE**."—*Ibid.* fol. 152. p. 1. col. 1.

"And haue my trowth, but if thou finde it so,  
I be thy bote, or it be ful longe,  
To peeces do me drawe, and sythen honge.  
Yc, so sayst thou? (quod Troylus) alas:  
But God wot it is naught the **RATHER** so."

*Troylus*, boke 1. fol. 161. p. 2. col. 1.

"Loke up I say, and tel me what she is  
Anon, that I may gon about thy nede,  
Knowe iche her aught, for my loue tel me this,  
Than wold I hope **RATHER** for to spede."

*Ibid.* boke 1. fol. 161. p. 2. col. 2.

"And with his salte teeres gan he bathe  
The ruby in his signet, and it sette  
Upon the wexe delyuerlyche and **RATHE**."

*Ibid.* boke 2. fol. 169. p. 1. col. 1.

"But now to purpose of my **RATHER** speche."

*Ibid.* boke 3. fol. 179. p. 2. col. 2.

"These folke desiren nowe delyueraunce  
Of Antenor that brought hem to mischaunce.  
For he was after traytour to the toun  
Of Troy' alas; they quitte him out to **RATHE**."

*Ibid.* boke 4. fol. 183. p. 2. col. 1.

"But he was slayne alas, the more harme is,  
Unhappely at Thebes al to **RATHE**."

*Ibid.* boke 5. fol. 195. p. 2. col. 1.

"Yf I (quod she) haue understonden and knowen utterly the causes  
and the habite of thy malady, thou languyshest and art defected for  
desyre and talent of thy **RATHER** fortune. She that ylike fortun onelye"

that is chaunged as thou faynest to thewarde, hath perverted the clerenesse and the estate of thy corage."—*Boecius*, boke 2. fol. 225. p. 1. col. 2.

"Whylom there was a man that had assayed with stryuyng words an other man, the which not for usage of *very* vertue, but for proude vayne glorye, had taken upon him falsely the name of a phylosophre. This **RATHER** man that I spake of, thought he wold assay, wheder he thilke were a phylosophre or no."—*Ibid.* boke 2. fol. 230. p. 2. col. 2.

"Diuine grace is so great that it ne may not ben ful praysed, and this is only the maner, that is to say, hope and prayers. For which it semeth that men wol speke with God, and by reson of supplicacion bene conioyned to thylke clerenesse, that nys nat approached no **RATHER** or that men seken it and impetren it."—*Ibid.* boke 5. fol. 249. p. 2. col. 1.

"Graunt mercy good frende (quod he)  
I thanke the, that thou woldest so ;  
But it may neuer the **RATHER** be do,  
No man may my sorowe glade."

*Dreame of Chaucer*, fol. 256. p. 1. col. 1.

"The **RATHER** spede, the soner may we go,  
Great coste alway there is in taryenge,  
And longe to sewe it is a very thyng."

*Assemble of Ladyes*, fol. 275. p. 2. col. 2.

"Thilke sterres that ben cleped sterres of the northe, aysen **RATHER** than the degree of her longytude, and all the sterres of the southe, aysen after the degree of her longytude."—*Astrolabye*, fol. 280. p. 2. col. 1.

"But lesynges with her flatterye,  
With fraude couered under a pytons face  
Accept be nowe **RATHEST** unto grace."

*Blacke Knyght*, fol. 289. p. 2. col. 2.

"That shal not nowe be tolde for me,  
For it no nede is redily,  
Folke can synge it bet than I,  
For al mote out late or **RATHE**."

*Fame*, boke 3. fol. 302. p. 1. col. 2.

"Who was ycrowned ? by God nat the strongest, but he that **RATHEST** come and lengest abode and continued in the iourney and spared nat to trauayle."—*Test. of Loue*, boke 1. fol. 307. p. 1. col. 2.

"Euery glytteryng thinge is not golde, and under colour of sayre speche many vices may be hyd and conseled. Therfore I rede no wight to trust on you to **RATHE**, mens chere and her speche right guyleful is ful ofte."—*Ibid.* boke 2. fol. 314. p. 2. col. 2.

"Veryly it is proued that rychesse, dygnyte, and power, been not trewe waye to the knotte, but as **RATHE** by suche thynges the knotte to be unbound."

"——— Than (quod she) wol I proue that shrewes as **RATHE** shal ben in the knotte as the good."—*Test of Loue*, boke 2. fol. 319. p. 1. col. 1.

"Ah, good nyghtyngale (quod I then)  
A lytel haste thou ben to longe hen,  
For here hath ben the leude cuckowe  
And songen songes **RATHER** than hast thou."

*Cuckowe and Nyghtyngale*, fol. 351. p. 1. col. 2.

"His feris has this pray ressauit **RAITH**,  
And to thare meat addressis it for to graith."

*Douglas*, booke 1. p. 19.

"Quhen Paris furth of Phryge, the Troyane hird  
Socht to the ciete Laches in Sparta,  
And thare the douchter of Leda stal awa,  
The fare Helene, and to Troy tursit **RAITH**."

*Ibid.* booke 7. p. 219.

"And sche hir lang round nek bane bowand **RAITH**,  
To gif thaym souck, can thaym culze bayth."

*Ibid.* booke 8. p. 266.

"The princis tho, quhilk suld this peace making,  
Turnis toward the bricht sonnys uprisyng,  
With the salt melder in thare haundis **RAITH**."

*Ibid.* booke 12. p. 413.

### FIE ;

The imperative of the Gothic and Anglo-Saxon verb, **FĪAN**,  
*Fian, T'o hate.*

### QUICKLY.

*Quick-like* : from *l'pic*, *cpicu*, *cpicob*, *vivus*, (as we still oppose the *Quick* to the *Dead*). *Lpic* is the past participle of *l'piccian*, *vivificare*. **QUICKLY** means, in a *life-like* or *lively* manner ; in the manner of a creature that has life.

### SCARCE.

The Italians have the adjective *Scarso* :

"Queste parole assai passano il core  
Al tristo padre, e non sapea che fare



Di racquistar la sua figlia e l'onore,  
Perche tutti i rimedj erano SCARSI."

*Il Morgante*, cant. 10. st. 128.

which Menage improbably derives from *Exparcus*. The same word in Spanish is written *Escasso*. Both the Italian and the Spanish words are probably of Northern origin. In Dutch *Skaars* is, *rare, unfrequent*. It is still commonly used as an adjective in modern English; but anciently was more common.

"Hast thou be SCARSE or large of gifte  
Unto thy loue, whom thou seruest?  
And saith the trowth, if thou hast bee  
Unto thy loue or SCARSE or free."

*Gower*, lib. 5. fol. 109. p. 1. col. 2.

"What man that SCARSE is of his good,  
And wol not gyue, he shall nought take."

*Ibid.* fol. 109. p. 2. col. 1.

"That men holde you not to SCARCE, ne to sparyng."

*Tale of Chaucer*, fol. 80. p. 2. col. 1.

"Loke that no man for SCARCE the holde,  
For that may greue the manyfolde."

*Rom. of the Rose*, fol. 131. p. 1. col. 1.

#### SELDOM.

"I me reioyced of my lyberte  
That SELDEN tyme is founde in mariage."

*Clerke of Oxenf. Tale*, fol. 46. p. 1. col. 1.

The Dutch have also the adjective *Zelden, Selten*: The Germans *Selten*: The Danes *Seldsom*: The Swedes *Sellsynt*:—rare, unusual, uncommon.

#### STARK.

According to S. Johnson this word has the following significations—*Stiff, strong, rugged, deep, full, mere, simple, plain, gross*. He says, "It is used to intend or augment the signification of a word: as, *Stark mad*, mad in the highest degree. It is now little used but in low language."

In the Anglo-Saxon *Stapc, Steapc*, German *Starck*, Dutch

*Sterk*, Danish *Stærk*, Swedish *Stark*, as in the English, all mean *Strong*. It is a good English word; common in all our old writers, still retaining its place amongst the moderns, and never had an interval of disuse.

“And she that helmed was in STARKE stoures,  
And wan by force townes stronge and-toures.”

*Chaucer, Monkes Tale*, fol. 85. p. 2. col. 2.

“But unto you I dare not lye,  
But myght I felen or espye  
That ye perceyued it nothyng,  
Ye shulde haue a STARKE leasyng.”

*Rom. of the Rose*, fol. 154. p. 2. col. 2.

“This egle, of which I haue you tolde,  
Me flyeng at a swappe he hente,  
And with his sours agayne up wente  
Me caryeng in hys clawes STARKE  
As lyghtly as I had ben a larke.”

*Fame*, boke 1. fol. 294. p. 2. col. 2.

“The followand wynd blew STERKE in our tail.”

*Douglas*, booke 3. p. 71.

“So that, my son, now art thou souir and STERK,  
That the not *nedis* to haue ony fere.”

*Ibid.* booke 8. p. 265.

“Turnus ane litil, thocht he was STARK and stout,  
Begouth frawart the bargane to withdraw.”

*Ibid.* booke 9. p. 306.

“Sa thou me saif, thy pissance is sa STARK,  
The Troianis glorie, nor thare victorye  
Sall na thing change nor dymynew tharby.”

*Ibid.* booke 10. p. 336.

“And at ane hie balk teyt up sche has  
With ane loupe knot ane STARK corde or lace,  
Quharewith hir self sche spilt with shameful dede.”

*Ibid.* booke 12. p. 432.

“As fast lock'd up in sleep, as guiltless labour,  
When it lies STARKLY in the traveller's bones.”

*Shakespeare, Measure for Measure*, act 4. sc. 2.

“1 *Boor*. Come, English beer, hostess. English beer, by th' belly.

“2 *Boor*. STARK beer, boy: stout and strong beer. So. Sit down, lads, and drink me upsey-dutch. Frolick and fear not.”—*Beaumont and Fletcher. Beggars Bush*, act 3. sc. 1.

## VERY;

## Means True.

"And it is clere and open that thilke sentence of Plato is VERY and sothe."—*Chaucer*. *Boecius*, boke 4. fol. 241. p. 2. col. 2.

It is merely the French adjective *Vrai*, from the Italian, from the Latin. When this word was first adopted from the French, (and long after,) it was written by them, and by us, VERAY; which they have since corrupted to *Vrai*, and the English to VERY.

"For if a kynge shall upon gesce  
Without VERAY cause drede,  
He maie be liche to that I rede."

*Gower*, lib. 7. fol. 162. p. 2. col. 2.

"Constantyne thensample and myrroure  
To princes al, in humble buxumnesse  
To holy churche o VERAY sustaynour."

*Prologue to Cant. Tales.*

"But as Christe was, whan he was on lyue,  
So is he there VERAMENT"—(*vraiment*).

*Plowmans Tale*, fol. 99. p. 2. col. 1.

"O thou, my chyld, do lerne, I the pray,  
Vertew and VERAY labour to assay."

*Douglas*, booke 12. p. 425.

"Disce, puer, virtutem ex me *Verumque* laborem:  
Fortunam ex aliis."<sup>1</sup>—*Virgil*.

## ONCE. AT ONCE. TWICE. THRICE.

Antiently written ANES, ANIS, ANYS, ONES, ONYS, TWIES,

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<sup>1</sup> The word *Aliis* in this passage, should in a modern version be translated *Lord Grenville*, *Mr. Rose*, *Mr. Dundas*, *Mr. Wyndham*, *Mr. Pitt*, *Lord Liverpool*, &c.—who only assert modestly (what our piller-ing stewards and bailiffs will shortly tell us), that they hold their emoluments of office by as good a title, as any man in England holds his private estate and fair-earned property; and immediately after prove to us, that they hold by a much better title.—Their proof is, for the present only a triple or quadruple (they may take half or two thirds of our income next year) additional assessment upon our innocent property; whilst their guilty emoluments of office (how earned we know) remain untouched.

TWYIS, TWYISE, THRIES, THRYIS, &c. are merely the Genitives<sup>1</sup> of *One*, *An*, ΤΥΑΙ, Τρα, Τρεζ, Τριζ, Δρι, Δριγ, &c. i. e. *One*, *Two*, *Three* (The substantive *Time*, *Turn*, &c. omitted).

The Italian and French have no correspondent adverb: they say *Une fois*, *deux fois*, *Una volta*, *due volte*, &c. The Dutch have *Eens* for the same purpose; but often forgo the advantage.

"For ONES that he hath ben blithe  
He shal ben after sorie THRIES."

*Gower*, lib. 5. fol. 117. p. 1. col. 1.

"For as the wylde wode rage  
Of wyndes maketh the sea sauage,  
And that was caulme bringeth to wawe,  
So for default and grace of lawe  
The people is stered all AT ONES."

*Ibid.* lib. 7. fol. 166. p. 1. col. 1.

"Ye wote yovr selfe, she may not wedde two  
'AT ONES.'"—*Knyghtes Tale*, fol. 5. p. 2. col. 2.

"Sythen Christ went neuer but ONYS  
To weddyng."—*Wylf of Bathe*, *Prol.* fol. 34. p. 1. col. 1.

"And first I shrew myself, both blode and bones,  
If thou begyle me ofter than ONES."

*Nonnes Priest*, fol. 91. p. 1. col. 1.

"Sen Pallas mycht on Grekis tak sic wraik,  
To birn thare selhyppis, and all for ANIS saik  
Droun in the seye."—*Douglas*, booke 1. p. 14.

"My faddir cryis, How! feris, help away,  
Streik airis ATTANIS with al the force ge may."

*Ibid.* booke 3. p. 8.

"The feblit breith ful fast can bete and blaw,  
Ne gat he lasare ANYS his aynd to draw."—*Ibid.* booke 9. p. 307.

"THRIES she turned hir aboute  
And THRIES eke she gan downe loute."

*Gower*, lib. 5. fol. 105. p. 1. col. 1.

<sup>1</sup> [See Mr. Price's note (20) in p. 493 of his Edition of Warton's History of English Poetry, 8vo. Vol. ii. Appendix; and Mr. Stephenson's note in Boucher's Glossary, v. ANES, ATWYX, &c. Grimm points out a distinction between the genitival *eines* and the abstract *einst*, 'olim,' of the old German, still existing in the Swiss dialect, and probably in our provincial *one'st*, *yanst*. See Grammat. iii. 227, 228; *Zahladverbia*; and Additional Notes.—ED.]

"She made a cercle about hym **THRIES**,  
And este with fire of sulphur **TWIES**."

*Gower*, lib. 5. fol. 105. p. 2. col. 2.

"That hath been **TWYSE** hotte and **TWYSE** colde."

*Chaucer*, *Cokes Prol.* fol. 17. p. 2. col. 2.

"For as Senec sayth: He that ouercometh his hert, ouercometh **TWISE**."—*Tale of Chaucer*, fol. 82. p. 2. col. 2.

"In gold to graif thy fall **TWYIS** etlit he,  
And **TWYISE** for reuth failgeis the faderis handis."

*Douglas*, booke 6. p. 163.

"He sychit profoundlye owthir **TWYIS** or **THRYIS**."

*Ibid.* booke 10. p. 349.

#### ATWO. A<sup>•</sup>THREE.

On τπα. On δπý. *In two; In three.* The Dutch have *Intween; the Dances Itu.*

"And Jason swore, and said ther,  
That also wis God hym helpe,  
That if Medea did hym helpe,  
That he his purpose might wyne,  
Thei shulde neuer part **ATWYNNE**."<sup>1</sup>

*Gower*, lib. 5. fol. 102. p. 2. col. 1.

"That death us shulde departe **ATWO**."

*Ibid.* lib. 4. fol. 84. p. 1. col. 1.

"And eke an axe to smyte the corde **ATWO**."

*Myllers Tale*, fol. 14. p. 1. col. 1.

"Ne howe the fyre was couched fyrst with *Stre*,  
And than with drye stickes clouen **ATHRE**."

*Knyghtes Tale*, fol. 11. p. 1. col. 1.

#### ALONE. ONLY.

*All-one. One-like.* In the Dutch, *Een* is **ONE**: *All-een*, **ALONE**: and *All-een-lyk*, **ONLY**.

"So came she to him priuely,  
And that was, wher he made his monc,  
Within a gardeine **ALL** him **ONE**."

*Gower*, lib. 1. fol. 25. p. 2. col. 1.

"The sorowe, doughter, which I make,  
Is not **ALL ONLY** for my sake,  
But for the bothe, and for you all."

*Ibid.* lib. 1. fol. 25. p. 2. col. 2.

<sup>1</sup> ["The vail of the temple was rent *in twain*."]—Matth. xxvii. 51.—ED.]

“ All other leches he forsoke,  
And put him out of auenture  
ALONLY to God's cure.”—*Gower*, lib. 2. fol. 45. p. 2. col. 2.

“ And thus full ofte a daie for nought  
(Saufe ONLICHE of myn owne thought)  
I am so with my seluen wroth.”—*Ibid.* lib. 3. fol. 47. p. 2. col. 1.

“ Thre yomen of his chambre there  
ALL ONLY for to serue hym were.”  
*Ibid.* lib. 6. fol. 137. p. 1. col. 2.

“ For ALL ONELYCHE of gentill loue  
My courte stont all courtes aboue.”  
*Ibid.* lib. 8. fol. 187. p. 1. col. 2.

“ Thou wost well that I am Venus,  
Whiche ALL ONELY my lustes seeche.”  
*Ibid.* lib. 8. fol. 187. p. 2. col. 1.

#### ANON.

Junius is right. ANON means *In one* (subauditur *instant, moment, minute*).

“ For I woll ben certayne a wedded man,  
And that ANON in all the hast I can.”  
*Marchauntes Tale*, fol. 29. p. 1. col. 2.

“ Than Dame Prudence, without delay or tarieng, sent ANONE her messenger.”—*Tale of Chaucer*, fol. 82. p. 1. col. 2.

All our old authors use ANON, for *immediately, instantly*.

Mr. Tyrwhitt, vol. 4. note to verse 381 (*Prol. to Canterb. Tales*), says—“ From *Pro nunc*, I suppose, came *For the nunc*; and so, *For the Nonce*.<sup>1</sup> Just as from *Ad nunc* came ANON.”—I agree with Mr. Tyrwhitt, that the one is *just as* likely as the other.

In the Anglo-Saxon, *Æn* means *One*, and *On* means *In*: which word *On* we have in English corrupted to *An* before a vowel, and to *A* before a consonant; and in writing and speaking have connected it with the subsequent word: and from this double corruption has sprung a numerous race of Adverbs;

<sup>1</sup> [The reader is referred to Mr. Price's explanation of this phrase in his Appendix to Vol. ii. of Warton, 8vo edition, p. 496; where he shows it to be “for then aunes,” “for the once,” by transference of the final consonant of the article in the oblique case *then* to the initial vowel of the following word,—as in “at the nende,” “at the nale,” for “at than (the) end,” &c. See also Grimm, iii. 107, in *ein*: and Boucher's Glossary, v. ATTEN.—ED.]

which (only because there has not been a similar corruption) have no correspondent adverbs in other languages.<sup>1</sup>

Thus from On *dæȝ*, On *niht*, On *lenge*, On *byæde*, On *bæc*, On *lande*, On *līfe*, On *mīddan*, On *pulhte*, On *cpa*, On *peȝ*; we have *Aday*, *Anight*, *Along*, *Abroad*, *Aback*, *Aland*, *Alive*, *Amid*, *Aright*, *Atwo*, *Away*: and from On *Țn*, ANON.

Gower and Chaucer write frequently *In one*: and Douglas, without any corruption, purely ON ANE.

“Thus sayand, scho the bing ascendis ON ANE.”

*Douglas*, booke 4. p. 124.

### IN A TRICE.

Skinner, not so happily as usual, says—“*In a Trice*, fort. a Dan. *at reyse*, surgere, sc erigere, attollere, q. d. tantillo temporis spatio quanto quis se attollere potest.”

S. Johnson—“believes this word comes from *Trait Fr.* corrupted by pronunciation. A short time, an instant, a *stroke*.”

The etymology of this word is of small consequence; but, I suppose, we have it from the French<sup>2</sup> *Trois*: and (in a manner similar to ANON) it means—In the time in which one can count *Three—One, Two, Three* and away.—Gower writes it TREIS.

“All sodenly, as who saith TREIS,  
Where that he stode in his paleis,  
He toke him from the mens sight,  
Was none of them so ware, that might  
Set eie where he become.”—*Gower*, lib. 1. fol. 24. p. 2. col. 1.

The greater part of the other adverbs have always been well understood: such as, *Gratis*, *Alias*, *Amen*, *Alamode*, *Indeed*, *In fact*, *Methinks*,<sup>3</sup> *Forsooth*, *Insooth*, &c.

<sup>1</sup> [Here Mr. Tooke appears to be in error. A collection of them is given by Grimm, under the head (V.) *Præpositionale substantivische adverbia*; such as, *in rikht*, *enrikte*, *enwæge*, *ā braut*, &c.—*Grammat.* iii. 144, 155.—ED.]

<sup>2</sup> [But see Grimm, iii. 232–3.]

<sup>3</sup> [*Methinks*:—‘it appears to me:’ Germ. ‘*mich dünkt*.’ It is the verb impersonal, governing the prefixed pronoun, as Webster correctly says, in the dative:]

“Dampnith and savith as *him thinke*.”—*Piermans Tale*, 2164.

The explanation in Richardson’s Dictionary, “It thinketh or causeth me to think,” is absurd. Wachter distinguishes between *dunken*

B.—But I suppose there are some adverbs which are merely *cant* words; belonging only to the vulgar; and which have therefore no certain origin nor precise meaning; such as *SPICK* and *SPAN*, &c.

#### SPICK, SPAN.

H.—I will not assert that there may not be such; but I know of none of that description. It is true S. Johnson says of *Spick* and *Span*, that “he should not have expected to find this word authorized by a polite writer.” “*Span new*,” he says, “is used by Chaucer,<sup>1</sup> and is supposed to come from *spannan*, To stretch, *Sax.* *expandere*, *Lat.* whence *span*. *Span new* is therefore originally used of cloth, new extended or dressed at the clothier’s: and *spick and span new*, is, newly extended on the spikes or tenters. It is, however, a *low* word.” In *spick* and *span*, however, there is nothing stretched upon spikes and tenters but the etymologist’s ignorance. In Dutch they say *Spikspelder-nieuw*. And *spyker* means a warehouse or magazine. *Spil* or *Spel* means a spindle, *schiet-spoel*, the weaver’s shuttle; and *spoelder*

and *denken*, which he says Junius has confounded. Is this one of those which Mr. Richardson terms Wachter’s “unnecessary distinctions?” See Additional Notes.—ED.]

<sup>1</sup> Chaucer uses it, in the third book of *Troylus*, fol. 181. p. 2. col. 1.

“This is a worde for al, that Troylus  
Was neuer ful to speke of this matere.  
And for to praysen unto Pandarus  
The bounte of his right lady dere,  
And Pandarus to thanke and maken chere.  
This tale was aye SPAN newe to begynne,  
Tyl that the nyght departed hem *atreyune*.”

But I see no reason why Chaucer should be blamed for its use; any more than Shakespeare for using *Fire-new*, on a much more solemn occasion.

“Mangre thy strength, youth, place and eminence,  
Despight thy victor sword, and *Fire-new* fortune,  
Thy valour and thy heart,—thou art a traitor.”

*King Lear*, act 5. sc. 3.

[“Armado is a most illustrious wight,  
A man of *fire-new* words, fashion’s own knight.”

*Love’s Labour’s Lost*, act i. sc. 1.

“Your *fire-new* stamp of honour is scarce current.”

*Richard III.*, act 1. sc. 3.]



the shuttle-thrower. In Dutch, therefore, *Spik-spelder-nieuw* means, new from the warehouse and the loom.

In German they say—*Span-neu* and *Funkel-neu*. *Spange* means any thing shining; as *Funkel* means To glitter or sparkle.

In Danish, *Funkcelnye*.

In Swedish, *Spitt spangande ny*.

In English we say *Spick and Span-new*, *Fire-new*, *Brand-new*. The two last *Brand* and *Fire* speak for themselves. *Spick and Span-new* means *shining new from the warehouse*.

AYE. YEA. YES.

*B.*—You have omitted the most important of all the Adverbs—*AYE* and *NO*. Perhaps because you think Greenwood has sufficiently settled these points—“*Ay*,” he says, “seems to be a contraction of the Latin word *Aio*, as *Nay* is of *Nego*. For our *Nay*, *Nay*; *Ay*, *Ay*; is a plain imitation of Terence’s *Negat quis? Nego. Ait? Aio.*” Though I think he might have found a better citation for his purpose—“*An nata est sponsa prægnaus? Vel ai, vel nega.*”

*H.*—I have avoided *AYE* and *NO*, because they are two of the most mercenary and mischievous words in the language, the degraded instruments of the meanest and dirtiest traffic in the land. I cannot think they were borrowed from the Romans even in their most degenerate state. Indeed the Italian, Spanish and French<sup>1</sup> affirmative adverb, *Si*, is derived from the Latin, and means *Be it* (as it does when it is called an hypothetical conjunction). But our *Aye*, or *Yea*, is the Imperative of a verb of northern extraction; and means—*Have it, possess it, enjoy it*. And *YES*, is *Ay-es*, *Have, possess, enjoy that*. More immediately perhaps, they are the French singular and plural Imperative *Aye* and *Ayez*; as our corrupted *O-yes*

<sup>1</sup> The French have another (and their principal) affirmative adverb, *Oui*: which, Menage says, some derive from the Greek *οὐροο*, but which he believes to be derived from the Latin *Hoc est*, instead of which was pronounced *Hore*, then *Oe*, then *Oue*, then *Oi*, and finally *Ouy*. But (though rejected by Menage) *Oui* is manifestly the past participle of *Ouir*, to hear: and is well calculated for the purpose of assent: for when the proverb says—“*Silence gives consent*,”—it is always understood of the silence, not of a deaf or absent person, but of one who has both heard and noticed the request.

of the cryer, is no other than the French Imperative *Oyez*, Hear, Listen.<sup>1</sup>

Danish, *Ejer*, To possess, have, enjoy. *Eja*, Aye or yea. *Eje*, possession. *Ejer*, possessor.

Swedish, *Ega*, To possess. *Ju*, aye, yea. *Egare*, possessor.

German, *Ja*, aye, yea. *Eigener*, possessor, owner. *Eigen*, own.

Dutch, *Eigenen*, To possess. *Ju*, aye, yea. *Eigenschap*, *Eigendom*, possession, property. *Eigenaar*, owner, proprietor.

Anglo-Sax. *Ægen*, own. *Ægenbe*, proprietor. *Ægennýjfe*, property.

### NOT. NO.

As little do I think, with Greenwood, that *not*, or its abbreviate *no*, was borrowed from the Latin; or, with Minshew, from the Hebrew; or, with Junius, from the Greek. The inhabitants of the North could not wait for a word expressive of dissent, till the establishment of those nations and languages; and it is itself a surly sort of word, less likely to give way and to be changed than any other used in speech. Besides, their derivations do not lead to any meaning, the only object which can justify any etymological inquiry. But we need not be any further inquisitive, nor, I think, doubtful concerning the origin and signification of *not* and *no*, since we find that in the Danish *Nødig*, and in the Swedish *Nödig*, and in the Dutch *Noode*, *Node*, and *No*, mean, *averse*, *unwilling*.<sup>2</sup>

<sup>1</sup> "And after on the daunce went  
Largesse, that set al her entent  
For to ben honorable and free,  
Of Alexander's kynne was she,  
Her most ioye was ywis,  
Whan that she yafe, and sayd: HAVE THIS."

*Rom. of the Rose*, fol. 125. p. 2. col. 1.

Which might, with equal propriety, have been translated

"When she gave, and said YES."

<sup>2</sup> M. L'Eveque, in his "Essai sur les rapports de la langue des Slaves avec celle des anciens habitans du Latium," (prefixed to his *History of Russia*), has given us a curious etymology of three Latin adverbs; which I cannot forbear transcribing in this place, as an additional confirmation

And I hope I may now be permitted to have done with Etymology: for though, like a microscope, it is sometimes useful to discover the minuter parts of language which would other-

of my opinion of the Particles.—“Le changement de l’o en a doit à peine être regardé comme une altération. En effet ces deux lettres ont en Slavon tant d’affinité, que les Russes prononcent en a le tiers au moins des syllabes qu’ils écrivent par un o.

“Le mot qui signifioit auparavant (before *Terra* was used) la surface de la terre; ce mot en Slavon est POLE; qui par l’affinité de l’o avec l’a, a pu se changer en PALE. Ce qui me fait présuner que ce mot se trouvoit aussi en Latin, c’est qu’il reste un verbe qui paroît formé de ce substantif; c’est le verbe PALO ou PALARE, errer dans le campagne: PALANS, qui erre de coté et d’autre, qui court les champs. L’adverbe PALAM tire son origine du même mot. Il signifie *manifestement, à découvert*. Or, qu’est ce qui se fait à *découvert* pour des hommes qui habitent des tentes ou des cabannes? C’est ce qui se fait en plein champs. Ce mot PALAM semble même dans sa formation avoir plus de rapport à la langue Slavonne qu’à la Latine. Il semble qu’on dise PALAM pour POLAMI, *par les champs, à travers les champs*. Ce qui me confirme dans cette idée, c’est que je ne me rappelle pas qu’il y ait en Latin d’autre adverbe qui ait une formation semblable, si ce n’est son opposé, CLAM, qui veut dire *secrètement, en cachette*; et qui me paroît aussi Slavon. CLAM se dit pour KOLAMI, et par une contraction très conforme au génie de la langue Slavonne, KLAMI, au milieu des Pieux: c’est à dire dans des cabannes qui étoient formées de *Pieux* revêtus d’écorces, de peaux, ou de branchages.

“J’oubliois l’adverbe CORAM, qui veut dire *Devant, en présence*.—Il diffère de PALAM (dit Ambroise Calepin) en ce qu’il se rapporte seulement à quelques personnes, et PALAM se rapporte à toutes: il entraîne d’ailleurs avec lui l’idée de proximité.—Il a donc pu marquer autrefois que l’action se passoit en présence de quelqu’un dans un lieu circonscrit ou fermé. Ainsi on aura dit CORAM pour KORAMI, ou, *Mejlon Korami*; parce que la clôture des habitations étoit souvent faite d’écorce, *Kora*.”

I am the better pleased with M. L’Eveque’s etymology, because he had *no system* to defend, and therefore cannot be charged with that partiality and prejudice, of which, after what I have advanced, I may be reasonably suspected. Nor is it the worse, because M. L’Eveque appears not to have known the strength of his own cause: for CLAM was antiently written in Latin *calim*: (though Festus, who tells us this, absurdly derives *clam* from *clavibus*, “quod his, quæ celare volumus, claudimus”) and *cala* was an old Latin word for wood, or logs, or stakes. So Lucilius (quoted by Servius), “Scinde, puer, *Calam*, ut calcas.” His derivation is also still further analogically fortified by the Danish correspondent adverbs: for in that language *Geheim*, *geheimt*, *I Hemmelighed*, (from *Hjem* home,) and *I enrum* (i. e. in a room) supply the place of *Clam*, and *Fordagen* (or, in the face of day) supplies the place of *Palam*.

wise escape our sight ; yet is it not necessary to have it always in our hands, nor proper to apply it to every object.

*B.*—If your doctrine of the *Indeclinables* (which I think we have now pretty well exhausted) is true, and if every word in all languages has a separate meaning of its own, why have you left the conjunction *THAT* undecyphered? Why content yourself with merely saying it is an *Article*, whilst you have left the *Articles* themselves unclassed and unexplained?

*H.*—I would fain recover my credit with Mr. Burgess, at least upon the score of *liberality*. For the freedom (if he pleases, harshness) of my strictures on my “*predecessors* on the subject of language” I, may perhaps obtain his pardon, when he has learned from Montesquieu that—“*Rien ne récule plus le progrès des connoissances, qu’un mauvais ouvrage d’un auteur célèbre : parcequ’avant d’instruire, il faut détromper :*” or from Voltaire, that—“*La faveur prodiguée aux mauvais ouvrages, est aussi contraire aux progrès de l’esprit, que le déchainement contre les bons.*” But Mr. Burgess himself has undertaken to explain the *Pronouns* : and if I did not leave the field open to him (after his undertaking) he might perhaps accuse me of illiberality towards my *followers* also. I hope the title will not offend him ; but I will venture to say that, if he does any thing with the pronouns, he must be contented to *follow* the etymological path which I have traced out for him. Now the *Articles*, as they are called, trench so closely on the *Pronouns*, that they ought to be treated of together : and I rather chuse to leave *one* conjunction unexplained, and my account of the *Articles* imperfect, than forestall in the smallest degree any part of Mr. Burgess’s future discovery. There is room enough for both of us. The garden of science is overrun with weeds ; and whilst every coxcomb in literature is anxious to be the importer of some new exotic, the more humble, though (at this period of human knowledge especially) more useful business of *sarculation* (to borrow an exotic from Dr. Johnson) is miserably neglected.

*B.*—If you mean to publish the substance of our conversation, you will probably incur more censure for the *subject* of your inquiry, than for your manner of pursuing it. It will be said to be *ὑπερ ονου σκίας*.

*H.*—I know for what building I am laying the foundation :

and am myself well satisfied of its importance. For those who shall think otherwise, my defence is ready made :

“ Se questa materia non è degna,  
Per esser piu leggieri,  
D' un huom che voglia parer saggio e grave,  
Scusatelo con questo ; che s' ingegna  
Con questi van pensieri  
Fare il suo tristo tempo piu suave :  
Perche altrove non have  
Dove voltare il viso ;  
*Che gli è stato interciso*  
*Mostrar con altre imprese allra virtute.”*

END OF THE FIRST PART.

# EMEA ITEPOENTA,

## PART II.

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### TO MESSIEURS

JAMES HAYGARTH.  
THOMAS HARRISON.  
EDWARD HALE.  
THOMAS DRANE.  
MATTHEW WHITING.  
NORRISON COVERDALE.

ROBERT MAIRIS.  
WILLIAM COOKE.  
CHARLES PRATT.  
MATTHIAS DUPONT.  
WILLIAM HARWOOD. }<sup>1</sup>  
HENRY BULLOCK.

To you, Gentlemen of my Jury, I present this small portion of the fruits of your integrity ; which decided in my favour the Bill of Chancery filed against my life ;<sup>2</sup>

And to my learned Counsel,

THE HON. THOMAS ERSKINE.  
VICARY GIBBS, Esq.;

And their Assistants,

HENRY DAMPIER, Esq.  
FELIX VAUGHAN, Esq.  
JOHN GURNEY, Esq..

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<sup>1</sup> [These three were challenged by the Attorney-General.]

<sup>2</sup> The fears of my printer\* (which I cannot call unfounded, in the present degraded state of the press) do not permit me to expose (as ought to be done) the circumstances producing, preceding, accompanying, and following my strange trial of six days for High Treason ; or to make any remarks on the important changes which have taken place in our criminal legal proceedings ; and the consequent future (insecurity) of the lives of innocent English subjects.

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[\* Mr. Deodatus Byc.—Ed.]

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“De moy voyant n'estre faict aulcun prix digne d'œuvre, et considérant par tout ce très-noble royaulme ung chascun aujourd'huy soy instamment exercer et travailler, part à la fortification de sa patric, et la deffendre: part au repoulement des ennemis, et les offendre—*le tout en police tant belle, en ordonnance si mirifique, et à prouffit, tant évident pour l'advenir.* Par doncques n'estre adscript et en ranc mis des nostres en partie offensive, qui m'ont estimé trop imbecille et impotent: de l'autre qui est deffensive n'estre employé aulcunement: ay imputé à honte plus que médiocre, estre veu spectateur ocieux de tant *vaillans, diserts et chevalereux personaiges qui en vue et spectacle de toute Europe jouent ceste insigne Fable et Tragique-comedie*, ne m'esvertuer de moy-mesme, et non y consommer ce rien mon tout, qui me restoit.”—*Rabelais*, Prol. to 3rd book: edit. Du Chat. 1741.

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“The better please, the worse despise, I aske no more.”  
*Last line of the Epilogue to the Shepherds Calender.*

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# EHEA ITEPOENTA, &c.

## PART II.

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### CHAPTER I.

#### RIGHTS OF MAN.

*F.*<sup>1</sup>—BUT your Dialogue, and your Politics, and your bitter Notes——

*H.*—Cantantes, my dear Burdett, minus via lædit.

*F.*—Cantantes, if you please; but bawling out the *Rights of Man*, they say, is not singing.

*H.*—To the ears of man, what music sweeter than the Rights of man?

*F.*—Yes. Such music as the whistling of the wind before a tempest. You very well know what these gentlemen think of it. You cannot have forgotten

“Sir, Whenever I hear of the word RIGHTS, I have learned to consider it as preparatory to some desolating doctrine. It seems to me, to be productive of some wide spreading ruin, of some wasting desolation.”—*Canning's Speech*.

And do you not remember the enthusiasm with which these sentiments were applauded by the House, and the splendid rewards which immediately followed this declaration? For no other earthly merit in the speaker that Oedipus himself could have discovered.

*H.*—It is never to be forgotten. Pity their ignorance.

*F.*—Punish their wickedness.

*H.*—We shall never, I believe, differ much in our actions,

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<sup>1</sup> [The persons of the dialogue: *H.* the author; *F.* Sir Francis Burdett, Bart.—ED.]



wishes or opinions. I too say with you—Punish the wickedness of those mercenaries who utter such atrocities: and do you, with me, pity the ignorance and folly of those *regular* governments who reward them: and who do not see that a claim of RIGHTS by their people, so far from treason or sedition, is the strongest avowal they can make of their subjection: and that nothing can more evidently shew the natural disposition of mankind to rational obedience, than their invariable use of this word RIGHT, and their perpetual application of it to all which they desire, and to every thing which they deem excellent.

F.—I see the wickedness more plainly than the folly; the consequence staring one in the face: for, certainly, if men can claim no RIGHTS, they cannot *justly* complain of any WRONGS.

H.—Most assuredly. But your last is almost an identical proposition; and you are not accustomed to make such. What do you mean by the words RIGHT and WRONG?

F.—What do I mean by those words? What every other person means by them.

H.—And what is that?

F.—Nay, you know that as well as I do.

H.—Yes. But not better: and therefore not at all.

F.—Must we always be seeking after the meaning of words?

H.—Of important words we must, if we wish to avoid important error. The meaning of these words especially is of the greatest consequence to mankind; and seems to have been strangely neglected by those who have made the most use of them.

F.—The meaning of the word RIGHT?—Why—It is used so variously, as substantive, adjective, and adverb; and has such apparently different significations (I think they reckon between thirty and forty), that I should hardly imagine any one single explanation of the term would be applicable to all its uses.

We say—A man's RIGHT.

A RIGHT conduct.

A RIGHT reckoning.

A RIGHT line.

The RIGHT road.

To do RIGHT.

To be in the RIGHT.

To have the RIGHT on one's side.

The RIGHT hand.

RIGHT itself is an *abstract idea*: and, not referring to any sensible objects, the terms which are the representatives of *abstract ideas* are sometimes very difficult to define or explain.

H.—Oh! Then you are for returning again to your convenient *abstract ideas*; and so getting rid of the question.

F.—No. I think it worth consideration. Let us see how Johnson handles it. He did not indeed acknowledge any RIGHTS of the people; but he was very clear concerning Ghosts and Witches, all the mysteries of divinity, and the sacred, indefeasible, inherent, hereditary, RIGHTS of Monarchy. Let us see how he explains the term.

RIGHT——

RIGHT——

RIGHT——

No. He gives no explanation: <sup>1</sup>—Except of RIGHT hand.

H.—How does he explain that?

F.—He says, RIGHT hand means——“*Not the Left.*”

H.—You must look then for LEFT hand. What says he there?

F.—He says—LEFT——“*sinistrous, Not right.*”

H.—Aye. So he tells us again that RIGHT is——“*Not wrong,*” and WRONG is——“*Not right.*” <sup>2</sup>

But seek no further for intelligence in that quarter; where nothing but fraud, and cant, and folly is to be found—mis-

<sup>1</sup> Johnson is as bold and profuse in assertion, as he is shy and sparing in explanation. He says that RIGHT means——“*True.*” Again, that it means——“*passing true judgment,*” and——“*passing a judgment according to the truth of things.*” Again, that it means——“*Happy.*” And again, that it means——“*Perpendicular.*” And again, that it means——“*In a great degree.*”

All false, absurd, and impossible.

<sup>2</sup> Our lawyers give us equal satisfaction. Say they——“*DROIT est, ou l'un ad chose que fuit tolle d'auter per Tort; le challenge ou le claim de luy que doit aver ceo, est terme DROIT.*”

“RIGHT is, where one hath a thing that was taken from another *wrongfully*; the challenge or claim of him that ought to have it, is called RIGHT.”——*Termes de la Ley.*

[See how Dr. Taylor sweats, in his chapter of LAW and RIGHT, in his *Elements of Civil Law.*

“JUS is an equivocal word, and stands for many senses according to

leading, mischievous folly; because it has a sham appearance of labour, learning, and piety.

RIGHT is no other than RECT-um (*Regitum*), the past participle of the Latin verb *Regere*.<sup>1</sup> Whence in Italian you have RITTO; and from *Dirigere*, DIRITTO, DRITTO: whence the French have their antient DROICT, and their modern DROIT. The Italian DRITTO and the French DROIT being no other than the past participle *Direct-um*.<sup>2</sup>

its different use and acceptation. Some lawyers reckon up near forty. From whence it follows that the Emperor and his lawyers, who begin their works with definition, would have done better, if they had proceeded *more philosophico*, and *distinguished* before they had *defined*.

"Therefore in this great ambiguity of signification, what relief can be expected, must be had from the most simple and natural distribution; and this is what I am endeavouring."—*Taylor's Elements of Civil Law*, p. 40. "JURI operam daturum, prius nosse oportet, unde nomen JURIS descendat."—*Ib.* p. 55.

"*Jus generale est: sed Lex juris est species. Jus ad non scripta etiam pertinet, Leges ad Jus scriptum.*" So says Servius, ad *Virg.* l. *Æn.* 511. In this Dr. Taylor thinks Servius mistaking. I think the Doctor greatly mistaking, and Servius a good expositor.]

<sup>1</sup> It cannot be repeated too often, that, in Latin, c should always be pronounced as the Greek Γ; and c as the Greek Κ. If *Regere* had been pronounced in our manner, i. e. *Redjere*; its past participle would have been *Redjatum*, *Retchatum*, not *Rectum*. And if *Facere*, instead of *Fakere*, had been pronounced *Fassere*; its past participle would have been *Fassatum*, *Fastum*; not *Fakatum*, *Faktum*.

[*ΧΕΙΡ*, MANUS. *Χει-ειν*—*Χει-ερε*, i. e. *Ger-ere*. Rem, or Res-gerere, Re-gerere—Re-gere. So Gerere—Gessi—Re-gessi, Regsi, Rexi.

"Et quidem, initio civitatis nostræ, populus, sine Lege certa, sine Jure certo, primum agere instituit; omniaque MANU a regibus gubernabantur."—*Dis. lib.* 1. Tit. 2. lex 2. § 1.

"MANUS (says Dr. Taylor) is generally taken for power or authority, for an absolute, despotic, or unlimited controul. So Cicero (pro Quintio)—'Omnes quorum in alterius MANU vita posita est, sæpius illud cogitant, quod possit is, cujus in DITIONE et POTESTATE sunt, quam quid debeat, facere.' And Seneca (iii *Controv.*)—'Nemo potest alium in sua MANU habere, qui ipse in aliena est.' To bring home the word therefore, and to our purpose, MANUS, when applied to government, is that arbitrary kind of administration, which depends rather upon the will of one, than the consent of many."—*Taylor's Elements of Civil Law*, p. 6.]

[The following are from Ælfrie's glossary: "Fas, Gobeþ riht. Jus, manire riht. Jus naturale, Gecynðe riht. Jus publicum, Ealðomanna riht. Jus Quiritum, Peala riunden riht."—ED.]

<sup>2</sup> This important word RECTUM is unnoticed by Vossius. And of

In the same manner our English word **Just** is the past participle of the verb *jubere*.<sup>1</sup>

the etymology of **JUSTUM** he himself hazards no opinion. What he collects from others concerning *Rego* and *Jus*, will serve to let the reader know what sort of etymology he may expect from them on other occasions.

"*REGO*, et *Rex* (quod ex *Regis* contractum) quibusdam placet esse a  $\rho\epsilon\zeta\omega$ , id est, *facio*. Isidorus *Regem* ait dici a *recte agendo*. Sed hæc Stoica est allusio. Nam planum est esse a *Rego*. Hoc Caninius et Nunnesius non absurde pro *Rago* dici putant: esseque id ab  $\alpha\rho\chi\omega$ , *kata metaθεσιν*. Sed imprimis assentio doctissimo Francisco Junio, qui suspicatur *REGO*, omniaque ejus conjugata, venire a nomine *RAC*, quod Babylonii *Regem* notabat, &c.

"*Jus* forense a *juvando* aut *jubendo* dici putant. Alii *jus* quidem *culinarium* a *juvando* deducunt; *forense* autem a *jubendo*. Recentiores quidam mirificas originationes commenti sunt. Sane Franciscus Conanus *jus civile* dici ait a *juxta*; quia *juxta legem* sit, et ei adæquetur et accommodetur, veluti suæ regulæ: quod etiam etymon adfert Jod. de Salas. At Galeotus Martius et Franciscus Sanctius tradunt, *JUS* prima sua significatione signare *olera* aut *pullem*: sed quia in conviviis parces unicuique partes dabantur, ideo metaphorice *JUS* vocatum, quod *suum unicuique tribuit*. Scipio Gentilis scribit—cum prisce in agris viverent, sæpeque infirmiores opprimerentur a potentioribus, eos qui afficerentur, ad misericordiam excitandam  $\iota\omicron\nu\ \iota\omega$  solitos exclamare. Vult igitur ab  $\iota\omicron\nu$ ,  $\iota\omicron\nu\varsigma$  (ut veteres loquebantur) dictum esse; quia *infirmiores nil nisi JUS cupiant atque expostulent*.

"Alteram quoque *ετυμολογίαν* idem adfert; ut a *Jove* sit *JUS*; quemadmodum Græcis  $\delta\iota\kappa\eta$  (ut aiunt) quasi  $\Delta\iota\omicron\varsigma\ \kappa\omicron\upsilon\rho\eta$ , *Jovis filia*. Sane verisimilior hæc etymologia, quam prior; quam et ii sequuntur, qui  $\iota\omicron\nu\varsigma$  dici volunt quasi *Jovis Os*; quia nempe id demum *justum* sit, quod Deus sit profatus."

<sup>1</sup> ["Quod si populorum **JUSSIS**, si principum *decretis*, si *sententiis* judicium **JURA** constituerentur."—*Cicero de Leg.* lib. 1. 5.

"Qui perniciose et injusta populis **JUSSA** descripserint."—*Ibid.* 1. 16.

"The old Romans used **IUSA** [i. e. *Iussa*] for what we now write **JURA**. Quintilian, 1—7, says the same." See Dr. Taylor, *Civil Law*, p. 42.

"Nel principio del mondo, sendo li habitatori rari vissono un tempo dispersi à similitudine delle bestie: dipoi multiplicando la generazione, si ragunarno insieme, et per potersi meglio difendere, cominciamo a riguardare fra loro, quello che fusse più robusto et di maggior cuore, et fecionlo come capo, et l'obedivano. Da questo nacque la cognizione delle cose honeste et buone, differenti dalle perniciose et ree: perchè veggendo che se uno nocceva al suo benefattore, ne veniva odio et compassione tragli homini, biasmando gli ingrati et honorando quelli che fussero grati, et pensando ancora che quelle medesime ingiurie potevano essere fatte a loro; per fuggire simile male, si riducevano a fare leggi, ordinare punizioni a chi contra facesse; donde venne la cognizione della *Justitia*."—*Macchiavelli, Discorsi sopra Tito Livio*, lib. 1. cap. 2.]

DECREE, EDICT, STATUTE, INSTITUTE, MANDATE, PRECEPT, are all past participles.

F.—What then is LAW?

H.—In our antient books it was written *Laugh, Lagh, Lage, and Ley*; as *Inlaugh, Utlage, Hundred-Lagh*, &c.

It is merely the past tense and past participle *Laz* or *Læg*,<sup>1</sup> of the Gothic and Anglo-Saxon verb *LAEGAN*, *Leczan*, ponere: and it means (something or any thing, *Chose, Cosa, Aliquid*) *Laid down*—as a rule of conduct.

Thus; When a man demands his RIGHT; he asks only that which it is *Ordered* he shall have.

A RIGHT conduct is, that which is *Ordered*.

A RIGHT reckoning is, that which is *Ordered*.

A RIGHT line is, that which is *Ordered* or *directed*—(not a random extension, but) the shortest between two points.

THE RIGHT road is, that *Ordered* or *directed* to be pursued (for the object you have in view).<sup>2</sup>

To do RIGHT is, to do that which is *Ordered* to be done.

To be in the RIGHT is, to be in such situation or circumstances as are *Ordered*.

To have RIGHT or LAW on one's side is, to have in one's favour that which is *Ordered* or *Laid down*.

A RIGHT and JUST action is, such a one as is *Ordered* and *commanded*.

A JUST man is, such as he is *commanded* to be—qui *Leges Juraque servat*<sup>3</sup>—who observes and obeys the things *Laid down* and *commanded*.

<sup>1</sup> [On ðam fīf bocum ðe Moyses aþnat Leuiticus is feo ðriððe. Numeþur feonðe. feo fīfte yr gehaten Deuteronomium. ðæt yr oðer LAECU.—*Alfric. De Veteri Testamento.*]

<sup>2</sup> ["All keepe the broad high way, and take delight

With many rather for to goe astray,

And be partakers of their evill plight,

Then with a few to walke the RIGHTEST way."

*Spenser's Faerie Queene*, booke 1. canto 10. stanza 10.]

<sup>3</sup> It will be found hereafter that the Latin *Lex* (i. e. *Legs*) is no other than our ancestors' past participle *Læg*. But this intimation (though in its proper place here) comes before the reader can be ripe for it.

In the mean time he may, if he pleases, trifle with Vossius, concerning *Lex*:

"*LEX*, ut Cic. 1 de Leg. et Varro, v. de L. L. testantur, ita dicta;

The **RIGHT** hand is, that which Custom, and those who have brought us up have *Ordered* or *directed* us to use in preference, when one hand only is employed: and the **LEFT** hand is, that which is *Leaved*, *Leav'd*, *Left*; or, which we are taught to *Leave* out of use on such an occasion. So that **LEFT**, you see, is also a past participle.

*F.*—But if the laws or education or custom of any country should *order* or *direct* its inhabitants to use the **LEFT** hand in preference; how would your explanation of **RIGHT** hand apply to them? And I remember to have read in a voyage of De Gama's to Kalekut, (the first made by the Portuguese round Africa,) that the people of Melinda, a polished and flourishing people, are all *Left-handed*.<sup>1</sup>

*H.*—With reference to the European custom, the author describes them truly. But the people of Melinda are as *Right-handed* as the Portuguese: for they use that hand in

quia *Legi* soleat, quo omnibus innotescat. Sunt quibus a *Legendo* quidem dici placeat; sed quatenus *Legere* est *Eligere*. Augustinus, sive alius, in quæst. Novi Testam. 'LEX ab Electione dicta est, ut e multis quod *eligas* sumas.' Aliqui etiam sic dici volunt, non quia populo *Legeretur*, cum ferretur:—quod verum etymon putamus:—sed quia scriberetur, *Legendaque* proponeretur. At minime audiendus Thomas, quæst. xc. art. 1. ubi *LEGEM* dici ait a *Ligando*. Quod etymon plerique etiam Scholasticorum adferunt."

["LEX (says Dr. Taylor in his *Civil Law*) is a *general* term, including every law enacted by a proper authority."—p. 146.

The Greek words *Νομος* and *Θεσμος* have similar derivations from *Νεμω*, rego; and *Τιθημι*, pono.

In page 147, Dr. Taylor says—"LEX, in the large idea of it, includes every law enacted by a proper authority, and is applicable to the Law of Nature, as well as the Civil Law; and to customary, or unwritten law, with the same propriety, as to written. It means a Rule, a Precept, or Injunction: a number or system of which, as we have seen above, gives us the idea of **JES**."

"Hæc **LEGE** tibi meam adstringo fidem."—Terence, *Eunuch*.

"Ea **LEGE** atque omine, ut, si te inde exemerim, ego pro te molam."

Terence, *Andr*.

See Dr. Taylor, how he boggles, p. 151.]

<sup>1</sup> ["When the Grecians write, or calculate with counters, they carry the hand from the *left* to the *right*; but the Egyptians, on the contrary, from the *right* to the *left*: and yet pretend, in doing so, that

preference which is. *Ordered* by their custom, and *Leave* out of employ the other; which is therefore their **LEFT** hand.<sup>1</sup>

*F.*—Surely the word **RIGHT** is sometimes used in some

their line tends to the *right*, and ours to the *left*.”—*Littlebury’s Translation of Herodotus, Enterpe*, book 2. p. 158.

“ — Boys crown’d the beakers high  
With wine delicious, and from *right to left*  
Distributing the cups, served ev’ry guest.”  
*Cowper’s Iliad*, vol. 1. ed. 2. p. 29.

“ — He from *right to left*  
Rich nectar from the beaker drawn alert  
Distributed to all the powers divine.”—*Ibid.* vol. 1. ed. 2. p. 35.

“ Then thus Eupithes’ son Antinoüs spake.  
From *right to left*, my friends! as wine is given,  
Come forth, and in succession try the bow.”  
*Cowper’s Odyssey*, vol. 2. book 21. p. 230.]

<sup>1</sup> [In the 8th canto of the 1st book of the *Faerie Queene*, Spenser in the 10th stanza tells us, that Arthur, in his combat with the giant, “smott off his **LEFT** arme.”]

“ — With blade all burning bright  
He smott off his **LEFT** arme, which like a block  
Did fall to ground.”—*Faerie Queene*, booke 1. canto 8. st. 10.

After which he tells us, in the 17th and 18th stanzas, that this same giant,

“ — all enraged with smart and frantick yre,  
Came hurtling in full fiers, and forst the knight retyre.  
The force, which wont in two to be disperst,  
In one alone **LEFT** hand he now unites,  
Which is through rage more strong than both were erst.”  
*Ibid.* booke 1. canto 8. st. 18.

This force in the **LEFT** hand, after the **LEFT** arme had been smitten off, puzzled the editors of Spenser; accordingly in four editions, **RIGHT** hand is substituted for **LEFT**.

On this last passage Mr. Church says,—“So the first and second editions, the folio of 1609, and Hughes’s first edition, read: which is certainly wrong; for it is said, st. 10,

‘He smott off his **LEFT** arme’—

I read with the folios 1611, 1679, and Hughes’s second edition, — **RIGHT HAND**.”

On which Note Mr. Todd says,—“Mr. Church, I believe, has followed too hastily the erring decision of those editions which read—**RIGHT HAND**. The poet means **LEFT** as a participle: the giant has now but *one single hand LEFT*; in which, however, he unites the force of

other sense. And see, in this Newspaper before us,<sup>1</sup> M. Portalis, contending for the *Concordat*, says—"The multitude are much more impressed with what they are *commanded* to obey, than what is proved to be *RIGHT* and *JUST*." This will be complete nonsense, if *RIGHT* and *JUST* mean *Ordered* and *commanded*.

*H.*—I will not undertake to make sense of the arguments of M. Portalis. The whole of his speech is a piece of wretched mummercy employed to bring back again to France the more wretched mummercy of Pope and Popery. Writers on such subjects are not very anxious about the meaning of their words. Ambiguity and equivocation are their strong holds. Explanation would undo them.

*F.*—Well, but Mr. Locke uses the word in a manner hardly to be reconciled with your account of it. He says—"God has a *RIGHT* to do it, we are his creatures."

*H.*—It appears to me highly improper to say, that God has a *RIGHT*: as it is also to say, that God is *JUST*. For nothing is *Ordered*, *directed* or *commanded* concerning God. The expressions are inapplicable to the Deity; though they are common, and those who use them have the best intentions. They are applicable only to men; to whom alone language belongs, and of whose sensations only Words are the representatives; to men who are by nature the subjects of *Orders* and *commands*,<sup>2</sup> and whose chief merit is obedience.

*F.*—Every thing then that is *Ordered* and *commanded* is *RIGHT* and *JUST*!

*two.* Mr. Upton's edition, and Tonson's of 1758, follow the original reading—*In one alone LEFT hand.*"

Mr. Todd has well explained the meaning of the passage; but is not at all aware that *LEFT* is equally a participle in both its applications.

But Mr. Todd no where shows himself a Conjuror.]

<sup>1</sup> *Morning Chronicle*, Monday, April 12, 1802.

<sup>2</sup> What Ariosto fabled of his horses, is true of mankind:

"Si che in poche ore fur tutti montati,  
Che con sella e con freno erano nati."

*Orl. Fur.* canto 38. st. 34.



H.—Surely. For that is only affirming that what is *Ordered* and *commanded*, is—*Ordered* and *commanded*.<sup>1</sup>

F.—Now what becomes of your vaunted RIGHTS of man? According to you, the chief merit of men is obedience: and whatever is *Ordered* and *commanded* is RIGHT and just! This is pretty well for a Democrat! And these have always been your sentiments?

H.—Always. And these sentiments confirm my democracy.

F.—These sentiments do not appear to have made you very conspicuous for obedience. There are not a few passages, I believe, in your life, where you have opposed what was *Ordered* and *commanded*. Upon your own principles, was that RIGHT?

H.—Perfectly.

F.—How now! Was it *Ordered* and *commanded* that you should oppose what was *Ordered* and *commanded*? Can the same thing be at the same time both RIGHT and WRONG?

H.—Travel back to Melinda, and you will find the difficulty most easily solved. A thing may be at the same time both RIGHT and WRONG, as well as RIGHT and LEFT.<sup>2</sup> It may be *commanded* to be done, and *commanded* not to be done. The LAW, LAZ, LAZ, i. e. That which is *Laid down*, may be different by different authorities.

<sup>1</sup> [Dr. Taylor, in his *Elements of Civil Law*, erroneously condemns Ulpian's Definition of the Law of Nature. The Doctor's error springs from his not having been aware of the meaning of the words *JUS*, *RECTUM*, *LEX*.

"*JUS naturale est quod Natura omnia animalia docuit.*"—*Digest*, book 1. tit. 1. law 1. parag. 3.

Instead of *docuit*, he might have said *JUSSIT*.]

<sup>2</sup> In an action for damages the Counsel pleaded,—“My client was travelling from Wimbledon to London: he kept the LEFT side of the road, and that was RIGHT. The plaintiff was travelling from London to Wimbledon: he kept the RIGHT side of the road, and that was WRONG.”

“The rule of the road is a paradox quite.

In driving your carriage along,

If you keep to the LEFT, you are sure to go RIGHT;

If you keep to the RIGHT, you go WRONG.”

I have always been most obedient when most taxed with disobedience. But my RIGHT hand is not the RIGHT hand of Melinda. The RIGHT I revere is not the RIGHT adored by sycophants; the *Jus vagum*, the capricious *command* of princes or ministers. I follow the LAW of God (what is *Laid down* by him for the rule of my conduct) when I follow the LAWS of human nature; which, without any human testimony, we know must proceed from God: and upon these are founded the RIGHTS of man, or what is *ordered* for man. I revere the Constitution and constitutional LAWS of England; because they are in conformity with the LAWS of God and nature: and upon these are founded the rational RIGHTS of Englishmen. If princes or ministers or the corrupted sham representatives of a people, *order, command, or lay down* any thing contrary to that which is *ordered, commanded, or laid down* by God, human nature, or the constitution of this government; I will still hold fast by the higher authorities. If the meaner authorities are offended, they can only destroy the body of the individual; but can never affect the RIGHT, or that which is *ordered* by their superiors.<sup>1</sup>

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## CHAPTER II.

### OF ABSTRACTION.

F.—WELL, WeH. I did not mean to touch that string which vibrates with you so strongly: I wish for a different sort of

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<sup>1</sup> [“Quædam JURA non scripta, sed omnibus scriptis certiora.”—*Seneca* (the father) l. *Controv.* l. quoted by Dr. Taylor in his *Elements of Civil Law*, p. 241. CUSTOM.

“Ante Legem Moysei scriptam in tabulis lapideis, LEGEM fuisse considerando non scriptam, quæ naturaliter intelligebatur; et a patribus custodiebatur.”—*Tertullian. adversus Judæos*, edit. Rigalt. p. 206.—Also quoted by Dr. Taylor.

“No custom can prevail against right reason, and the law of nature.”—Dr. Taylor, *Elements of Civil Law*, p. 245.

Again, p. 246: “The will of the people is the foundation of custom. But if it be grounded not upon reason, but error, it is not the will of the people. Quoniam non velle videtur, qui erravit.”]

information. Your political principles at present are as much out of fashion as your clothes.

*H.*—I know it. I have good reason to know it. But the fashion must one day return, or the nation be undone. For without these principles, it is impossible that the individuals of any country should long be happy, or any society prosperous.

*F.*—I do not intend to dispute it with you. I see evidently that, not He who demands rights, but He who abjures them, is an Anarchist. For, before there can be any thing *RECT-um*, there must be *Reg-ens*, *Reg's*, *Rex*,<sup>1</sup> i. e. Qui or Quod *Reg-it*. And I admire more than ever your favourite maxim of—*Rex, Lex loquens*; <sup>2</sup> *Lex, Rex mutus*. I acknowledge the senses he has given us—the experience of those senses—and reason (the effect and result of those senses and that experience)—to be the assured testimony of God: against which no human testimony ever can prevail. And I think I can discover, by the help of this etymology, a shorter method of determining disputes between well-meaning men, concerning questions of RIGHT: for, if RIGHT and JUST mean *ordered* and *commanded*, we must at once refer to the *order* and *command*; and to the *authority* which *ordered* and *commanded*.

But I wish at present for a different sort of information. Is this manner of explaining RIGHT and JUST and LAW and DROIT and DITTO peculiarly applicable to those words only, or will it apply to others? Will it enable us to account for what is called *Abstraction*, and for *abstract ideas*, whose existence you deny?

*H.*—I think it will: and, if it must have a name, it should rather be called *subaudition* than *abstraction*; though I mean not to quarrel about a title.

<sup>1</sup> The following lines have more good sense than metre:

“Dum *Rex* a *regere* dicatur nomen habere,  
Nomen habet sine re, nisi studet jura tenere.”

So Judicans.	—	Judic's.	Judix.	Judex.
Vindicans.	—	Vindic's.	Vindix.	Vindex.
Ducens.	—	Duc's.	Dux.	
Indicans.	—	Indic's.	Indix.	Index.
S'implicans.	—	Simple's.	Simplex.	Simplex.
Duplicans.	—	Duplic's.	Duplix.	Duplex.
Supplicans.	—	Supplic's.	Supplix.	Supplex, &c.

<sup>2</sup> [Buchanan, *De Jure Regni apud Scotos*.]

The terms you speak of, however denominated in construction, are generally (I say *generally*) Participles or Adjectives used without any Substantive to which they can be joined; and are therefore, in *construction*, considered as Substantives.

An <i>Act</i>	— (aliquid) <i>Act-um</i> .
A <i>Fact</i>	— (aliquid) <i>Fact-um</i> .
A <i>Debt</i>	— (aliquid) <i>Debit-um</i> .
<i>Rent</i>	— (aliquid) <i>Rendit-um</i> . redditum.
<i>Tribute</i>	— (aliquid) <i>Tribut-um</i> .
An <i>Attribute</i>	— (aliquid) <i>Attribut-um</i> .
<i>Incense</i>	— (aliquid) <i>Incens-um</i> .
An <i>Expense</i>	— (aliquid) <i>Expans-um</i> . &c. <sup>1</sup>

Such words compose the bulk of every language. In English those which are borrowed from the Latin, French, and Italian, are easily recognized; because those languages are sufficiently familiar to us, and not so familiar as our own: those from the Greek are more striking; because more unusual: but those which are original in our own language have been almost wholly overlooked, and are quite unsuspected.

These words, these Participles and Adjectives, not understood as such, have caused a metaphysical jargon and a false morality, which can only be dissipated by etymology. And, when they come to be examined, you will find that the ridicule which Dr. Conyers Middleton has justly bestowed upon the Papists for their absurd coinage of Saints, is equally applicable to ourselves and to all other metaphysicians; whose moral deities, moral causes, and moral qualities are not less ridiculously coined and imposed upon their followers.

<i>Fate</i>	<i>Providence</i>	<i>Spirit</i>
<i>Destiny</i>	<i>Prudence</i>	<i>True</i>
<i>Luck</i>	<i>Innocence</i>	<i>False</i>
<i>Lot</i>	<i>Substance</i>	<i>Desert</i>
<i>Chance</i>	<i>Fiend</i>	<i>Merit</i>
<i>Accident</i>	<i>Angel</i>	<i>Fault</i>
<i>Heaven</i>	<i>Apostle</i>	&c. &c.
<i>Hell</i>	<i>Saint</i>	

<sup>1</sup> It will easily be perceived, that we adapt the whole Latin word, omitting only the *sequent* Latin Article; because we use a *precedent* Article of our own. For a similar reason we properly say —The *Coran*, and not the *Al-coran*.

as well as JUST, RIGHT and WRONG,<sup>1</sup> are all merely Participles poetically embodied, and substantiated by those who use them.

So CHURCH,<sup>2</sup> for instance, (*Dominicum*, aliquid) is an Adjective; and formerly a most wicked one; whose misinterpretation caused more slaughter and pillage of mankind than all the other cheats together.

F.—Something of this sort I can easily perceive; but not to the extent you carry it. I see that those sham deities FATE and DESTINY—aliquid *Fatum*, quelque chose *Destinée*—are merely the past participles of *Fari* and *Destiner*.<sup>3</sup>

<sup>1</sup> [“These two Princes beyng neighbours, the one at Milan the other at Parma, shewed smal frendshyp the one to the other. But Octavio was evermore *wrong* to the worse by many and sundry spites.”—*R. Ascham's Letters*, p. 12.]

<sup>2</sup> [Κυριακ-ος, -ον, -αι: edifice, or sect, or clergy, &c.]

<sup>3</sup> [“Quid enim aliud est FATUM, quam quod de unoquoque nostrum Deus *Fatus* est?”—*Minucius Felix, Octavius*.

“Id actum est, mihi crede, ab illo, quisquis formator universi fuit; sive ille Deus est potens omnium; sive incorporalis Ratio, ingentium operum artifex; sive divinus spiritus per omnia maxima ac minima æquali intentione diffusus; sive FATUM et immutabilis caussarum inter se cohærentium Series.”—*Seneca Consolatio ad Helvium*, edit. Lipsii, 4to. 1652. p. 77.

“On FATE alone man's happiness depends,  
To parts conceal'd FATE's prying pow'r extends:  
And if our stars of their kind influence fail,  
The gifts of nature, what will they avail!”

*Dryden's Juvenal*, Sat. 9.

“'Tis FATE that flings the dice; and, as she flings,  
Of kings makes pedants, and of pedants, kings.”—*Ibid.* Sat. 7.

“And think'st thou Jove himself with patience then  
Can hear a pray'r condemn'd by wicked men?  
That, void of care, he lolls supine in state,  
And leaves his bus'ness to be done by FATE?”

*Dryden's translation of Persius*, Sat. 2.

————— “E pure

Trovassi ancor chi, per sottrarsi a' Numi,  
Forma un Nume del caso: e vuol ch'il mondo  
Da una mente immortal retto non sia.”

*Melastasio, Ciro riconosciuto*, att. 2. sc. 2.

“I can give no certain judgement, whether the affairs of mortall men are governed by FATE and immutable NECESSITY, or have their course and change by CHANCE and FORTUNE.”

“Others are of opinion thate FATE and DESTINY may well stand with the course of our actions, yet nothing at all depend of the planets and

That CHANCE<sup>1</sup> ("high Arbiter"<sup>2</sup> as Milton calls him) and his twin-brother ACCIDENT, are merely the participles of *Escheoir*, *Cheoir*, and *Cadere*. And that to say—"It befell me by CHANCE, or by ACCIDENT,"—is absurdly saying—"It fell by falling." And that an INCIDENT, a CASE, an ESCHEAT, DECAY, are likewise participles of the same verb.

I agree with you that PROVIDENCE, PRUDENCE, INNOCENCE, SUBSTANCE, and all the rest of that tribe of qualitics (in *Ence* and *Ance*) are merely the Neuter plurals of the present participles of *Videre*, *Nocere*, *Stare*, &c. &c.

That ANGEL, SAINT, SPIRIT are the past participles of *αγγελειν*, *Sanciri*, *Spirare*.<sup>3</sup>

starres; but proceed from a connexion of naturall causes as from their beginning."—*Annales of Tacitus, translated by Greenwey. 1622. 6 booke. p. 128.*

"Oh! come spesso il mondo

Nel giudicar delira,

Perchè gli effetti ammira,

Ma la cagion non sa.

E chiama poi FORTUNA

Quella cagion che ignora;

E il suo difetto adora

Cangiato in Deità."—*Metastasio, Il Tempio dell Eternità.*]

<sup>1</sup> CHANCE—(*Escheance*).

"The daie is go, the nightes CHAUNCE

Hath derked all the bright sonne."

*Goncor, lib. 8. fol. 179. p. 1. col. 2.*

<sup>2</sup>

— "Next him, high Arbiter

CHANCE governs all."—*Paradise Lost, book 2.*

["Some think that CHANCE rules all, that NATURE steers  
The moving seasons, and turns round the years."

*Juvenal, Sat. 13. by Creech.*

"Sunt qui in FORTUNE jam casibus omnia ponant,

Et nullo credant mundum rectore moveri,

NATURA solvente vices et lucis et anni."—*Juv. Sat. 13.*

"Queste gran maraviglie falsamente

Son state attribuite alla FORTUNA,

Con dir, che in questa cosa ell' è potente

Sopra quelle, che son sotto la luna."

*Orlando Innamorato (da Berni), cant. 8. st. 4.]*

<sup>3</sup> In the same manner *Animus*, *Anima*, *Πνευμα*, and *Ψυχη*, are participles.

"*Anima* est ab *Animus*. *Animus* vero est a Græco *Ανεμος*, quod dici volunt quasi *Αεμος*, ab *Αω*, sive *Αεμι*, quod est *Πνεω*: et Latinis a

I see besides that *ADULT*,<sup>1</sup> *APT*,<sup>2</sup> and *ADEPT* are the past participles of *Adoleo* and *Apio*.

That *CANT*, *CHAUNT*, *ACCENT*, *CANTO*, *CANTATA*, are the past participles of *Canere*, *Cantare* and *Chanter*.

That the Italian *Cucolo*, a cuckow, gives us the verb *To Cucol*, (without the terminating *n*.) as the common people rightly pronounce it, and as the verb was formerly and should still be written.

“I am *cuckolled* and fool’d to boot too.”

*B. and Fletcher, Women pleas’d.*

“If he be married, may he dream he’s *cuckol’d*.”

*Ibid. Loyal Subject.*

*To Cucol*, is, to do as the cuckow does: and *Cucol-ed*, *Cucol’d*, *Cucold*, its past participle, means *Cuckow-ed*, i. e. Served as the cuckow serves other birds.<sup>3</sup>

*spirando; Spiritus.* Imo et *Ψυχη* est a *Ψυχω*, quod Hesychius exponit *Πνεω*.

“*Animam pro vento* accipit Horat.

‘Impellunt *Animæ* lintea Thraciæ.’

“Pro *Halitu* accipit Titinius;

‘Interca foetida *Anima* nasum oppugnat.’

“Et Plautus—*Asin.* act. 5. sc. 11.

‘Dic, amabo, an foetet *Anima* uxoris tuæ.’

“A posteriori hac significatione interdum bene maleve *animatus* dicitur, cui *Anima* bene maleve olet. Sic sane interpretantur quidam illud Varronis, Bimargo:

“*Avi* et *atavi* nostri, cum allium ac cœpe corum verba olerent, tamen optime *animati* erant.”—*Vossii Etym. Lat.*

<sup>1</sup> “*Adolere* proprie est crescere, ut scribit Servius ad *Ecl.* viii. Unde et *Adultum* pro *Adoltum*, sive *Adolitum*.”—*Vossii Etym. Lat.*

<sup>2</sup> “*Apio*, sive *Apo*, antiquis erat *Adligo*, sive vinculo comprehendo: prout scribit Festus in *Apeæ*. Servius ad x. *Æn.* Isidorus, lib. xix. cap. xxx. Confirmat et Glossarium Arabico-Latinum; ubi legas—*Apio*, *Ligo*. Ab *Apio* quoque, Festo teste, *Aptus* is dicitur, qui convenienter alicui junctus est, &c.

“Ab *Apio* est *Apiscor*: nam quæ *Apimus*, id est, comprehendimus, ea *Apiscimur*. Ab *Apisci*, *Adipisci*, &c.”—*Vossii Etym. Lat.*

<sup>3</sup> Nothing can be more unsatisfactory and insipid than the labours (for they laboured it) of Du Cange, Mezerai, Spelman, and Menage, concerning this word. Chaucer’s bantering etymology is far preferable.

— “that opprobrious name *COKOLD*;  
Ransake yet we wolde if we might  
Of this worde the trewe ortography,  
The very discent and ethymology;

A DATE is merely the participle *Datum*, which was written by the Romans at the bottom of their Epistles.

As DEBT [i. e. *Debit*] is the past participle of *Debere*; so DUE is the past participle of *Devoir*, and VALUE of *Valoir*.

[“Like as (O capitaine) this farre seeing art  
Of lingring vertue best bescemeth you,  
So vigour of the hand and of the hart  
Of us is lookt, as DEBET by us DEW.”

*Godfrey of Bulloigne*, cant. 5. st. 6. translated by  
*R. C. Esq.* printed 1594.]

DITTO (adopted by us together with the Italian method of

The wel and grounde of the first inuencion  
To knowe the ortography we must deryue,  
Which is COKE and COLD, in composycion,  
By reason, as nyghe as I can contriue,  
Than howe it is written we knowe belyue,  
But yet lo, by what reason and grounde  
Was it of these two wordes compoude.

“As of one cause to gyue very iudgement  
Themylogy let us first beholde,  
Eche letter an hole worde dothe represent,  
As c, put for colde, and o, for olde,  
K, is for *knane*, thus diuers men holde,  
The first parte of this name we haue founde,  
Let us ethymologise the seconde.

“As the first finder mente I am sure  
C, for *Calot*, for of, we haue o,  
I, for *Ieude*, v, for *Demeauure*,  
The crafte of the enuentour ye may se, lo,  
Howe one name signyfyeth persons two,  
A colde olde *Knane*, cokolde him selfe wening,  
And eke a *Calot* of leude demeanyng.”

*Remedye of Loue*, fol. 341. p. 2. col. 1.

Junius, Vossius and Skinner were equally wide of the mark.

“Inepte autem Celtæ, eosque imitati Belgæ, CUCULUM vocant illum qui, uxorem habens adulteram, alienos liberos enutrit pro suis: nam tales *Currucas* dicere debemus, ut patet ex natura utriusque avis, et contrario usu vocis CUCULI apud Plautum.”—*Vossii Elym. Lat.*

“Ili plane confuderunt CUCULUM et *Currucam*.”—*Junius*.

“Certum autem est nostrum CUCKOLD, non a *Cuculo* ortum duxisse: tales enim non *Cuculi* sunt, sed *Currucæ*: non sua oculo aliis supponunt; sed e contra, aliena sibi supposita incubant et sovent.”—*Skinner*.

The whole difficulty of the etymologists, and their imputation upon us of absurdity, are at once removed by observing, that, in English, we do not call them CUCULI, but *enculati* (if I may coin the word on this occasion), i. e. We call them not *Cuckows* but *cuckowed*.



Bookkeeping), **DITTY** (in imitation of the Italian verses), **BANDITE**, **BANDETTO**, **BANDITTI**, **EDICT**, **VERDICT**, **INTERDICT**, are past participles of *Dicere* and *Dire*.

“No savage fierce, **BANDITE**, or mountaneer  
Will dare to soil her virgin purity.”—*Comus*, ver. 426.

“A Roman sworder and **BANDETTO** slane  
Murder’d sweet Tully.”—2d Part of *Henry VI.* 1st fol. p. 138.

**ALERT** (as well as *Erect*) is the past participle of *Erigere*, now in Italian *Ergere*: *All’ erecta*, *All’ ercta*, *All’ erta*.

[“Rinaldo stava **ALL’ ERTA**, attento e accorto.”  
*Orlando Innamorato* (da Berni), lib. 1. cant. 5. st. 9.

“Fra se pensando il modo e la maniera  
Di salir sopra al scoglio **ERTO** e villano.”  
*Ibid.* lib. 1. cant. 5. st. 73.

“Veggonsi in varie parti a cento a cento  
Quei, che per l’ alta disastrosa strada  
Salir l’ eccelso colle anno talento.  
La difficile impresa altri non bada,  
Ma tratto dal desio s’ inoltra, e sale,  
Onde avvien poi che vergognoso cada:  
Altri con forza al desiderio uguale  
Supera l’ **ERTA**.”

*Metastasio, La Strada della Gloria*, edit. Parigi. 1781.  
vol. 8. p. 317.

“Tu rendi sol la maestà sicura  
Di sorte rea contro l’ ingiurie usate,  
Non le fosse profonde, o l’ **ERTE** mura.”  
*Metastasio*. Edit. 1781. *La Pubblica Felicità*, tom. 9. p. 321.]

“Il palafren, ch’avea il demonio al fianco,  
Portò la spaventata Doralice,  
Che non potè arrestarla fiume, e manco  
Fossa, bosco, palude, **ERTA**, o pendice.”  
*Orlando Furioso*, cant. 27. st. 5.

“Tu vedrai prima a l’ **ERTA** andare i fiumi,  
Ch’ ad altri mai, ch’ a te volga il pensiero.”  
*Ibid.* cant. 33. st. 60.

“Chi mostra il piè scoperto, e chi gambetta,  
Chi colle gambe **ALL’ ERTA** è sotterrato.”  
*Morgante*, cant. 19. st. 173.

“Or ritorniamo a Pagan, chi stupiti  
Per maraviglia tenean gli occhi ALL’ERTA.”

*Morgante*, cant. 24. st. 114.

*All’ercta* (by a transposition of the aspirate) became the French *Al’herte*, as it was formerly written; and (by a total suppression of the aspirate) the modern French *Alerte*.

S. Johnson says—“ALERT. adj. [*Alerte* Fr. perhaps from *Alacris*; but probably from *A l’art*, according to Art, or rule.]

“1. In the military sense, on guard, watchful, vigilant, ready at a call.

“2. In the common sense, brisk, pert, petulant, smart; implying some degree of *censure and contempt*.”

By what possible means can any one extract the smallest degree of censure or contempt from this word? Amyot, at least, had no such notion of it; when he said—“C’est une *belle et bonne chose que la prévoyance, et d’estre toujours A l’herte*,” (*Καλον δε η προνοια και το ασφαλές*.) most appositely translating *ασφαλές*, i. e. not prostrate, not supine, by *A l’herte*, i. e. In an erect posture.

*Sec Morales de Plutarque. De l’esprit familier de Socrates.*

I see that *POST*—aliquid *POSITUM* (as well as its compounds *Apposite*, *Opposite*, *Composite*, *Impost*, *Compost*, *Deposit*, *Dépôt*, *Repose*, and *Pause*), however used in English, as substantive, adjective, or adverb,

As—A *POST* in the ground,  
A military *POST*,  
To take *POST*,  
A *POST* under government,  
The *POST* for letters,  
*POST* chaise or *POST* horses,  
To travel *POST*,

is always merely the past participle of *Ponere*. And thus, in our present situation, intelligence of the landing of an enemy will probably be conveyed by *POST*: for, whether *positis* equis, or *positis* hominibus, or *positis* ignibus, or *positis* telegraphs or beacons of any kind; All will be by *Posit* or by *POST*.

I agree with Salmasius, Vossius, Ferrarius, and Skinner (though Menage feebly contests it), that *POLTROON* and *Paltry* are likewise past participles.

“*Iidem imperatores* (scil. *Valentinianus et Valens*) statu-

runt flammis ultricibus comburendum eum, qui, ad fugienda sacramenta militiæ, truncatione digitorum damnum corporis expetisset. Multi enim illo tempore, quia necessitate ad bellum cogebantur, præ ignavia sibi *Pollices truncabant*, ne militarent. Inde *Pollice truncos* hodieque pro ignavis et imbecillis dicimus; sed truncata voce POLTRONES.”

Similar times, similar practices. We too have many **POLTROONS** in this country; qui sacramenta militiæ fugiunt; for want of rational motive, not want of courage.

In October 1795,<sup>1</sup> “One Samuel Caradise, who had been committed to the house of correction in Kendal, and there confined as a vagabond untill put on board a King’s ship, agreeable to the *Late Act*, sent for his *Wife*, the evening before his intended departure. He was in a *Cell*, and she spoke to him through the *Iron Door*. After which he put his hand underneath, and she with a mallet and chissel, concealed for the purpose, struck off a finger and thumb, to render him unfit for his Majesty’s service.”<sup>2</sup>

I see that **CLOSE**, a **CLOSE**, with its diminutive a **CLOSET**, a **CLAUSE**, a **RECLUSE**, a **SLUICE**, are past participles of *Claudere* and *Clorre*.

[“The thirty horse should face the house on that side next Nottingham; and the foote should march a private way through the **CLOSINGS**.”—*Life of Colonel Hutchinson*, pag. 206.

The Editor, in a note, says—“Vulg. Notts. **CLOSEN**.”]

“He rose fro deth to lyfe in his sepulture **CLOSE**.”

*Lyfe of our Lady*, by Lydgate, p. 59.

<sup>1</sup> [The *Times*.]

<sup>2</sup> There was some affection between this *able bodied* vagabond and his wife.—(*Able bodied* was the crime which by the operation of a *Late Act*, cast him into this *Cell* with the *Iron door*.)—To avoid separation they both subjected themselves to very severe treatment: Some lawyers maintained that they were both liable to death, under the Coventry Act. The husband and wife would have thought it merciful

“To take them both, that it might neither wound.”

Such a sentence however, in such a case, has not yet, I believe, been put in execution. For a similar performance now, upon a husband in his Majesty’s service—(I submit it to the Attorneys general)—might not a wife, by a still *Later Act*, be condemned to death for this new method of *seduction*? Or will a new Statute be necessary (it would soon be made, and may be expected) flammis ultricibus comburendum eum—et eam?

“And whan the angell from her departed was,  
 And she alone in her tabernacle,  
 Right as the sonne percssheth thorowe the glasse,  
 Thorowe the cristall, berall, or spectacle,  
 Without harme, right so by myracle  
 Into her closet the fathers sapyence  
 Entred is, withouten vyolence  
 Or any wemme unto her maydenhede  
 On any syde, in party or in all.”

*Lyfe of our Lady*, by Lydgate, p. 54.

DUCT, AQUEDUCT, CONDUCT, PRODUCE, PRODUCT, CONDUIT,  
 of *Dugere* and *Conduire*.

FACT, EFFECT, DEFECT, PREFECT, PERFECT, FIT, a FIT, FEAT, a  
 FEAT, DEFEAT, COUNTERFEIT, SURFEIT, FORFEIT, BENEFIT, PROFIT,  
 of *Facere* and *Faire*.

“Faythe withoute the FEATE is right nothing worth.”

*Vision of P. Ploughman*, pass. 2. fol. 7. p. 2.

MINUTE and a MINUTE, of *Minuere*.

There was antiently in our language a MINUTE of money, as  
 well as a MINUTE of time; and its value was half a *Farthing*.

“Ihesu sittinge agens the tresorie bihelde hou the cumpany  
 castide money in to the tresoric, and many riche men castiden  
 manye thingis: sotheli whaunc o pore widewe hadde come, she  
 sente twey MYNUTIS, that is, a *Ferthing*.”—*Mark* xii. 42.

“Tpezen ꝛȳcas, ðat is, ꝛeopðunȳ peningeȳ.”

“Duo styce, id est, *quadrans* denarii.”

So that a FARTHING is also a participle, and means merely  
*Fourthing*, or dividing into four parts.<sup>1</sup>

And, as there was a MINUTE of money as well as a MINUTE of  
 time; so was there also a FARTHING of land, as well as a  
 FARTHING of money.

In our ancient Law books a *Farding-deale* of land means the  
 fourth part of an acre. Whose rent was, in Richard the second's  
 time, so restrained, that for a *Farding-deale* of land they paid  
 no more than one penny.—*Walsingham*, p. 270.

PROMISE, COMPROMISE, COMMITTEE, PREMISES, REMISS, SUR-  
 MISE, DEMISE, of *Mittere*.

<sup>1</sup> [In the Swedish language *Fjerdedel* or *Fjerding*, means a *quarter* or  
 a *fourth* part; viz. of a pound, of an hour, of a mile, &c.]

AN EPISTLE, an APOSTLE and a PORE, of *Επιστελλω*, *Αποστελλω* and *Πειρω*.

SECT and INSECT, of *Secare*; as TOME and ATOM of *Τεμνω*.

POINT (formerly *Poinct*), of *Pungere*.

PROMPT, EXEMPT, of *Promere*, *Eximere*.

RATE, of *Reor*.

REMORSE, MORSEL, of *Mordere*.

ALLEY, ENTRY, MONSTER, MUSTER (*Mostra*), ARMY (*Armata*, *Armée*), JURY, JURAT, LEVY, LEVEE, ALLY, ALLIANCE, LIEGE and ALLEGIANCE; as well as JUNTO, MANIFESTO, INCOGNITO, PUNTO, PROVISIO, MEZZOTINTO, COMRADE (*Camerata*), FAVOURITE, (*Favorito*), and VISTA, declare themselves at first sight. •

SO TRACT, EXTRACT, CONTRACT, ABSTRACT, TRACK, TRACE, TRAIT (formerly *Traict*), PORTRAIT (formerly *Pourtraict*), TREAT, TREATY, RETREAT, ESTREAT, are the participles of *Trahere* and *Traire*.

PULSE, IMPULSE, APPULSE, REPULSE, of *Pellere*. PRICE, PRIZE, CULPRIT, ENTERPRIZE, MAINPRIZE, REPRIZE, SURPRISE, REPRIEVE, of *Prendre*.

EVENT, CONVENT, ADVENT, VENUE, AVENUE, REVENUE, COVENANT, of *Venire* and *Venir*.

SAUTE, ASSAULT, ASSAILANT, INSULT, RESULT, SOMERSET, of *Salire*.

——— “put his folke to flyght,  
And at a SAUTE he wan the cyte after.”—*Knyghtes Tale*.

[——— “Let him (quoth Godfrey) fetch his SAULT,  
And brawles beare other where; nor I intend,  
That you more secede here of new quarrels sow,  
Ah no (for-god) let old strifes also go.”

*Godfrey of Bulloigne*, cant. 5. st. 59. translated by  
*R. C. Esq.* 1594.]

*Soprasalto*, called also *Salto mortale*: i. e. (“voltando la persona sotto sopra senza toccar terra colle mani, o con altro.” Della Crusca.) which the French have corrupted to *Soubresault*, and the English to *Somersault*, *Somersalt*, *Summersaut*, and then to *Somerset*.

——— “What a SOMERSALT,  
When the chair fel, she fetch’d, with her heels upward.”

*B. and Fletcher. Tamer tam’d.*

“ Here when the labouring fish doth at the foot arrive,  
 And find that by his strength but vainly he doth strive,  
 His tail takes in his teeth, and bending like a bow  
 That 's to the compass drawn, aloft himself doth throw :  
 Then springing at his height, as doth a little wand,  
 That bended end to end, and flirtd from the hand,  
 Far off itself doth cast, so doth the salmon-vaut.  
 And, if at first he fail, his second SUMMERSAUT  
 He instantly assays.” *Poly-olbion*, song 6.

“ Now I will only make him break his neck in doing a SOMERSET, and  
 that 's all the revenge I mean to take of him.”

*B. and Fletcher. Fair Maid of the Inn.*

[“ He was the first that more desir'd to haue  
 One then another ; first that ere did craue  
 Loue by mute signes, and had no power to speake ;  
 First that could make Loue faces, or could do  
 The valters SOMBERSALTS, or us'd to woove  
 With hoiting gambols, his owne bones to breake  
 To make his mistresse merry.”—*Dr. Donne*, p. 24.]

QUEST, INQUEST, REQUEST, CONQUEST, ACQUEST, EXQUISITE,  
 REQUISITE, PERQUISITE, of *Querere*.

SUIT, SUTE, SUITE, PURSUIT, LAWSUIT, of *Suivre*.

STRICT, DISTRICT, STRAIT, STREIGHTS, STREET, RESTRAINT,  
 CONSTRAINT, of *Stringere*.

TENT, INTENT, EXTENT, PORTENT, SUBTENSE, INTENSE, of  
*Tendere*.

SUCCINCT, PRECINCT, of *Cingere*.

VERSE, REVERSE, CONVERSE, UNIVERSE, TRAVERSE, AVERSE,  
 ADVERSE, INVERSE, PERVERSE, TRANSVERSE, DIVERS, DIVERSE,  
 CONVERT, of *Vertere*.

BALLAD, BALLET, of *Ballare*.<sup>1</sup>

ACCESS, RECESS, EXCESS, PROCESS, SUCCESS, PRECEDENT, of  
*Cedere*.

VIEW, REVIEW, INTERVIEW, COUNTERVIEW, PURVIEW, SURVEY,  
 of *Voir*.

COLLECT, ELECT, SELECT, INTELLECT, NEGLECT, of *Legere*.

LASH (French *Lasche*) of a whip, i. e. that part of it which is

<sup>1</sup> “ Le BALLATE dette cosi, perche si cantavano a Ballo.”

*Benbo. Volg. Ling.*, lib. 2. p. 74. Edit. Vencz. 1729.

*let loose, let go, cast out, thrown out*; the past participle of Fr. *Lascher*, Ital. *Lasciare*.

"There was dayly pilled fro good men and honest, gret substance of goodes to be LASHED oute among unthriftes."

*Sir T. More, Richarde the thirde*, p. 62.

"Tindall sawe well also that any thing that his maister Martin Luther layde and LASHED out against the kinges hyghnes, &c."

*Sir T. More's Workes*, p. 513.

"As among the ~~œ~~uerer sort Vitellius was thought base and demisse, so his fauourers termed it curtesie and godnesse; because without measure or iudgement he gaue out his owne, LASHT out other mens, construing vices for vertues."

*Historie of Corn. Tacitus*, translated by Greenwey, p. 82.]

To these may be added

QUIT, QUITE, QUITTANCE.

POISE, (peser).<sup>1</sup>

SPOUSE, RESPONSE.

EXPERT.

MERIT.

FALSE, FAULT (*fallito*), DEFAULT.

FRUIT (*fruit*).

RELIQUE, RELICT, DERELICT.

VOW, VOTE, DEVOUT.

DEMUR (*demeurer*).

TALLY.

ASPECT, RESPECT, PROSPECT, CIRCUMSPECT, RETROSPECT.

SUSPENSE.

CORRECT, DIRECT, INSURGENT.

TENET, CONTENT, CONTENTS, CONTINENT, DETINUE (Writ of),  
RETINUE.

<sup>1</sup> ["I gesse that from another head there came  
The cause of all these stops, and concord torne,  
Namely, th' authoritie in many wits,  
And many men that equall PEYZED sits."

*Godfrey of Bulloigne*, translated by R. C. 1594.

"Reco ad un' altra originaria fonte  
La cagion d' ogni indugio, e d' ogni lite,  
A quella autorità, che in molti, e vari  
D' opinion, quasi librata, è pari."

*Gierusalemme liberata*, cant. 1.]

CRUCIFIX, AFFIX, PREFIX.

DECREE, DISCREET, SECRET.

LAPSE, RELAPSE.

SCRIPT,<sup>1</sup> MANUSCRIPT, RESCRIPT, PRESCRIPT, EXSCRIPT,  
TRANSCRIPT.

CONSCRIPT, POSTSCRIPT, PROSCRIPT, NONDESCRIPT.

USE, MISUSE, DISUSE, ABUSE.

COURSE, DISCOURSE, CONCOURSE, RECOURSE, INTER-  
COURSE.

CONCEIT, DECEIT, RECEIPT, PRECEPT.

FINITE, INFINITE, DEFINITE, FINE.

FLUX, AFFLUX, INFLUX, CONFLUX, SUPERFLUX, REFLUX.

SUBJECT, OBJECT, ABJECT, PROJECT, TRAJECT.

DEGREE, GRADUATE, INGRESS, REGRESS, EGRESS, PRO-  
GRESS..

LEGATE, DELEGATE, LEGACY.

INSTINCT, DISTINCT, EXTINCT.

ADVOCATE.

VISIT.

CONVICT.

ABSTRUSE.

INTRIGUE, INTRICATE.

TRANSIT, EXIT, CIRCUIT, ISSUE. (Fr. *Issir*. Ital. *Escire*.  
Lat. *Exire*.)

ROAST.

TOAST.

STATUTE, INSTITUTE, DESTITUTE, PROSTITUTE, SUBSTI-  
TUTE.

TINT, TAINT.

TEXT, CONTEXT, PRETEXT.

TRITE, CONTRITE.

TACT, CONTACT.

TACIT.

ILLICIT.

SENSE, NONSENSE, ASSENT, DISSENT, CONSENT.

ASSIZE, ASSIZES.

EXCISE,<sup>2</sup> CONCISE, PRECISE.

<sup>1</sup> "Do you see this sonnet, this loving SCRIPT?"

*B. and Fletcher, A Wife for a Month.*

<sup>2</sup> ["Surely this charge which I put upon them, I know to be so



REPUTE, DISPUTE.

PRESS, IMPRESS, EXPRESS.

ESTEEM.

PRIVATE, PRIVY.

IMPORT, EXPORT, REPORT, TRANSPORT, SUPPORT.

POLITE.

APPLAUSE.

EXPENCE, RECOMPENCE.

PLEA.

RESIDUE.

REMNANT.

PACT, COMPACT, PEACE.

APPETITE.

REPAST.

IMMENSE.

QUADRANT.

JUBILEE.

FOSSE.

CONFLICT.

CREDIT, CREDENCE, MISCREANT.

DEBATE, COMBAT.

EXACT.

All the French participles in EE; as MORTGAGEE, ASSIGNEE, COMMITTEE, &c.

And, besides these which I have thus taken at random, a great multitude of others; which if I had sworn to try your patience to the utmost, I would go on to enumerate.

### CHAPTER III.

#### THE SAME SUBJECT CONTINUED.

H.—It gives me pleasure that you have so far noticed this, in the words which we have adopted from the Greek, Latin,

reasonable, as that it will not much be felt; for the Port townes that have benefit of shipping may cut it easily off their trading, and Inland townes of their corne and cattle; as wee see all the townes of the Low-Countryes doe cut upon themselves an EXCISE of all things towards the maintenance of the warre that is made in their behalfe."—*Spenser's View of the State of Ireland*, Todd's edit. 1805. p. 472.]

Italian and French: for you will be inclined the more readily to concur with me, that the same thing is equally observable in those words which are original in our own language. Thus—

BRAND—in all its uses, whether *Fire-brand*, or a *brand* of infamy (i. e. *Stigma*, itself a participle of Στίζω) or *brand-new*, (i. e. newly *burned*,) is merely the past participle *Bren-ed*, *Bren'd*,<sup>1</sup> of the verb *To Bren*; which we now write *To Burn*.

Sir T. More wrote the word indifferently *Bren* and *Burn*.—  
“At St. Waleries here in Picardy there is a faire abbey, where saint Walery was monke. And upon a furlonge of, or two, up in a wood is there a chapel, in which the saint is specially sought unto for the Stone; not only in those partyes, but also out of England. Now was there a yonge gentilman which had mariéd a marchantes wife; and having a littel wanton money, which hym thought BRENNED out the bottom of hys purs, in the firste yere of hys wedding, toke hys wife with hym and went ouer the sea for none other erand, but to se Flaunders and France, and ryde out one somer in those countrees. And hauing one in hys company that tolde by the waye many straunge thinges of the pilgrimage, he thought he wold go somewhat out of his way, either to se it, if it were *trew*, or laughe at his man if he founde it false; as he veryly thought he should have done in dede. But when they came in to the chapell they founde it all *trew*e. And to beholde they founde it fonder than he had tolde. For like as in other pilgrimages ye se hanged up legges of waxe or arnes or suche other partes, so was in that chapell al theyr offringes that honge aboute the walles, none other thinge but mens gere and womans gere made in waxe. Then was there besides these, two rounde ringes of siluer, the one much larger than the other: through which euery man did put his prevy membres at the altuers ende.<sup>2</sup> Not euerye man thorough both, but

<sup>1</sup> [“And blow the fire which them to ashes BRENT.”

*Faerie Queene*, booke 1. cant. 9. st. 10.]

<sup>2</sup> [“The author reports that, in crossing the forests of Westrogothia on horseback, they stopped a while at Lincopen, to look upon a column of stone, wherein there was a hole, designed for a use which cannot decently be expressed in vulgar language; but here is the Latin of it—  
‘Vestrogoticis silvis equitantes inducti, Lincopie, ob loci religionem

some thorough the one and some thorough the other. Then was there yet a monke standing at the autler that holowed certeine thredes of Venice golde: and them he deliuered to the pilgrimes, teching them in what wise themselfe or theyr frendes should use those thredes agaynst the Stone: that they should knitte it aboute their gere, and say I cannot tel you what praiers. As this gentylman and his wife wer kneling in the chapel, there came a good sadde woman to him, shewing him that one speciall *poincte* used in the pilgrimage and the surest against the Stone, she wist nere whither he were yet advertised of. Which if it were done she durst laye her lyfe, he shoulde neuer haue the Stone in his life. And that was, she would haue the length of his gere,<sup>1</sup> and that should she make in a waxe candel whiche should BREN up in the chapell, and certaine praiers shoulde ther be sayd the while. And thys was against the Stone the very *shote* anker. Whan he had hard her (and he was one that in earnest fered the Stone) he went and askid his wife counsel. But she like a good faithfull christen woman loued no suche supersticions. She could abide the *remenant* wel ynough. But when she herde oncs of BRENNING up the candell, she knit the browes, and earnestly blessing her:—Beware in the vertue of God what ye do, quod she, BURNE up, quoth-a! Marry, God forþede. It would waste up your gere, upon paine of my life. I praie you beware of such witchcraft.”—*Sir Thomas More's Workes. A Dialogue made in the yere 1528*, p. 195.

ODD—Is the participle *Owed*, *Ow'd*. Thus, when we are counting by couples or by pairs; we say—One pair, two pairs, &c. and one *Owed*, *Ow'd*, to make up another pair. It has the same meaning when we say—An odd man, or an odd action: it still relates to *pairing*; and we mean—without a fellow, *unmatched*, not such another, one *Owed* to make up a couple.<sup>1</sup>

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non omittendæ, tantillum substitimus: ibi oippus lapideus, pertusus, explorandæ maritorum memerositati: qui pares foraminis, approbantur, impares excluduntur connubiali toro: inde matrimonia aut stant aut cadunt, pro modulo peculii.”—*Bayle's Dictionary*, 2d edit. vol. 2. Article *Francis Blondel*, p. 30. Note A.]

<sup>1</sup> [*Odds and ends*; probably *oðb* and *eðbe*, ‘beginning and end:’ see *Cædmon*, 225, 30. Thorpe's Edition.—ED.]

"So thou that hast thy loue sette unto God,  
In thy remembraunce this emprint and graue,  
As he in soueraigne dignitie is ODDE,  
So will he in loue no parting felowes haue."

*Sir T. More's Workes, Rules of Picus, p. 28.*

**HEAD**—Is *Heaved, Heav'd*, the past participle of the verb *To Heave*: (As the Anglo-Saxon *Heapob* was the past participle of *Heapan*) meaning that part—(of the body—or, any thing else) which is *Heav'd, raised, or lifted up*, above the rest.<sup>1</sup>

In Edward the third's time, it was written *Heved*.

"And I say an other strong aungel comyng down fro *Heuene*, keuerid or clothid with a cloude, and the feyn bow in his *Heued*."—*Apocalyps.*, chap. 10. (verse 1.)

"The *Henedes* of holy churche, and they holy were,  
Christe calleth hem salt."

*Vision of P. Ploughman*, fol. 84. p. 1.

"Persons and priests that *Heueds* of holy kyrke ben."

*Ibid.* passus 16. fol. 84. p. 2.

**WILD**—is *Willed, Will'd* (or self-willed) in opposition to those (whether men or beasts) who are tamed or subdued (by reason or otherwise) to the will of others or of Societies.

**FLOOD**—is *Flowed, Flow'd*.

"And sens it rayned, and al was in a *FLODE*."

*Troilus*, boke 3. fol. 176. p. 1. col. 1.

**LOUD**—is the past participle of the verb *To Low*, or *To Bellow* (*Þlopan*, *Behlopan*) *Lowed, Low'd*. *To Bellow*, (i. e. *To Be-low*) differs no otherwise from *To Low*, than as *Besprinkle* differs from *Sprinkle*, &c. What we now write **LOUD**, was formerly, and more properly, written **LOW'd**.

Skinner mistakingly says—"LOW'd, melius **LOUD**, ab A. S. *Þlub*."—Not perceiving that *Þlub* is the past participle of *Þlopan*: and Skinner's authority perhaps contributed to mislead those who followed him, to alter the spelling to **LOUD**.

"And with **LOW'd** laruns welcome them to Rome."

*Tit. Adron.* fol. 1. p. 32.

"Who calls so **LOW'd**?"—*Romeo and Juliet*, p. 74.

<sup>1</sup> [ "The first, to which we nigh approched, was  
An *high HEADLAND* thrust far into the sea."

*Spenser, Colin Clouts come home again.*]

"The large Achilles (on his prest-bed lolling)  
From his deepe chest laughs out a LOWD applause."

*Troylus and Cressida.*

—"Honor, loue, obedience, troopes of friends,  
I must not looke to haue; but, in their stead,  
Curses, not LOWD, but deepe."—*Macbeth*, p. 149.

—"Why, what would you?"

Make me a willow cabane at your gate,  
Write loyall cantons of contemned loue,  
And sing them LOWD euen in the dead of night:  
Hollow your name to the reuerberate hilles,  
And make the babling gossip of the aire  
Cry out—Oliuia."—*Twelve Night*, p. 259.

—"Do but start

An eccho with the clamor of thy drumms,  
And euen at hand a drumme is readie brac'd  
That shall reuerberate all as LOWD as thine.  
Sound but another, and another shall  
(As LOWD as thine) rattle the welkin's care  
And mocke the depe-mouth'd thunder."—*King John*, p. 20.

"That she may boast, she hath beheld the man  
Whose glory fills the world with LOWD report."

1st part of *Henry VI.* p. 102.

[ "Of love and lustihead tho maist thou sing,  
And carrol LOWDE, and leade the millers rounde."

*Shepheard's Calender, October.*

"If these reedes sing my shame so LOWD, will men whisper it softly?"  
—*Midas* (by Lily), act 5. sc. 1.

"The reason why we are so often LOWDER than the players, is,  
because we think we speak more wit; nay so much, that we find fault  
even with their bawdy upon the stage, whilst we talk nothing else in  
the Pit as LOWD."—*Wycherley, Country Wife*, act 3. sc. 1. edit. 4to.  
1675.

"The governor, fearing his enemies might not beare such testimonies  
of love to him without griefe, sent into the towne to desire them to  
forbeare their kind intentions of giving him so LOWD a wellcome."—*Life  
of Colonel Hutchinson*, p. 237.]

SHERD } —Each of them the past participle of the verb  
SHERD } reynan, *To Sheer*, or to cut off: thus, *Shered, Sh'red*:  
*Shered, Sher'd*.

FIELD.—This word, by Alfred, Gower, Chaucer, &c., was  
always writtē pelb, *Feld*. It is merely the past participle  
*Felled, Fell'd*, of the verb *To Fell* (fællan, befeallan);

and is so universally written *Feld* by all our old authors, that I should be ashamed to produce you many instances. *FIELD-land* is opposed to *Wood-land*; and means—Land where the trees have been *Felled*.

“ In woodes, and in FELDES eke,  
Thus robbery goth to seke  
Where as he maie his purchas finde,  
And robbeth mens goodes aboute  
In woode and FELDE, where he goth oute.”

Gower, fol. 116. p. 2. col. 2.

“ In woode, in FELDE, or in citee,  
Shall no man stele in no wise.”

Gower, lib. 5. fol. 122. p. 1. col. 1.

“ Maple, thorne, beche, ewe, hasel, whipulcre,  
Howe they were FELDE shal not be told for me.”

Chaucer, *Knyghtes Tale*, p. 2. col. 2.

“ My blysse and my myrthe arne FELDE, sicknesse and sorowe ben  
alwaye redy.”—*Testament of Loue*, boke 1. fol. 306. p. 2. col. 1.

In the collateral languages, the German, the Dutch, the Danish and the Swedish, you will find the same correspond-  
ence between the equivalent verb and the supposed sub-  
stantive.<sup>1</sup>

German *Fellen* — *Feld*.

Dutch *Vellen* — *Veld*.

Danish *Fælder* — *Felt*.

Swedish *Falla* — *Felt*.

CUD.—To chew the cud, i. e. To chew the *Chew'd*. This change of pronunciation, and consequently of writing, from CH to K and from K to CH, is very common and frequent in our language; and you will have more than one occasion hereafter to notice what obscurity, difficulties and errors it has caused to our etymologists.

[“ In some coole shadow from the scorching heat,  
The whiles his flock their chewed CUDS do eate.”

Spenser, *Virgils Gnat*.

[<sup>1</sup> Meidinger connects *field* with the Swedish *fiell*, Isl. *fiell*, a mountain side, also “portio agri;” see Ihre. Thus in the north of England they say “the cattle are in the upper, or lower, fells.” In this view, *field* might be used as distinguished from *meadow*. The words, if not of the same origin, seem at least to have been confounded: and Henry of Huntingdon, in his version of the Victory of Athelstan, renders *fælb* *dennabe* by “colles resonuerunt.”—ED.]

A QUID, e. g. of *Tobacco*, the same as CUD.]

DASTARD—i. e. *Territus*, the past participle of *dajtpuzan*, *adajtpuzan*, *Terrere*. *Dastriged*, *Dastriyed*, *Dastried*, *Dastrred*, *Dastr'd*.

COWARD—i. e. *Cowred*, *Cowered*, *Cower'd*. One who has *cower'd* before an enemy. It is of the same import as *Supplex*.

"Ille humilis *Supplexque*, oculos dextramque precantem

Protendens,—Vicisti, et victum tendere palmas

Ausonii videre."

*Supplex*, i. e. *Sub-plicans*, *Supplicans*, *Supplic's*, *Supplix*. So *Suppliant* and *Supple*, i. e. *Sous-ppliant*.

COWARD is the past participle of the verb *To Cowre* or *To Cower*; a word formerly in common use.

"Her heed loueth all honour

And to be worshypped in worde and dede,

Kynges mote to hem knele and COWRE."

*Chaucer, Plowmans Tale*, part 1. fol. 94. p. 1. c. 2.

"And she was put, that I of talke,

Ferre fro these other, up in an halke;

There lurked, and there COURED she."

*Romaunt of the Rose*, fol. 122. p. 1. col. 1.

"Winter with his rough winds and blasts causeth a lusty man and woman to COURE and sit by the fire."—*Hist. of Prince Arthur*, 3d part, chap. 142.

"They spake all with one voice, Sir Launcelot, for Christs sake let us ride out with Sir Galihud, for we beene neuer wont to COURE in castels nor in townes."—*Ibid.* 3d part, chap. 160.

"They cow'r so o'er the coles, their cies be bler'd with smooke."—*Gammer Gurton's Needle*.

"The king is served with great state. His noblemen never look him in the face, but sit COWRING upon their buttocks, with their elbows upon their knees, and their hands before their faces; nor dare lift up their eyes, until his majesty commands them."—*Voyage to Benin*, by Thomas Windham,<sup>1</sup> 1553. *Hakluyt*, vol. 2.

"The splitting rockes COWR'D in the sinking sands,

And would not dash me with their ragged sides."

2d Part *Henry VI.* p. 134.

"Mistress, do you know the French knight that COWERS i' the hams?"—*Pericles*, act 4. sc. 4.

<sup>1</sup> This Thomas Windham was a Norfolk gentleman: and a curious account is given in this voyage of his usurping and cruel conduct, and of his mean, violent, selfish and tyrannical character.

"COWRING and quaking at a conqu'ror's sword,  
But lofty to a lawful prince restor'd."

*Dryden, Absalom and Achitophel.*

[ "He in his chariot with his body bent  
Sat *cow'ring* low." *Cowper's Iliad*, vol. 2. p. 142. book xvi.

"As thus he spake, each bird and beast behold  
Approaching two and two; these COWRING low  
With blandishment, each bird stoop'd on his wing."

*Paradise Lost*, book 8.

"You durst not meet in temples  
T' invoke the gods for aid, the proudest he  
Who leads you now, then cōw'r'd, like a dar'd lark."

*Dryden's Edipus*, act 1. sc. 1.]

M. Iault (Art. COUARD) repeats much childishness of the French etymologists concerning this word, which I will spare you.

"CODARDO, says Menage, Da *Coda*, *Codarus*, *Codardus* : quia post principia lateat, et in extrema acie, quæ veluti *Cauda* agminis est, dice il S<sup>r</sup> Ferrari."

"Dalla *Coda* che fra le gambe portano i cani paurosi ; dicono gli altri."

Junius thinks it is "cow-HERD, *Bubulcus*."

Some will have it "cow-HEART, or *Cow-hearted*."

Skinner leaves us to choose amongst

1. CAUDA—"Chi a tutto il suo ardire nella *Coda* : et nos dicimus—He has his heart in his heels :—vel q. d. ampla *Cauda* præditus ; quod physiognomis timiditatis signum est : vel q. d. qui *Caudam* crebro ostendit."

2. "*Cow-herd*."

3. "Sin malis a vernacula origine petere, a nostro *Cow* et Germ. *Aerd*, *Ard*. natura.—q. d. Indole seu ingenio vaccino præditus : nihil enim vacca timidius."

4. "Ab Hisp. *Cueva*, antrum, specus : quia sc. pusillanimus *Latibula* quærit. *Cueva* autem, satis manifeste, a Lat. *Cava*, pro *Caverna*, defluxit."

Mr. Tyrwhitt says—"I think the opinion of Twysden and Somner much the most probable, who derive it from the Barb. Lat. *Culum* *vertere* ; to turn tail, or run away. See Du Gange, in v. *Culverta*, and *Culvertagium*. CULVERT (as it



is written in the oldest and best French mss. that I have seen) might easily be corrupted, according to the French mode of pronunciation, into *COUART* and *COUARD*."

BLIND.—*Blined*, *Blin'd*, is the past participle of the old English verb *To Blin* (A. S. Blinnan) *To Stop*.<sup>1</sup>

"So may they eke her prayer BLYNNE  
Whyle that they werke her mete to wyne."

*Rom. of the Rose*, fol. 151. p. 2. col. 2.

—"Easy syghes, suche as *ben to lyke*  
That shewed his affection withinne,

Of suche syghes coude he not BLYNNE."

*Troilus*, boke 3. fol. 179. p. 2. col. 2.

"Ye that list of your palyardy neuer BLYN."

*Douglas*. Prol. to Booke 4. p. 96.

"He sent them worde he should not BLYN tyll he had destroyed them."—*Fabian*, p. 152.

"My teares shall neuer BLIN  
To moist the earth in such degree  
That I may drowne therein."

*Songes and Sonets* by the Earle of Surrey, &c. fol. 72. p. 2.

In the French tongue they use *Borgne* and *Aueugle*; but in order to make the same distinction we are compelled to say—BLIND of one eye (*stopped* of one eye) or BLIND of both eyes, or *totally* BLIND, i. e. the sight *totally stopped*.

In this sense, I suppose, the word *Stopped* is used in Beaumont and Fletcher's *Pilgrim*.

"Do you blush at this, in such as are meer rudeness,  
That have STOPT souls, that never knew things gentle?  
And dare you glorifie worse in yourself?"

BREAD—is the past participle of the verb *To Bray*, (French *Broyer*), i. e. To pound, or To beat to pieces: and the *subau-ditum* (in our present use of the word BREAD) is *Corn*, or *Grain*, or any other similar substances, such as *Chestnuts*,

<sup>1</sup> ["And Sisyphus an huge round stone did reele  
Against an hill, ne might from labour LIN."]

*Faerie Queene*, book 1. cant. 5. st. 35.]

[By the addition of this example, Mr. Tooke doubtless considered LIN as connected with Blinnan, from which Skinner derives it.—ED.]

*Acorns*, &c. or any other *Substitutes*<sup>1</sup> which our blessed ministers may appoint for us in this blessed reign.

*To Bray*, though now obsolete, was formerly very common in our language.

——— “And whan he comet therat  
And sigh his doughter, he to-BRAIDE  
His clothes, and wepende he saide.”

*Gower*, lib. 4. fol. 71. p. 2. col. 1.

“Take camomel &c. BRAYE them together &c.”

“Take of the bloudestone &c. beate and BRAYE all these together &c.”

—*Byrth of Mankynde*, fol. 34. p. 1. fol. 36. p. 2.

“The scdes (of sorrell) BRAIED and drunke with wine and water is very holsome agaynst the colyke.”

“What auncient physition is there, that in his workes commendeth not ptyसानe, whiche is none other than pure barley, BRAIED in a mortar, and sodden in water?”

“The scdes of melons BRAYED &c.”—*Castel of Helth*, fol. 27. fol. 34. fol. 81.

“I, now it heats. Stand, father,  
Pound him to dust.

Nay, if he take you in hand, Sir, with an argument,  
He'll BRAY you in a mortar.—Pray you, Sir, stay.

Rather than I'll be BRAYED, Sir, I'll believe.”—*Alchemist*.

<sup>1</sup> *Substitute* is in England the natural offspring of *Prostitute*. In consequence of virtual being *substitute* for real representation; we have innumerable commissioners of different descriptions *substitute* for our antient Juries: Paper *substitute* for money: Martial Law *substitute* for the antient law of the land: *Substitutes* for the Militia, for an army of Reserve, for Quota-men. But the worst of all these *Substitutes* (and I fear its speedy recurrence) is a *Substitute* for BREAD; the harbinger of wide-spreading putrefaction, disease, and cruel death. It was attempted not long since (by those who should least have done it) to blast the character of my excellent friend the late Dr. Addington, by (falsely, as I believe) adducing his authority to prove that *Bran* was more nutritive than Meal: I take this opportunity to rescue his memory from that disgrace; by asserting that he well knew that—“Bread of fine flour of wheat, having no leaven, is slow of digestion and makes slimy humours, but it nourishes much. If it be leavened, it digests sooner. Bread, having much Bran, fills the belly with excrements, and nourishes little or nothing, but shortly descends from the Stomach, &c.”

And this same doctrine will every intelligent medical man now declare; unless he shall chuse to *substitute* his interest for his character and conscience.

"Thou hast made me mad : and I will beat thee dead,  
Then BRAY thee in a mortar, and new mold thee."

"I will rectifie and redeem eithers proper inclination,  
Or BRAY 'em in a morter, and new mold 'em."

*B. and Fletcher's Martial Maid.*

Sir John Davies (an Attorney General, whom Messrs. Pitt and Dundas have evidently consulted) in a little treatise called—" *A Discoverie of the true causes &c.*"—speaking of Ireland, says—

"Whereupon the multitude, who ever loved to bee followers of such as could master and defend them, admyring the power of the crowne of England, being BRAI'D (as it were) in a mortar, with the sword, famine, and pestilence altogether, submitted themselves to the English government."

*F.*—Thus it is always with you etymologists. Whilst you chuse your own instances, your explanations run upon all fours; but they limp most miserably, when others quote the passages for you.

*H.*—I can only give such instances as occur to me. I wish others were to furnish them: and the more hostile they were, the better I should be pleased.

*F.*—What say you then to this passage in *All's well that ends well*?

—"Since Frenchmen are so BRAIDE,  
Marry that will, I live and die a maid."

Dr. Johnson, Mr. Steevens, and Mr. Malone, are all agreed, that—"BRAID signifies *crafty* or *deceitfull*."

*H.*—I wish you had separated Mr. Steevens (for he has really done some good service) from the names of such (commentators I cannot call them) as Johnson and Malone. I think however that, upon a little reflection, you will have no difficulty to agree with me, that BRAIDE has here the same meaning that it has in the *Proverbs*, chap. 27. ver. 20. "Though thou shouldest BRAY a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

The expression here alludes to this Proverb:—Diana does not confine herself merely to his craft or deceit; but includes also all the other bad qualities of which she supposes Bertram

to be compounded; and which would not depart from him, though BRAY'D in a mortar.

*F.*—By the words which you have attempted to explain, *Brand, Odd, Head, Wild, Flood, Loud, Shred, Sherd, Field, Cud, Dastard, Coward, Blind* and *Bread*, you seem to have been led to these conjectures by the participial termination ED or 'D. I suppose therefore that the word FIEND, which you lately mentioned, is also a past participle.

*H.*—No. It is (what I must in conformity with custom call) a *present* participle; and, for which we now use *ing*, was in Anglo-Saxon the termination of the participle present: and

FIEND—i. e. *FIANAS*, *fiand*, the present participle of *FIAN*, *fiān*, To *Hate*,<sup>1</sup> means (subaudi Some one, Any one) *Hating*. In the same manner,

FRIEND—i. e. *ƿriand*, *ƿreonð*, the present participle of *ƿriān*, *ƿreōn*, To *Love*, means (subaudi Any one, Some one) *Loving*.<sup>2</sup>

“For he no more than the FENDE  
Unto none other man is FRENDE  
But all toward hym selfe alone.”

*Gower*, lib. 5. fol. 113. p. 2. col. 1.

*F.*—Why do you say that, in conformity with custom, you must call it a *present* participle?

*H.*—Because I do not allow that there are any *present* participles, or any present tense of the verb. But we cannot

<sup>1</sup> [Spa oƿt ƿpa hi ƿopleton ðonne lifriendan God ðonne ƿurdon hi ge-hergode and to hoƿpe geðonne ƿnam hæðenum leodum ðe him abutan earðodon. Eƿt ðonne hi elipodon on eopuort to Gode mid ƿoðne ðædbote ðonne ƿende he him fultum ðurh ƿumne ðeman ðe ƿiðrette heopa FEONDUM and hi aligde of heopa YRMDE.—*Elfric, de Veteri Testamento*, p. 12. *L'Isle's Monuments*, 4to: 1638.

And he betælte hig on hæðenra handum. and heopa FYND ƿoðlice hæƿdon heopa geƿeald. and hig ƿƿiðe ge ðnehton ða ðeƿenðlica FYND.—*Id.* p. 23.]

<sup>2</sup> [The following is the foolish derivation of Menage, which he spells ill to get nearer to his etymology:—“FRIANT de *frigente*, ablatif de *frigus*, participe de *frigere*,—*Charles de Bouvelles*: FRIANT; id est, delicatus; vel incertæ originis est, vel dictus a verbo *Frigo*, *frigis*: a quo *Frixura*, ciborum delicæ: quod ejusmodi frixuras is *amet* quem vulgus FRIANT appellat.”

It is the same Anglo-Saxon ƿriand.

See also Johnson's foolish derivation of *Friend* from the Dutch.]

enter into that question now. A proper time will arrive for it. Nor would I meddle with it at all; but that some foolish metaphysics depend upon it.

*F.*—There is a word in Shakespeare, ending with a *n*, which has exceedingly troubled all his editors and commentators. I wish much to know whether your method will help us on this occasion. In *Troilus and Cressida*, Ajax, speaking to Thersites, says (according to the first Folio)

“Speake then, thou *whinid’st* leauen, speake.”

Not knowing what to make of this word *Whinid*, subsequent editors have changed it to *Unsalted*. And thus Mr. Malone alters the text, with the Quarto editions,

“Speak then, thou *unsalted* leauen, speak.”

*H.*—The first Folio, in my opinion, is the only edition worth regarding. And it is much to be wished, that an edition of Shakespeare were given *literatim* according to the first Folio: which is now become so scarce and dear, that few persons can obtain it. For, by the presumptuous licence of the dwarfish commentators, who are for ever cutting him down to their own size, we risque the loss of Shakespeare’s genuine text; which that Folio assuredly contains; notwithstanding some few slight errors of the press, which might be noted, without altering.

This is not the place for exposing all the liberties which have been taken with Shakespeare’s text. But, besides this unwarrantable substitution of *unsalted* for *whinid’st*, a passage of *Macbeth* (amongst innumerable others) occurs to me at present, to justify the wish I have expressed.

“Approach thou like the rugged Russian beare,  
The arm’d rhinoceros, or th’ Hircan tiger,  
Take any shape but that, and my firme nerues  
Shall neuer tremble. Or be aliue againe,  
And dare me to the desert with thy sword,  
If trembling I *Inhabit* then, protest mee  
The baby of a girle.”

Pope here changed *Inhabit* to *Inhibit*. Upon this correction Steevens builds another, and changes *Then* to *Thee*. Both which insipid corrections Malone, with his usual judgment, inserts in his text. And there it stands

“If trembling I *inhibit thee*.”

"The emendation *Inhibit* (says Mr. Malone) was made by Mr. Pope. I have not the least doubt that it is the true reading. By the other slight but happy emendation, the reading *Thee* instead of *Then*, which was proposed by Mr. Steevens, and to which I have paid the respect that it deserved by giving it a place in the text, this passage is rendered clear and easy."

But for these tasteless commentators, one can hardly suppose that any reader of Shakespeare could have found a difficulty; the original text is so plain, easy and clear, and so much in the author's accustomed manner.

— "Dare me to the desert with thy sword,"

"If I *inhabit then*"——i. e. If then I do not meet thee there: if trembling I stay at home, or within doors, or under any roof, or within any *habitation*: If, when you call me to the desert, I then *House* me, or, through fear, hide myself from thee in any dwelling;

"If trembling I do *House me then*—Protest me &c."

But a much stronger instance of the importance of such a strictly similar edition (in which not a single *letter* or supposed misprint should be altered from the original copy) offers itself to me from the two following passages:

"He blushes, and 'tis *HIT*."

*All's well that ends well*, p. 253. col. 1.

Mr. Malone has altered the text to

"He blushes, and 'tis *IT*."

And he adds the following note;

"The old copy has—'tis *HIT*.——The *emendation* was made by Mr. Steevens. In many of our old chronicles I have found *HIT* printed instead of *IT*. Hence probably the *mistake* here."

"Stop up th' access and passage to remorse,  
That no compunctious visitings of nature  
Shake my fell purpose, nor keep peace between  
Th' effect and *HIT*."—*Macbeth*, p. 134.

Upon this passage Mr. Malone (having again altered the text, from *HIT* to *IT*) says,

"The old copy reads—Between the effect and *HIT*—the correction was made by the editor of the third Folio."

The Corrector and the Adopter deserve no thanks for their

mischievous alteration: for mischievous it is; although no alteration can, at first sight, appear more trivial.

I can suppose one probable mischief to have resulted from it to my former castigator, Mr. Burgess,—(I beg his pardon, the present Lord Bishop of St. David's).

It is possible that he may not have seen the first Folio, and may have read only the *corrected* text of Shakespeare. If so; by this alteration he may have missed one chance of a leading hint; by which, if followed, he might have been enabled to fulfill his undertaking, concerning an explanation of the Pronouns, which he promised: no unimportant part in the philosophy or system of human speech. For I can easily suppose that, with his understanding and industry, (for I have heard a very favourable mention of him, in all respects) he might have been struck with this HIT in Shakespeare: and might, in consequence, have travelled backward; and have found that, not only in our old chronicles, but in all our old English authors, down to the reign of Queen Elizabeth, the word was so written; and that it was not, as poor Malone imagined, any *mistake* of the Printer.

“And whan the bisshop aright hym bethoughte,  
He gan remembre playnly in his mynde  
That of disdayne and wyful negligence  
The yerde of Joseph was left behynde;  
Wherby he knewe that he had done offence,  
And gan alone to brynge HIT in presence,  
And toke HIT Joseph deuoutely in his honde.”

*Lydgate. Lyfe of our Lady*, p. 27.

“The bisshoppe hath the cuppe fyrste directe  
Unto Joseph, and hym the parell tolde,  
And manly he gan it holde  
And dranke HET up, and chaunged nat his chere.”—*Ibid.* p. 91.

“Whiche ordinaunce of Moses was afterward established in the citie of Athens, and from thens the Romaines receiued HIT.”—*Dr. Martin's Confutation of Poynett*, chapiter 4.

“Not that matrimonie is of the church abhorred, for the church doeth reuerence and alowe HIT.”—*Id.* chap. 7.

“He useth not the onely tearme of womanne by HIT selfe.”—*Id.* chap. 13.

“I geue mi regall manyer called Wie, with al thappertenaunces longinge to my regall crowne, with al liberties priuilegies and regal

customs as fre and gayet as I hadde HIT fyrste.”—*The true Differences of Regall Power. By Lord Stafford.*

[“ Much in his glorious conquest suffred hee :

And hell in vaine HIT selfe opposde.”

*Godfrey of Bulloigne, translated by R. C. Esq. p. 2.*

“ Molto soffrì nel glorioso acquisto :

E in van l’ Inferno à lui s’ oppose.”—*Gierus. liberata, cant. 1.*

“ Wheregainst when Persians passing number preast,

In battaille bold they HIT defended thanne.”—*God. of Bull. p. 5.*

“ L’havea poscia in battaglia incontra gente

Di Persia innumerabile difesa.”

“ And in this course he entred is so farre,

That ought but that, HIT seemes of nought he weyes.”—*Ibid. p. 6.*

“ E cotanto internarsi in tal pensiero,

Ch’ altra impresa non par, che piu rammeuti.”

“ His shape unseene with aire he doth inuest,

And unto mortall sence HIT subject makes.”—*Ibid. p. 9.*

“ La sua forma inuisibil d’ aria cinse,

Et al senso mortal la sottopose.”

“ But he her warlike image farre in hart

Preserued so as HIT presents aliue.”—*Ibid. p. 26.*

“ Ma l’ imagine sua bella e guerriera

Tale ei serbò nel cor, qual essa è viva.”

“ He past th’ Egean sea and Greekish shore,

And at the campe arriues, where far HIT stayes.”—*Ibid. p. 33.*

“ Sarcò l’ Egitto, passò di Grecia i liti,

Giunse ne l’ campo in region remote.”

“ On that chast picture seyz’d in rau’ning wise,

And bare HIT to that church, whereof offence

Of fond and wicked rites prouokes the skyes.”

*Ibid. p. 53. cant. 2. st. 7.*

————— “ e irreverente

Il casto simulacro indi rapio ;

E portollo à quel tempio, ove sovente

S’ irrita il ciel col folle culto e rio.”

“ Th’ aduised chieftaine with a gentle bit

Guideth, and seconds their so bent desire,

To turne the course more easie seemeth HIT

Cf winding waue that roulds Caribdis nire,

Or Boreas when at sea he ships doth slit.”

*Godfrey of Bulloigne, p. 98. cant. 3. st. 2.*



"Where is the kyngedome of the dyuelle, yf HIT be not in warre?"—*Bellum Erasmi, by Berthelet, 1534. p. 15.*

"In warre if there happen any thyng luckely, HIT perteyneth to verry fewe: and to theym, that are unworthy to haue it."—*Ibid. p. 19.*

"Fyrste of all consider, howe lothelye a thyng the rumour of warre is, when HIT is fyrste spoken of. Then howe enuious a thing HIT is unto a prince, whyles with OFTEN demes and taxes he PILLETH his subjectes."—*Ibid. p. 19. 2*; and in eighteen other places in this very small treatise of thirty-nine small pages.

"For myself, gracious Sovereigne, that if HIT mishappe me, in any thing heerafter that is on the behalfe of your Commons in your high presence to be declared."—*Life of Syr Thomas More, by Mr. Roper, p. 35.*]

I must suppose that when he had noticed innumerable such instances, he would then have gone still further back, to our original language: and there he would have found this same word written *Hit*, *Hȳt*, and *Þæt*: which might perhaps have plainly discovered to him, that this pronoun was merely the past participle of the verb *HAITAN*, *Þætcan*, nominare.<sup>1</sup> And, upon application, he would have found this meaning, viz. nominatum, i. e. *The Said*, perfectly to correspond with every use of the word *IT* in our language. Having observed this, he would have smiled at our grammatical arrangements; and would not have been in the least shocked to find (as he would often find) the word *IT* used in the following manner,

"The greate kynge, *IT* whiche Cambyses

Was hote."—*Gower, lib. 7. fol. 158. p. 1. col. 1.*

"When King Arthur had seene them doc all this, hee asked Sir Launcelot what were those knights and that queene. Sir, said Launcelot, I cannot shew you no certaintie, but if Sir Tristram or Sir Palomides.

<sup>1</sup> "And so befel that in the taas they founde

Two yonge knyghtes lyeing by and by

Both in armes same, wrought full rychely,

Of whiche two, Arcyte *hight* that one,

And that other *hight* Palamon."—*Knights Tale, fol. 1. p. 2. col. 2.*

Mr. Tyrwhitt in his note upon this word *Hight*, says,

"It is difficult to determine precisely what part of speech it is; but, upon the whole, I am inclined to consider it as a word of a very singular form, a verb active with a passive signification."

It is the same past tense, and therefore past participle of *HAITAN*; and has the same meaning as *HIT* or *IT*.

Wit yee well of a certaine IT beene they and la beale Isond.”—*Histories of Prince Arthur*, 3d part, chap. 98.

For he would be well aware, that IT, (or *The Said*) is (like all our other participles) as much masculine as feminine [or neuter,] and as plurally applicable as singularly.<sup>1</sup> And from this small inlet, perhaps, (if from no other quarter) the nature of all the other pronouns might instantly have rushed upon his mind, and have enabled him to perform satisfactorily his contract with the public.

*F.*—I have often remarked, amongst all our old writers, a similar use of the word THAT; which, as well as IT, is applied by them indifferently to plural nouns and to singular. For instance; in that *Traictise* you have quoted, by Dr. Martin, (who wrote accurately and was no mean scholar) we meet with such sentences as the following;

“Patrones elected many into THAT holy ordres, neither of age, nor of learnyng, nor of discretion, woorthie to take so high a function.”—p. 2.

“The temporall menne at THAT dayes did much extolle and mayntaine chastitie.”—p. 47.

“The midwife, chistenyng the child, added not THAT solemne wordes, nor any man promised the same for him.”—p. 113.

“There was a statute or ii deuysed to take away THAT peines of the church, that were before alwaies ordeined and used against married priestes.”—p. 140.

“To the entente they might the more fully and frely repose them selues in THAT unspeakeable joyes with which Christe feedethe them.”—p. 284.

So, in the *Hist. of Prince Arthur*, 3d part, chap. 98.

“And so three of them were come home againe, THAT were Sir Gawaine, Sir Ector, and Sir Lionell.”

<sup>1</sup> [“My powers are cressent, and my auguring hope  
Says IT will come to th’ full.”

*Antony and Cleopatra*, p. 345. col. 1.

Malone has altered the text, and adopts Theobald’s reading and note.

“My power’s a crescent,” &c.

“What (says Mr. Theobald) does the relative IT belong to? It cannot in sense relate to *hope*; nor in concord to *powers*.”

“Is your gold and siluer ewes and rams?”

I cannot tell, I make IT breede as fast.”

*Merchant of Venice*, p. 166. col. 2.]

Sir Thomas More uses it in the same manner.

"This pleasure undoubtedly farre excelleth all THAT pleasures that in this life maie be obtained."—*Life of Picus*, p. 12.

"THAT cnyll aungels the deuilles."—P. 386 of his *Workes*.

Now I have always hitherto supposed this to be a careless and vicious manner of writing in our antient authors;<sup>1</sup> but I begin to suspect that they were not guilty of any false concord in this application of the word. When treating formerly of the *Conjunctions*, I remember, you left THAT unexplained. I thought it not very fair at the time; and you gave but a poor reason for the omission. Will you oblige me now, by informing me whether you think the etymology and meaning of THAT will justify this antient use of the word?

H.—In my mind, perfectly: For THAT (in the Anglo-Saxon *Ðæt*, i: c. *Deað*, *Deat*) means *Taken*, *Assumed*; being merely the past participle of the Anglo-Saxon verb *Ðean*, *Ðegan*, *Dion*, *ϥihlan*, *Ðegan*, *Ðigian*; *sumere*, *assumere*, *accipere*; To *THE*, To *Get*, To *Take*, To *Assume*.

"Ill mote he THE

That caused me

To make myselfe a frere."—*Sir T. More's Workes*, p. 4.

[ "Wyse men alway affyrme and say That best is for a man diligently for to apply the business that he can, and in no wyse to enterpryse an other faculte; for he that wyll and can no skylle, is neuer lyke to THE."—*Sir T. More's Workes*, p. 1.

"Well mote yee THEE, as well can wish your thought."

*Faerie Queene*, book 2. cant. 1. st. 33.

"Fayre mote he THEE, the prowtest and most gent,

That ever brandished bright steele on hys."

*Ibid.* book 2. cant. 11. st. 17.]

<sup>1</sup> [For a similar use of THAT, see Fabian: "of THAT partyes," page iiiii. 69, 98. "at THAT dayes," xi. xxiii. xxxiii. xxxix. xli. xlv. 248, 374. "by THAT costes," xci. "THAT artycles," 60. "in THAT countres," 232. "THAT disguysers," 363.

"Of the ferther maner THIS examples or questyons be."—*The thre bookes of Thyllys Offyces lately translated by Roberte Whyntinton, poete laureate. Fyrst booke. By Wynkyn de Worde*, 1534.

"Man that hath the use of reason wherby he seeth THAT thynges that folowe."—*Id. Fyrst booke*.

"Of THIS four places wherin we haue deuyded the nature and the vertue of honesty."—*Id. Fyrst booke*.

"For THIS consyderacions," &c.—*Id. Fyrst booke* (pag. 68).]

IT and THAT always refer to some thing or things, person or persons, *Taken*, *Assumed*, or *Spoken of* before; such only being the meaning of those two words. They may therefore well supply each other's place: as we say indifferently, and with the same meaning, of any action mentioned in discourse; either—"IT is a good action;" or, "THAT is a good action." i. e. *The Said* (action) is a good action; or, *The Assumed* (action) is a good action; or, The action, *Received* in discourse, is a good action.

THE (our *Article*, as it is called) is the Imperative of the same verb *Dean*: which may very well supply the place of the correspondent Anglo-Saxon article *re*, which is the Imperative of *yeon*, *videre*: for it answers the same purpose in discourse, to say—*See* man, or, *Take* man. For instance;

"THE man THAT hath not musicke in himselfe  
Is fit for treasons," &c. Or,

"THAT man is fit for treasons," &c.

TAKE man (OR SEE man); TAKEN man hath not musicke, &c.  
SAID man, OR TAKEN man is fit for treasons, &c.

This analysed method of speech must, I know, seem strange and awkward to you at first mention; but try it repeatedly, as I have done for years; apply this meaning frequently on every occasion where THE and THAT are used in the language; and I fear not your conviction. But if the experiment should fail, and leave you in the smallest doubt, we will then enter further into the subject: for we must hereafter return to it.

F.—All this may be as you have represented it; and the Bishop perhaps may not be displeased at the intelligence. But you have lost sight of my original question. What say you to this monstrous alteration of *unsalted* for *Whinid'st*?

H.—I say, that a man must either have no ears, or very long ears, not to perceive that this was never Shakespeare's language. Metre is not confined to Verse: there is a tunc in all good prose; and Shakespeare's was a sweet one. If *unsalted* is to be adopted instead of *Whinid*; to keep his tunc, you must omit one of the two monosyllables, either *then* or *thou*.

In behalf of the word *Whinid*, Mr. Steevens has well noted that, Francis Beaumont in his letter to Speght, on his edition of Chaucer's works, 1602, says—"Many of Chaucer's words

are become, as it were, *vinew'd* and hoarie with over long lying."

And Mr. Justice Blackstone, on the same side, has observed that—"In the preface to James the first's bible, the translators speak of *Fenowed* (i. e. *Vinew'd* or mouldy) traditions."

And Mr. Malone himself acknowledges that—"In Dorsetshire they at this day call cheese, that is become mouldy, *Vinny* cheese."

*F.*—But why it is called *Whinid*, or *Vinew'd*, or *Fenowed*, or *Vinny*, does not any how appear: and its meaning is only to be conjectured from the context, where the word is found. Now I wish to know, whether *Whinid* is also a participle: and, if a participle, of what verb.

*H.*—WHINID—*Vinew'd*, *Fenowed*, *Vinny*, or *finie*, is a past participle: and of the verb *Fynigean*, To corrupt, To decay, To wither, To fade, To pass away, To spoil in any manner. *Finie* hlaƿ, in Anglo-Saxon is a corrupted or spoiled loaf, whether by mould or any other means. "ƿæt ƿa ƿa Grabanƿcean gamenlice ƿæbbon. And mið ƿeaplice ƿape ƿeƿdon to loƿue. Namon him ealbe ƿeƿeƿ.<sup>1</sup> and unopnlic ƿeƿuð. and finie hlaƿaƿ." *Joshua*, ix. 3-5.

*F.*—It seems probable enough: and it is not at all surprising that this Anglo-Saxon Verb, *fynigean*, should have been overlooked; since it has left behind it no other traces of its former existence, but barely this solitary expression.

*H.*—I beg your pardon: It has left a numerous issue. No European etymologist can do without it. Whither else can he turn, without exposing himself, for the French *Faner*, *Se fener*, *Evanouir*, and *Fange*; for the Italian *Affanno*, *Affannare*, and *Fango*; for the Latin *Vanus*, and *Vanesco*; for the German *Pfinnig*; and for the English FAINT, and FEN; and many other words,<sup>2</sup> with which I forbear at this time to pester you?

*F.*—And yet they have done very well without it.

<sup>1</sup> [Ealbe ƿeƿeƿ. Old shoes.—Shoe is the past participle of ƿeƿan—ƿeƿeƿan, sub-ponere. *Shoe*, is, *suppositum*.]

<sup>2</sup> ["Per essa il re Agrican quasi VANEGGIA

E la sua vita non stima un danaio."

*Orlando Innamorato* (*da Berni*), lib. 1. cant. 10. st. 18.]

[See below, ch. iv. v. FAINT:—also the quotation from Upton, in the Additional Notes.—ED.]

H.—They have done, it is true: How well, yourself shall judge.—Junius says—“FAINT, languidus, pusillanimus, ignavus, periculo cedens, est a Gallico *Feindre*, non audere, subducere se discrimini: solent nempe timidi atque imbelles formidinem suam pluribus vanissimorum obtentuum figmentis tegere.”

Minshew—“FAINT, a Gallico *Faner*, a Lat. *Vanescere*.”

Skinner—“FAINT, a Fr. G. *Faner*, *Fener*; deficere, deflorescere, flaccescere, emori.”

Menage, Orig. Franc.—“FANER, comme ce mot vient de *Fenum*, quand on le dit dans le sens propre, en parlant d'une prairie que l'on *Fane*; je crois qu'il en vient pareillement quand il signifie *Se flétrir*, *Se sécher*: car comme le foin, quand on le fane, se flétrit et devient pâle; de même on dit, dans le sens figuré, *Se Faner*, de tout ce qui perd sa première couleur, sa beauté, son air vif.”

Menage, Orig. Ital.—“AFFANNARE, AFFANNO, Da *Afa*, che vale quell' affanno cagionato da gravezza d' aria, o da gran caldo: detto dagli Spagnuoli *Afan*; e *Ahan* da i Francesi. Vuole il Monosini, sia *Afa*, voce Ebreà.”

“FANGO—da *Fimus*: in questa maniera: *Fimus*, *Fimi*, *Fimicus*, *Fencus*, *Fencus*, *Fengus*, *Fangus*, *Fango*: e per metaplasmo *Fanga*: onde il Francese *Fange*.”

F.—Enough, and too much of this. I will have nothing to do with *Afa*, voce Ebreà; nor with *Fimicus*, *Fencus*, &c. I will rather accept your Anglo-Saxon derivation.—I understand you then to say that FAINT (as well as *Fennowed*, &c.) is the past participle of *fyngean*: yet it does not terminate in ED or 'D.

H.—In English nothing is more common than the change of the participial terminating D to T. Thus,

JOINT—is *Joined*, *Join'd*, *Joint*.

FEINT—is *Feigned*, *Feign'd*, *Feint*.

GIFT—is *Gived*, *Giv'd*, *Gift*.

RIFT—is *Rived*, *Riv'd*, *Rift*.

“The shippe droue unto a castle and was al to RIVEN.”

*Historie of Prince Arthur*, part 1st. chap. 25.

—“Warres 'twixt you twaine would be

As if the world should cleave, and that slaine men

Should sodder up the RIFT.”—*Antony and Cleopatra*, p. 353.

—————"The clouds  
From many a horrid RIFT abortive pour'd  
Fierce rain with light'ning mix'd."

*Paradise Regain'd*, book 4. v. 411.

["He pluckt a bough : out of whose RIFTE there came  
Smal drops of gory bloud, that trickled down the same."

*Faerie Queene*, book 1. cant. 2. st. 30.

"Into a cloven pine; within which RIFT  
Imprison'd, thou didst painfully remain  
A dozen years."—*Tempest*.]

CLEFT }  
CLIFT } —is *Cleaved, Cleav'd, Cleft.*  
CLIFF }

"Adowne he shofth his hand to the CLYFFE  
In hope to fynde there some good gyfte."

*Sompner's Tale*, fol. 44. p. 2. col. 1.

"But yet this CLIFTE was so narrowe and lyte  
It was nat scene."—*Tysbe*, fol. 210. p. 2. col. 1.

"And romyng on the CLEVIS by the see."

*Hypsiphile*, fol. 214. p. 1. col. 1.

"This lady rometh by the CLYFFE to play."

*Ibid.* fol. 214. p. 1. col. 2.

"In tyme of Crystus passyon the veyl of the Jewes temple to reate  
and CLEEF in two partes."—*Diues and Pauper*, thyrd Comm. cap. 3.

"She founde that moneye hangynge in the craueyses and CLYFTES  
of the half bushel."—*Ibid.* fourth Comm. cap. 4.

"Loue led hym to his deth and CLEEF his hert atwo."

*Ibid.* tenth Comm. cap. 3.

"Rob Douer's neighbouring CLEEVES of sampyre."

*Poly-olbion.* Song 18.

[———— "As an aged tree,  
High growing on the top of rocky CLIFT,  
Whose hart-strings with keene steele nigh hewen be;  
The mightie truncke halfe rent with ragged RIFT  
Doth roll adowne the rocks, and fall with fearefull DRIFT."

*Faerie Queene*, book 1. cant. 8. st. 22.

"So downe he fell, as an huge rocky CLIFT,  
Whose false foundation waves have washt away,  
With dreadfull *poysse* is from the mayneland RIFT,  
And, rolling downe, great Neptune doth dismay."

*Ibid.* book 1. cant. 11. st. 54.

"Whiles sad Celeno, sitting on a CLIFTE,  
A song of bale and bitter sorrow sings,  
That hart of flint asonder could have RIFTE."

*Faerie Queene*, book 2. cant. 7. st. 23.]

THRIFT—is *Thrived, Thriv'd, Thrift.*

SHRIFT—is *Shrived, Shriv'd, Shrift.*

DRIFT—is *Drived, Driv'd, Drift.*

"Be plaine, good son, rest homely in thy DRIFT,  
Ridling confession findes but ridling *shrift.*"

*Romeo and Juliet*, p. 61.

"It could no more be hid in him  
Than humble banks can go to law with waters  
That DRIFT winds force to 'raging."

*B. and Fletcher, Two Noble Kinsmen.*

"Some log perhaps upon the waters swam  
An useless DRIFT, which, rudely cut within,  
And hollow'd, first a floating trough became."

*Dryden, Annus mirabilis*, st. 156.

THEFT—is *Theved, Thev'd, Theft.*

WEFT—is *Weved, Wew'd, Weft.*

HEFT—is *Heved, Hev'd, Heft.*

—————"There may be in the cup  
A spider steep'd; and one may drinke, depart,  
And yet partake no venome (for his knowledge  
Is not infected); but if one present  
Th' abhor'd ingredient to his eye, make knowne  
How he hath drunke, he cracks his gorge, his sides,  
With violent HEFTS."—*Winter's Tale*, p. 282.

"In the hert there is the *Hefde*, and the hygh wyll."

*Vision of Pierce Ploughman*, fol. 7. p. 1.

["Inflam'd with wrath, his raging blade he HEFTE,  
And strooke so strongly, that the knotty string  
Of his huge taile he quite asonder cleft."

*Faerie Queene*, book 1. cant. 11. st. 39.

"The other halfe behind yet sticking fast  
Out of his head-peece Cambell fiercely reft,  
And with such furie backe at him it HEFT."

*Ibid.* book 4. cant. 3. st. 12.]

HAFT—is *Haved, Hav'd, Haft.* The HAFT, of a knife or  
poniard, is the *Haved* part; the part by which it is *Haved*.



“But yet ne *fond* I nought the HAFT  
Whiche might unto the blade accorde.”

*Gower*, lib. 4. fol. 68. p. 1. col. 1.

[“Forgo th’ advantage which thy arms have won,  
Or, by the blood which trembles through the heart  
Of her whom more than life I know thou lov’st,  
I’ll bury to the HAFT in her fair breast  
This instrument of my revenge.”—*Dryden’s Ædipus*, act 5. sc. 1.]

HILT—is *Held, Helt, Hilt*. The HILT of a sword is the *Held* part, the part which is *Held*.

[“If Tindall saye, nay: let him shew me which olde holy Popes were they, that euer HILD that the sacramentes of the Auter is such a bare simple signe.”—*Sir T. More’s Workes*, p. 471.

“And in her other hand a cup she HILD,  
The which was with Nepenthe to the brim upfild.”

*Faerie Queene*, book 4. cant. 3. st. 42.

“But what do I their names seeke to reherse,  
Which all the world have with their issue fild?  
How can they all in this so narrow verse  
Contayned be, and in small compasse HILD?”

*Faerie Queene*, book 4. cant. 11. st. 17.]

TIGHT—is *Tied; Tied, Tight*, of the Anglo-Saxon verb *Tian*, vincire, *To Tie*.

“To seie howe suche a man hath good  
Who so that reasone understoode  
It is unproperlicke sayde:  
That good hath hym, and halt him TAIDE  
That he ne gladdeth nought withall,  
But is unto his good a thrall.”—*Gower*, fol. 84. p. 1. col. 1.

[“And in the midst of them he saw a knight,  
With both his hands behinde him pinnoed hard,  
And round about his necke an halter TIGHT,  
And ready for the gallow tree prepard.”

*Faerie Queene*, book 5. cant. 4. st. 22.

“Therewith he mured up his mouth along,  
And therein shut up his blasphemous tong,  
And thereunto a great long chaine he TIGHT,  
With which he drew him forth, even in his own despight.”

*Ibid.* book 6. cant. 12. st. 34.]

DESERT—is *Deserved, Deserv’d, Desert*.

FART, a very innocent word, (the Egyptians thought it

*divine*<sup>1</sup>) *Fared*, *Far'd*, *Fart*, i. e. *Fared*, *Gone*; the past participle of *fapan*, *To Fare*, or *To Go*. The meaning of this word appears to have been understood by those who introduced the vulgar country custom of saying upon such an occasion,—  
“And joy go with you.”

*Twist*—is *Twiced*, *Twic'd*, *Twist*.

*Quilt*—is *Quilled*, *Quill'd*, *Quilt*.

*Want*—is *Waned*, *Wan'd*, *Want*, the past participle of *panian*, *decrease*, *To Wane*, *To fall away*.

*Gaunt*—is *Ge-waned*, *Gewan'd*, *Gewant*, *G'want*, *Gaunt*; the past participle of *Ge-panian*, *To Wane*, *To decrease*, *To fall away*. *Ge* is a common prefix to the Anglo-Saxon verbs. *GAUNT* was formerly a very common word in English.

“As *GANT* as a greyhound.”—*Ray's proverbial Similies*.

——“How is 't with aged *GAUNT*?

Oh how that name befits my composition :

Old *Gaunt* indeed, and *GAUNT* in being old :

Within me griefe hath kept a tedious fast,

And who abstaynes from meate, that is not *GAUNT*?

For sleeping England long time haue I watcht,

Watching breeds leannesse, leannesse is all *GAUNT*.

The pleasure that some fathers feede upon

Is my strict fast, I mean my childrens looks,

And therein fasting hast thou madè me *GAUNT*.

*GAUNT* am I for the graue, *GAUNT* as a graue,

Whose hollow wombe inherits nought but bones.”

*Richard the Second*, p. 28.

———“This man,

If all our fire were out, would fetch down new

Out of the hand of Jove; and rivet him

To Caucasus, should he but frown: and let

His own *GAUNT* eagle fly at him, to *tire*.”—*B. Jonson, Catiline*.

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<sup>1</sup> “*Crepitus ventris pro numinibus habendos esse docuere.*”

*Clemens Romanus*, v. *Recognit*.

“*Idem Ægyptii cum plerisque vobiscum non magis Isidem quam ceparum acrimonias metuunt; nec Serapidem magis quam strepitus, per pudenda corporis expressos, extremiscunt.*”—*Minucius Felix, Octavius*.

[“*Eleganter* Demetrius noster solet dicere, Eodem loco sibi esse voces imperitorum, quo ventre redditos crepitus. Quid enim, inquit, mea refert, sursum isti an deorsum sonent?”—*Seneca, Epist. xcii. edit. 4ta. Lipsii. p. 583, 584.*]

"Two mastiffs GAUNT and grim her flight pursu'd,  
And oft their fastened fangs in blood embru'd.  
And first the dame came rushing through the wood,  
And next the famish'd hounds."—*Dryden, Theodore and Honoria.*

**DRAUGHT**—the past participle of *Drağan*, *To Draugh*, (now written *To Draw*) *Draughed*, *Draugh'd*, *Draught*.

**RENT**—*Rended*, *Rend'd*, *Rent*; of the verb *To Rend*.

[———"But thou, viper,

Hast cancell'd kindred, made a RENT in nature."

*Dryden, Don Sebastian*, act. 2. sc. 1.]

**BENT**—A person's *Bent* or *Inclination*. *Bended*, *Bend'd*, *Bent*.

**TILT**—of a boat or waggon: the past participle of the Anglo-Saxon verb *Tilian*, i. e. *To raise*, or *To lift up*. *To Till* the ground, is, *To raise it*, *To turn it up*. *Atilt* is well said of a vessel that is raised up; but we ought to say *To Till*, and not *To Till* a vessel.

"Many wynter men lyned, and no meate ne TILIDEN."

*Vision of Pierce Ploughman*, pass. 15. fol. 72. p. 2.

"Turned upsidowne, and ouer TILT the rote."

*Ibid.* pass. 21. fol. 112. p. 1.

"He garde good fayth flee, and false to abyde,  
And boldly bare downe with many a bright noble  
Much of the wit and wisdom of Westminster hal,  
He justled tyll a justice, and iusted in his eare  
And OVERTILT al his truth."

*Ibid.* pass. 21. fol. 113. p. 2.

"O hye God, nothyng they tell, ne howe,  
But in Goddes worde TELLETH many a balke."

*Chaucer, Ploughmans Tale*, fol. 95. p. 2. col. 2.

[The old French verb *Attiltrer* (used by Amyot<sup>1</sup> and others, and whose signification is mistaken by Cotgrave), means *susciter*, *To excite*, *To raise up*: it is derived from the A.-S. *Tilian*.<sup>2</sup>]

F.—What is MALT?

H.—MOULD and MALT, though now differently pronounced, written, and applied by us, are one and the same

<sup>1</sup> [Plutarch's *Life of Pericles*.]

<sup>2</sup> [So the *Till* of a shop; so the *Thill* horse: and so perhaps a *Tile*. Query, may it not be from *Tegola*, Italian? [Teg]. from Lat. *Tegula*.—ED.] Consider also the French *Tilleul*.]

French word *Mouillé*; the past participle of the verb *Mouiller*, To wet or To moisten. *Mouillé*, anglicized, becomes *Mouilled*, *Mouill'd*, *Mould*: then *Moult*, *Mault*, *Malt*. Wetting or moistening of the grain is the first and necessary part of the process in making what we therefore well term *MALT*.

"He had a cote of christendome as holy kyrke beleueth  
And it was MOLED in mani places."

*Vision of P. Ploughman*, pass. 14. fol. 68. p. 2.

"Shal neuer chest BYMOLEN it, ne mough after byte it."

*Ibid.* pass. 15. fol. 71. p. 2.

"This leper loge take for thy goodly bour  
And for thy bed, take nowe a bunch of stro,  
For wayled wyne and meates thou hadst tho,  
Take MOULED breed, pirate, and syder sour."

*Complaynt of Cresseide*, fol. 204. p. 1. col. 1.

"And with his blode shall wasshe undefouled  
The gylt of man with rust of synne YMOULED."

*Lydgate* (1531). *Lyfe of our Lady*, boke 2. p. 45.

"Whan mamockes was your meate  
With MOULD bread to eat."

*Skelton*. (Edit. 1736.) p. 197.

*F.*—*EN*, as well as *ED*, is almost a common participial termination, and our ancestors affixed either indifferently to any word. Sir Thomas More appears to have had a predilection for *EN*, and he writes *Understanden* (*Works*, vol. 2. p. 550.) whilst his contemporary Bishop Gardner preferred *ED*, and therefore wrote *Understanded*: We have deserted both, and now use the past tense *Understood* instead of the participle. But will not a final *EN* or 'N likewise direct us to some of these concealed participles?

*H.*—Surely, to many. After what we have noticed in *Poltroon*, *Dastard*, and *Coward*, we cannot avoid seeing, that

*CHAVEN*—is one who has *craved* or *craven* his life from his antagonist—*dextramque preccantem protendens*.

*LEAVEN*—is from the French *Lever*, To raise; i. c. That by which the dough is raised. So the Anglo-Saxons called it *Heapen*, the past participle of their own verb *Heapan*, To raise.

*HEAVEN*—(subaud. some place, any place) *Heav-en* or *Heav-ed*.

"They say that this word HEUEN in the article of our foyth, ascendit ad cœlos, signifieth no certaine and determinat place. Som tyme it signifieth only the suppre place of creatures."—*A Declaration of Christe*, cap. 8. by Johan Hoper. 1547.

BACON—is evidently the past participle of Bacan, To Bake, or To dry by heat.

"Our brede was newe BAKEN, and now it is hored, our botels and our wyne weren newe, and now our botels be nygh *brusten*."—*Dives and Pauper*, 2d Comm. cap. 20.

"And there they dranke the wine and eate the venison and the foules BAKEN."—*Hist. of Prince Arthur*, 1st part, chap. 133.

"As Abraham was in the playn  
Of Mamre where he dwelt,  
And BEAKT himselfe agaynst the sunne  
Whose parching heat he felt."

*Genesis*, chap. 18. fol. 34. p. 1. By *W. Hunnis*. 1578.

"Crane, beinge rosted or BAKEN, is a good meate."

*Castel of Helth*, fol. 21. p. 1. By *Syr Thomas Elyot*.

"Whosocuer hath his mynd inwardly ameled, BAKEN, and through fyred with the loue of God." *Lupset's Workes, Of Charite*, p. 5.

BARREN—i. e. *Barr-ed*, stopped, shut, strongly closed up, which cannot be opened, from which can be no fruit nor issue.

"God shall make heuen and the ayer about the, brasen; and the erthe byneth the, yreny; that is to saye, BAREYNE, for defaute of rayne."—*Dives and Pauper*, 10th Comm. cap. 8.

"For God thus plagued had the house  
Of Bimelech the king,  
The matrix of them all were STOPP,  
They might no issue bring."—*Genesis*. By *W. Hunnis*.

"For the Lord had fast CLOSED up all the wombs of the house of Abimelech."—*Genesis*, chap. 20. v. 18.

So, in an imprecation of barrenness, in Beaumont and Fletcher's *Woman Hater*, act 5. sc. 2:

"Mayst thou be quickly old and painted; mayst thou dote upon some sturdy yeoman of the Wood-yard, and he be honest; mayst thou be *barr'd* the lawful lechery of thy coach, for want of instruments; and last, be thy womb *unopen'd*."

STERN—*Ster-en*, *Ster'n*, i. e. *Stirr'd*. It is the same word and has the same meaning, whether we say—a STERN countenance, i. e. a *moved* countenance, moved by some passion: or the

STERN of a ship, i. e. The *moved* part of a ship, or that part by which the ship is *moved*. It is the past participle of the verb *rtýnan*, *rtīnan*, *movere*; which we now in English write differently, according to its different application, *To Stir*, or *To Steer*. But which was formerly written in the same manner, however applied.

"The STERNE wynde so loude gan to route  
That no wight other noyse might here."

*Troilus*, boke 3. fol. 176. p. 2. col. 1.

"There was no more to skippen nor to prounce,  
But boden go to bedde with mischaunce,  
If any wight STERYNG were any where  
And let hem slepen, that a bedde were."

*Ibid.* boke 3. fol. 176. p. 1. col. 2.

"And as the newe abashed nightyngale  
That stynteth first, whan she begynneth syng,  
Whan that she hereth any hearde tale,  
Or in the hedges any wight STERYNG."

*Ibid.* boke 3. fol. 179. p. 1. col. 2.

"She fell in a grete malady as in a colde palsey, so ferforth that she myght neyther STERE hande nor fote."—*Nyctodemus Gospell*, chap. 8.

"Whan I sawe the STERYNGES of the elementes in his passyon, I byleued that he was Sauour of the worlde."—*Ibid.* chap. 17.

"He dyd se as he thought oure blessed lady brynge to hym fayre mylke in a foule cuppe, and STERED hym to ete of it."—*Myracles of our Lady*, p. 10. (1530.)

"Yf the chylde STEARE not ne moue at suche tyme."

*Byrthe of Mankynde*, fol. 15. p. 2. (1540.)

"Warne the woman that laboureth to STERE and moue herselfe."—*Ibid.* fol. 23. p. 2.

"I suffre, and other poore men lyke unto me, am many a tyme STERYD to grutche and to be wery of my lyfe."—*Dives and Pauper*, 1st Comm. cap. 1.

"Yf a man wyll STYRE well a shyp or a bote, he may not stande in the myddes of the shyp, ne in the former ende; but he muste stande in the last ende, and there he may STYRE the shyp as he wyl."—*Ibid.* 9th Comm. cap. 8.

"This bysshop STERITH up afreshe these olde heresies."

*Gardners Decl. against Joye*, fol. 25. p. 1. (1546.)

"He STERID against himselfe greate wrath and indignation of God."—*Dr. Martin. Of Priestes unlawful Marriages*, ch. 8.

"It is yourselves that STEIRE your fleash."

*Dr. Martin. Of Priestes unlawful Marriages*, ch. 11.

"Let the husbände geue hys wyfe hir dutie, that is if she craue for it, if they feare otherwise that Sathan wyll STIERE in them the deuileshe deayre to liue incontinentlie."—*Ibid.* ch. 11.

"Let hym that is angryeuen at the fyrste consyder one of these thinges, that lyke as he is a man, so is also the other, with whom he is angry, and therefore it is as lefull for the other to be angry, as unto hym: and if he so be, than shall that anger be to hym displeasent, and STERE hym more to be angrye."—*Castel of Helth, by Syr T. E.* fol. 63. p. 1.

"Rough deeds of rage and STERNE impatience."

*1st Part Henry VI.* p. 113.

"The sea, with such a storme as his bare head  
In Hell-blacke night indur'd, would have buoy'd up  
And quench'd the stelled fires.  
Yet, poore old heart, he holpe the heauens to raine.  
If wolues had at thy gate howl'd that STERNE time,  
Thou should'st haue said, good porter turne the key."

*Lear*, p. 300.

"He that hath the STIRRAGE of my course  
Direct my sute."

*Romeo and Juliet*, p. 57.

"Tread on a worm and she will STEIR her tail."

*Ray's Scottish Proverbs.*

["Goe we unto th' assault, and selfe instant,  
Before the rest (so said) first doth he STEARE."]

*Godfrey of Bulloigne, translated by R. C. Esq.*  
Windet 1594. p. 122. cant. 3. st. 51.

"His steed was bloody red, and foined yre,  
When with the maistring spur he did him roughly STIRE."

*Fuerie Queene*, book 2. cant. 5. st. 2.]

DAWN—is the past participle of Dagian, *lucescere*.

"Tyll the daye DAWED these damosels daunced."

*Vision of P. Ploughman*, pass. 19. fol. 103. p. 2.

"In the DAWYNCE and spryngyng of the daye, byrdes begynne to synge."—*Dives and Pauper*, 1st Comm. cap. 28.

"And on the other side, from whence the morning DAWs."

*Poly-olbion*, song 10.

BORN—is the past participle of Beapan, To bear: formerly written BOREN, and on other occasions now written BORNE. BORN is, *Borne* into life or into the world.

BEARN (for a child) is also the past participle of Beapan,

To bear; with this only difference: that *Born* or *Bor-en* is the past tense *Bore* with the participial termination EN: and BEARN is either the past tense *Bare*, or the Indicative *Bear*, with the participial termination EN.

“For Maris loue of heuen

That BARE the blissful BARNE<sup>1</sup> that bought us on the rode.”

*Vision of P. P.* pass. 3. fol. 8. p. 1.

[BAD and GOOD.

To *Bay*, i. e. To vilify, To bark at, To reproach, To express abhorrence, hatred, and defiance, &c. *Bayed*, *Bued*, i. e. *Bay'd*, *Ba'd*, abhorred, hated, defied, i. e. BAD.

*Bayen*, *Bay'n*, *Baen*, write and pronounce BANE.

*Abbaiare*, It. *Abboyer*, Fr. *Abbaubare*; Lat. &c. Greek, *Boaw*. When the Italians swarmed in the French court, not being able to pronounce the open sound of *Oy* or *Oi*, they changed the o into a; as in *Français*, *Anglais*. See Henri Etienne. So also *Nivernais*. *Abayer*.

To *Ban*, i. e. to curse. *Bas*, Fr. Base.

*Ge-owed* perhaps *Gowed*, written and pronounced Goon, which the Scotch pronounce and write GUDE.]

CHURN—(*Chyren*, *Chyr'n*, *Chyrn*) is the past participle of *Lýþpan*, *agitare*, *vertere*, *revertere*, To move backwards and forwards.

YARN—is the past participle of *Lýþpan*, *Lýþnan*, To prepare, To make ready. In *Antony and Cleopatra*, p. 367. —“YARE, YARE, good Iras”—is the Imperative of the same vrb; the *l* and *g* of the Anglo-Saxons, however pronounced by them, being often (indeed usually) softened by their descendants to *y*.

When Valeria in *Coriolanus*, page 4, says—“You would be another Penelope: yet they say, all the YEARN she spun in Ulysses absence did but fill Athica full of mothes,”—*Yearne* (i. e. *Yaren*) means *Prepared* (subaud. Cotton, Silk, or Wool) by spinning.

<sup>1</sup> [“The A. S. has two similar words which have been confounded: Beorn, masc. ‘a chieftain,’ pl. beornar; and Bearn, neut. ‘a child,’ sing. and pl. alike.”—*Kemble's Glossary to Beowulf*.]



F.—Is BRAWN one of these participles?

H.—ED and EN are Adjective as well as Participial terminations: for which, by their meaning (for all common terminations have a meaning, nor would they otherwise be common terminations) they are equally qualified. Thus we say—*Golden, Brazen, Wooden, Silken, Woolen, &c.* and formerly were used *Silver-en, Ston-en, Treen-en, Ros-en, Glas-en, &c.*

"Thei worshipiden not deuclys and symylacris, GOLDUN, SILVEREN, and BRASONE, and STONEN, and TREENEN; the whiche nether mown se nether here nether wandre."

In the modern translation,

"That they should not worship Devils and Idols of *gold*, and *silver*, and *brass*, and *stone*, and of *wood*; which neither can see nor hear nor walk."—*Apocalips*, ch. 9. v. 20.

"And I saw as a GLASUN see meynd with fier, and hem that ouercamen the beest and his ymage, and the noubre of his name stondynge aboute the GLASUN sæ."

In the modern translation,

"And I saw as it were a sea of *glass* mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of *glass*."—*Ibid.* ch. 15. v. 2.

"Whan Phebus the sonne begynneth to sprede hys clerenesse with ROSEN chariottes."—*Chaucer, Boecius*, boke 2. fol. 227. p. 1. col. 1.

"The day the fayrer ledeth the ROSEN horse of the sonne."

*Ibid.* boke 2. fol. 231. p. 2. col. 2.

"That er the sonne tomorrowe be rysen newe  
And er he hauc ayen ROSEN hewe."

*Chaucer, Blacke Knyght*, fol. 291. p. 1. col. 1.

"In their time thei had TREEN chalices and golden prestes, and now hauc we golden chalices and TREEN prestes."—*Sir T. More's Works. Dialogue &c.* p. 114.

"Sir Thomas Rokesby being controlled for first suffering himselfe to be serued in TREENE cuppes, answered—These homely cups and dishes pay truely for that they containe: I had rather drinke out of TREENE,

and pay gold and siluer, than drinke out of gold and siluer, and make wooden payment."—*Camdens Remains*, p. 241.

[STRAWEN.

"Let him lodge hard, and lie in STRAWEN bed,  
That may pull downe the courage of his pride."

*Faerie Queene*, book 5. cant. 5. st. 50.

EUGHEN.

"Or els by wrestling to wex strong and heedfull,  
Or his stiffe armes to stretch with EUGHEN bowe."

*Spenser, Mother Hubberds Tale.*]

Our English word BOAR is the Anglo-Saxon *Bap*, which they pronounced broad as *Bawr*; and so our Northern countrymen still call it, and formerly wrote it. So they wrote *Rar*, and pronounced *Rawr*, what we now write and pronounce *Roar*.

"The bersit BARIS and beris in thare styis

*Raring* all wod."

*Douglas*, booke 7. p. 204.

"Or with loud cry folowand the chace

Efter the fomy BARE."

*Ibid.* booke 1. p. 23.

So the Anglo-Saxon

Bac	} which we now call and write	Boat	} are still pro- nounced in the North	Bawt
Ban		Bone		Bawn
Bam		Home		Hawm
Abad		Abode		Abawd
Balb		Bold		Bawld
Dnan		Drone		Drawn
Stan		Stone		Stawn
Lað		Loth		Lawth
Fam		Foam		Fawm
ƿƿƿƿ } — — Cold — — — Cawld.				
Calb				

*Bar-en* or *Bawr-en*, *Bawr'n*, was the antient adjective of *Bar*, *Bawr*; and, by the transposition of R, *Bawrn* has become BRAWN.

BRAWN therefore is an adjective, and means *Boar-en* or *Boar's* (subaud.) *Flesh*.

F.—Is not this a very singular and uncommon kind of transposition?

H.—By no means. Amongst many others, what we now call and write

Grass	} was formerly called and written	Gers <sup>1</sup>	A.-S. Læp̃r
Bright		- - - -	B̃p̃h̃t
Profile		Ital. Porfilo	
Brothel		Bordel	
To Thresh		- - - -	Ðepp̃cian
Threshold		- - - -	Ðepp̃coln
Thrilled		Thirled	
Wright		- - - -	P̃p̃h̃t
Nostril &c.		Neisthyrl &c.	

## GRASS.

"His uthir wechty harnes, gude in nede,  
Lay on the GERS besyde him in the mede."

*Douglas*, booke 10. p. 350.

"The grene GERS bedewit was and wet." *Ibid.* booke 5. p. 138.

"Unto ane plesand grund cumin ar thay,  
With battil GERS, fresche herbis and grene swardis."

*Ibid.* booke 6. p. 187.

## BRO HEL.

"One Leonin it herde telle,  
Whiche maister of the BORDEL was."

*Gower*, lib. 8. fol. 181. p. 2. col. 2.

<sup>1</sup> [To the instances given above of the transposition of the *x*, as in *Gers* for *Grass*, may be added *Kerse* for *Cress*:—whence the harmless sayings "Not worth a *Kerse*" (*cress*)—"I don't care a *Kerse*," have been first changed for "I don't care a *Curse*," &c. and then whimsically metamorphosed into "I don't care a *Damn*;"—"Not worth a *Damn* off a common."

"Wisdom and wytt now is nat worthe a KERSE."

*Pierce Ploughman*, *Dowell*, pass. 2.

"I sette not a STRAW by thy dreminges."

*Chaucer*, *Nommes Preestes Tale*.

"Of paramours ne raught he not a KERS."—*Miller's Tale*.

So also "ne raughte not a *bene*," *ibid.*, is used in the same sense:—and "nought worth a *pease*," *Spenser*, *Shep. Cal. Octob.*,—where note, that *pease* is the true singular, (like *riches*, *richesse*; *bellows*, *baleise*), *pea* being formed on a misconception. The ancient plural *peasen* was long preserved, probably to avoid the cacophony of the second *s*, as in *housen*, *hosen*, still in use in Norfolk: so *Daniel* iii. 21, "bound in their *hosen* and hats."—*Ed.*]

"He hath hir fro the BORDELL take."

*Gower*, lib. 8. fol. 182. p. 1. col. 2.

"These *harlottes* that haunte BORDELS of these foule women."

*Chaucer, Parsons Tale*, fol. 114. p. 2. col. 1.

"She was made naked and ledde to the BORDELL house to be defouled of synfull wretches."—*Dives and Pauper*, 4th Comm. cap. 23.

#### THRILL.

"Qubare as the swelth had the rokkis THIRLLIT."

*Douglas*, booke 3. p. 87.

"The cald drede tho gan Troianis inuaide,

THIRLLAND throwout hard *Banis* at euery part."

*Ibid.* booke 6. p. 164.

"The prayer of hym that loweth hym in his prayer THYRLETH the clowdes."—*Dives and Pauper*, 1st Comm. cap. 56.

"It is a comon prouerbe, that a shorte prayer THYRLETH heuen."—*Ibid.* 1st Comm. cap. 56.

#### NOSTRIL.

"At thare NEISTHYRLES the fyre fast snering out."

*Douglas*, booke 7. p. 215.

["Flames of fire he threw forth from his large NOSETHIRILL."

*Faerie Queene*, book 1. cant. 11. st. 22.]

And what we now write and call

*Burnt*

*Bird*

*Third*

*Thirty*

*Thirst*

*Burst*

*Thorp &c.*

were formerly written and  
called

*Brent*

*Brid*

*Thrid*

*Thritti*

*Thrust*

*Brast*

*Thrope &c.*

#### BURN.

"Forsothe it is beter for to be weddid than for to be BRENT."

*Corinthies*, ch. 7. v. 9.

"The great clamour and the weymentyng

That the ladies made at the BRENNYNG

Of the bodyes."

*Knyghles Tale*, fol. 1. p. 2. col. 2.

"By the lawe, canone 26, suche wytyches sholde be heded and BRENT."—*Dives and Pauper*, 1st Comm. cap. 34.

"God hath made his arowes hote with BRENNYNGE thynges, for they that ben BRENT with synne shall BRENNE with the fyre of helle."—*Ibid.* 8th Comm. cap. 15.

"But would to God these hatefull bookes all  
Were in a fyre BRENT to pouder small."—*Sir T. Mores Workes.*

## BIRD.

"Foxis han *Borwis* or dennes, and BRIDDIS of the eir han nestis."—*Mattheu*, ch. 8. (ver. 20.)

"Whan euery BRYDDE upon his laie  
Emonge the grene leues singeth."

*Gower*, lib. 7. fol. 147. p. 1. col. 1.

"Houndes shall ete thy wyfe Iesabell, and houndes and BRYDDIS  
shall ete thy bodye."

*Diues and Pauper*, 9th Comm. cap. 4.

## •THIRD.

"He wente este and preiede the THRIDDE tyme."

*Mattheu*, ch. 26. (v. 44.)

## THIRTY.

"Thei ordeyneyde to him THIRTY plates of siluer."

*Mattheu*, ch. 26. (v. 15.)

"Judas solde Cryste, Goddes Sone, for THIRTY pens."

*Diues and Pauper*, 9th Comm. cap. 4.

## THIRST.

"I hungride and ye gauen not to me for to ete; I THRISTIDE, and  
ye gauen not to me for to drinke.—Lord, whanne saien we thee hun-  
gringe, ether THRISTINGE?"—*Mattheu*, ch. 25. (v. 35. 37.)

"He that bileueth in me shal neuer THRISTE."—*John*, ch. 6. (v. 35.)

"There spronge a welle freshe and clere,  
Whiche euer shulde stonde there  
To THRUSTIE men in remembrance."

*Gower*, lib. 6. fol. 129. p. 2. col. 2.

"Neither hunger, THRUST, ne colde."

*Parsons Tale*, fol. 118. p. 1. col. 2.

"Tantalus that was destroyed by the woodenesse of longe THRUSTE."  
—*Boecius*, boke 4. fol. 240. p. 1. col. 1.

"And in deserte the byble bereth wytnesse

The ryuer made to renne of the stone

The THRISTE to staunche of the people alone."

*Lydgate, Lyfe of our Lady*, p. 65.

"The THRISTE of Dauid to staunche."

*Ibid.* p. 164.

"They gaaf mete to the hungrye, drynke to the THRUSTIE."

*Diues and Pauper, Of holy Pouerte*, cap. 11.

"I hadde THRYSTE, and ye gaue me drynke."

*Ibid.* 8th Comm. cap. 17.

"Ther shal be no wepyng, no cryeng, no hongre, no THRUST."

*Dives and Pauper*, 10th Comm. cap. 10.

"Their THRUST was so great

They asked neuer for meate

But drinke, still-drynke."

*Skelton*, p. 132.

["His office was the hungry for to feed,

And THIRSTY give to drinke."

*Faerie Queene*, book 1. cant. 10. st. 38.

"Is this the ioy of armes? be these the parts

Of glorious knighthood, after blood to THRUST?"

*Ibid.* book 2. cant. 2. st. 29.]

### BURST.

"All is to BURST thylke regyon."

*Knyghtes Tale*, fol. 10. p. 1. col. 1.

"The teares BRASTE out of her eyen two."

*Doctour of Physickes Tale*, fol. 65. p. 1. col. 1.

"Ilaue here my trueth, tyl that my hert BRESTE."

*Frankelyns Tale*, fol. 52. p. 1. col. 2.

"And in his brest the heaped woe began

Out BRUSTE."

*Troilus*, boke 4. fol. 183. p. 2. col. 1.

"BROSTEN is mine herte."

*Dido*, fol. 213. p. 1. col. 2.

"And with that worde he BREST out for to wepe."

*Lydgate, Lyfe of our Lady*, p. 78.

— "The great statue

Fell to the erthe and BRASTE on peces smale."

*Ibid.* p. 139.

"The false idolis in Egipte fell downe

And all to BRASTE in peces."

*Ibid.* p. 147.

"Wherefore his mother of very tender herte

Out BRASTE on teres."

*Ibid.* p. 167.

"The blood BRASTE out on euery syde."

*Dives and Pauper*, 1st Comm. cap. 2.

"Our botels and our wyne weren newe, and now our botels be nygh  
BRUSTEN."—*Ibid.* 2d Comm. cap. 20.

"Sampson toke the two pylers of the paynims temple, which bare up  
all the temple, and shooke them togydre with his armes tyl they BROSTEN,  
and the temple fell downe."—*Ibid.* 5th Comm. cap. 22.

"Esau hym met, embraced hym

And frendly did him kysse,

They both BRAST forth with teares and wept."

*Genesis*, ch. 33. fol. 83. p. 2.

"Here ye wyll clap your handes and extolle the strength of truth, that BRESTETH out, although we Pharisais (as ye Saduces call us) wolde oppresse it."—*Gardners Declaration &c. against Joye*, fol. 122. p. 2.

"The doloure of their heart BRASTE out at theyr eyen."

*Sir T. More, Rycharde the Thirde*, p. 65.

"Such mad rages runne in your heades, that forsaking and BRUSTING the quietnesse of the common peace, ye haue heynously and tray-torously encamped your selfe in fielde."—*Sir John Cheke. Hurt of Sedition*.

["No gate so strong, no locke so firme and fast,  
But with that percing noise flew open quite, or BRAST."

*Facrie Queene*, book 1. cant. 8. st. 4.

"Still, as he fledd, his eye was backward cast,  
As if his feare still followed him behynd :  
Als flew his steed, as he his bandes had BRAST."

*Ibid.* book 1. cant. 9. st. 21.]

#### THORP.

"There stode a THROPE of syght ful delectable  
In whiche poore folke of that village  
Hadden her beestes."—*Clerke of Oxenf. Tale*, fol. 46. p. 1. col. 2.

"As we were entring at the THROPES ende."

*Parsons Prol.* fol. 100. p. 2. col. 1.

So of Φρεντικος the Italians made *Farnetico*; and of *Far-netico* we make *Frantick*; and of *Chermosino* we make *Crimson*.<sup>1</sup> In all languages the same transposition takes place; as in the Greek *Kapdia* and *Kpadin*, &c. And the Greeks might as well have imagined these to be two different words, as our etymologists have supposed BOARD and BROAD to be; though there is not the smallest difference between them, except this metathesis of the letter κ: the meaning of BOARD and BROAD being the same, though their modern application is different.

F.—Well. Be it so. I think your account of BRAWN has an

<sup>1</sup> [So in Italian: Ghirlanda, Grillanda.—Orlando, Roldano, Rolando.

"How my blood CRUDDLES!"—*Dryden. Edipus*, act 1. sc. 1.]

"I will not be crubbed."—*Col. Wilson, in the House of Commons*.

"CRULLE was his here."—*Millers Tale*, 3314.—ED.]

advantage over Junius and Skinner:<sup>1</sup> for your journey is much shorter and less embarrassed. But I beg it may be understood, that I do not intirely and finally accede to every thing which I may at present forbear to contest.

## CHAPTER IV.

## THE SAME SUBJECT CONTINUED.

F.—I SEE the etymological use you would make of the finals D, T, and N. But you said, early in our conversation, that WRONG was a past participle, as well as RIGHT; yet WRONG does not fall within any of those three classes.

H.—True. It belongs to a much more numerous and less obvious class of participles; which I should have been sorry to enter upon, till you had been a little seasoned by the foregoing.

WRONG—is the past participle of the verb *To Wrīng*, Πῠῠζαν, torquere. The word answering to it in Italian is *Torto*, the

<sup>1</sup> Junius says—"BRAWN, callum; inde *Brawn of a boar* est callum aprugnum. Videntur autem BRAWN istud Angli desumpsisse ex accusativo Gr. *πωρος*, callus; ut ex *πωρον*, per quamdam contractionem et literæ R transpositionem, primo fuerit *πωων*, atque inde BRAWN."

Skinner says—"BRAWN, pro Apro, ingeniose deflectit amicus quidam doctissimus a Lat. *Aprugna*, supple *Caro*; rejecto initiali A, P in B mutato, G eliso, et A finali per metathesin *του* U premissio.

"2. BRAWN autem pro callo declinari posset a Gr. *πωρωμα*, idem signante; π in β mutato, ω priori propter contractionem eliso, ω posteriori in AU, et M in N facillimo deflexu transeunte.

"3. Mallein tamen BRAWN, pro Apro, a Teut. *Brausen*, freinere; vel a *Brummen*, murmurare. Sed neutrum placet.

"4. BRAWN otiam sensu vulgatissimo callum aprugnum signat. Vir rev. deducit a Belg. *Beer*, aper, et *Rauw*, *Rouw*, in obliquis *Rauwen*, *Rouwen*, crudus: quia exteri omnes hujus cibi insueti (est enim Angliæ nostræ peculiaris) carnem hanc pro crudo habent; ideoque modo coquant, modo assant, modo frigunt, modo pinsunt. Sed obstat, quod nullo modo verisimile est, nos cibi nobis peculiaris, Belgis aliisque gentibus fere ignoti nomen ab insuetis sumpsisse.

"5. Possit et deduci (licet nec hoc plane satisfaciatur) ab A.-S. *Bar*, aper, et nun, contr. pro punnen vel *ge-punnen*, concretus, q. d. *Barrun* (i. e.) pars Apri maxime concreta, pars durissima."



past participle of the verb *Torquere*; whence the French also have *Tort*. It means merely *Wrung*, or Wrested from the RIGHT or *Ordered*—line of conduct.

F.—If it means merely *Wrung*, the past participle of *To Wring*, why is it not so written and pronounced? Doctor Lowth, in his account of the English verbs—

H.—O, my dear Sir, the bishop is by no means for our present purpose. His Introduction is a very elegant little treatise, well compiled and abridged for the object which alone he had in view; and highly useful to Ladies and Gentlemen for their conversation and correspondence; but affording no assistance whatever to reason or the human understanding: nor did he profess it. In the same manner an intelligent tasty milliner, at the court end of the town, may best inform a lady, what the fashion is, and how they wear the things at present; but she can give her little or no account perhaps of the materials and manufacture of the stuffs in which she deals;—nor does the lady wish to know.

The bishop's account of the verbs (which he formed as well as he could from B. Jonson and Wallis) is the most trifling and most erroneous part of his performance. He was not himself satisfied with it; but says,—“This distribution and account, *if it be just*.”

He laid down in the beginning a false rule: and the consequent irregularities, with which he charged the verbs, are therefore of his own making.

Our ancestors did not deal so copiously in Adjectives and Participles, as we their descendants now do. The only method which they had to make a past participle, was by adding *ED* or *EN* to the verb:<sup>1</sup> and they added either the one or the other indifferently, as they pleased (the one being as regular

<sup>1</sup> [“Being a people very stubborne and untamed, or if it were ever tamed, yet now lately having quite SHOOKEN off their yoaके.”—*Spenser's View of the State of Ireland*. Todd's Edit. 1805. p. 303.

“The shepheards boy (best KNOWEN by that name).”

*Spenser. Colin Clouts come home agen*, 1st line.

“That every breath of heaven SHAKED it.”—*F. Queene*, b. 1. c. 4. st. 5.

“Who reapes the harvest SOWEN by his foe,

SOWEN in bloodie field, and bought with woe.”—*Ib.* b. 1. c. 4. st. 42.

“Old loves, and warres for ladies DOWEN by many a lord.”

*Ibid.* book 1. cant. 5. st. 3.

as the other) to any verb which they employed : and they added them either to the indicative mood of the verb, or to the past tense. *Shak-ed* or *Shak-en*, *Smytt-ed* or *Smytt-en*, *Grow-ed* or *Grow-en*, *Hold-ed* or *Hold-en*, *Sting-ed* or *Sting-en*, *Buyld-ed* or *Buyld-en*, *Stand-ed* or *Stand-en*, *Mow-ed* or *Mow-en*, *Know-ed* or *Know-en*, *Throw-ed* or *Throw-en*, *Sow-ed* or *Sow-en*, *Com-ed* or *Com-en*, were used by them indifferently. But their most usual method of speech was to employ the past tense itself, without *participializing* it, or making a participle of it by the addition of *ED* or *EN*. So likewise they commonly used their Substantives without *adjectiving* them, or employing those adjectives which (in imitation of some other languages and by adoption from them) we now employ.

Take as one instance (you shall have more hereafter) the verb *To Heave*, *Heapan*.

By adding *ED* to the Indicative, they had the participle . . . . . *Heaved*

By changing *D* to *T*, mere matter of pronunciation . . *Heaft*

By adding *EN*, they had the participle . . . . . *Heaven*

Their regular past tense was (*Heaf* *Heof*) . . . . . *Hove*

By adding *ED* to it, they had the participle . . . . *Hoved*

By adding *EN*, they had the participle . . . . . *Hoven*

And all these they used indifferently. The ship (or any thing else) was

<i>Heaved</i> or <i>Heav'd</i>	And these have left behind them in our modern lan- guage, the suppo- sed substantives, but really unsus- pected Participles .	<i>Head</i>
<i>Heaft</i>		<i>Heft</i>
<i>Heaven</i>		<i>Heaven</i>
<i>Hove</i>		<i>Hoof, Huff</i> , and the diminutive <i>Hovel</i>
<i>Hoved</i> or <i>Hov'd</i>		<i>Howve</i> or <i>Hood</i> ,
<i>Hoven</i> :		<i>Hat, Hut</i> <i>Haven, Oven.</i>

- "Thou wouldst have heard the cry that wofull England made;  
Eke Zeland's piteous plaints, and Hollands TOREN heare."

*Spenser. The Mourning Muse of Thestylis.*

- "That kiss went tingling to my very heart.  
When it was gone, the sense of it did stay;  
The sweetness CLING'D upon my lips all day."

*Dryden's Marriage A-la-Mode, act 2. sc. 1.]*

You will observe that this past tense *ȝaf, ȝof, Hove*, was variously written, as *Heff, Hafe, Howve*.

"Whan Lucifer was *HEFF* in heuen  
And ought moste haue stonde in euen."

*Gower*, fol. 92. p. 2. col. 2.

"And Arcite anon his honde up *HAFF*."

*Knyghtes Tale*, fol. 8. p. 2. col. 1.

"Yet hoved ther an hundred in *HOWVES* of silke  
Sergcaunts yt besemed that seruen at the barre."

*Vision of P. Ploughman*, fol. 4. p. 1.

"Nowe nece myne, ye shul wel understonde,  
(Quod he) so as ye women demen al,  
That for to holde in loue a man in honde  
And hym her.lese and dere hert cal,  
And maken hym an *HOWUE* aboute a call,  
I mene, as loue another in this mene whyle,  
She doth herselfe a shame, and hym a gyle."

*Troilus*, boke 3. fol. 176. p. 2. col. 2.

"Nowe, sirs, quod this Oswolde the Reuc,  
I pray you al, that ye not you greue  
That I answer, and souf dele set his *HOUE*  
For lefull it is with force, force of shoufe."

*Reues Prol.* fol. 15. p. 2. col. 1.

N.B. In some copies, it is written *Howue*.

To set his *Houfe* or *Howue*, is equivalent to what the Miller says before,

"For I woll tell a legende and a lyfe  
Both of a carpenter and hys wyfe,  
Howe that a clerke set a *wryghtes cuppe*."

*Millers Tale*, fol. 12. p. 1. col. 1.

"In this case it shal be very good to make a perfume underneth of the *HOUE* of an *asse*."—*Byrth of Mankynde*, fol. 30. p. 1.

"Also fumigation made of the yes of salt fysshes, or of the *HOUE* of a horse."—*Ibid.* fol. 33. p. 1.

"Strewe the powder or ashes of a calves *HOUE* burnt."

*Ibid.* fol. 54. p. 2.

"The stone *HOUE*D always aboute the water."

*Historie of Prince Arthur*, 1st part, ch. 44.

"Monkes and chanones and suche other that use grete ouches of syluer and golde on theyr copes to fastene theyr *HODES* ayenst the wynde."—*Dines and Pauper*, 7th Comm. cap. 12.

If you should find some difficulties (I cannot think they will be great) to make out to your satisfaction the above derivations; it will be but a wholesome exercise; and I shall not stop now to assist in their elucidation; but will return to the word *wrong*. I have called it a past participle. It is not a participle. It is the regular past tense of the verb *To Wring*. But our ancestors used a past tense, where the languages with which we are most acquainted use a participle: and from the grammars of the latter (or distribution of their languages) our present grammatical notions are taken: and I must therefore continue with this word (and others which I shall hereafter bring forward) to consider it and call it a past participle.

In English, or Anglo-Saxon (for they are one language), the past tense is formed by a change of the characteristic letter of the verb. By the characteristic letter I mean the vowel or diphthong which in the Anglo-Saxon immediately precedes the Infinitive termination *an*, *ean*, *ian*; or *zan*, *zean*, *zian*.

To form the past tense of *Þringan*, *To Wring* (and so of other verbs), the characteristic letter *i* or *y* was changed to *a* broad. But, as different persons pronounced differently, and not only pronounced differently, but also used different written characters as representatives of their sounds; this change of the characteristic letter was exhibited either by *a* broad, or by *o*, or by *u*.

From Alfred to Shakespeare, both inclusively, *o* chiefly prevailed in the South, and *a* broad in the North. During the former part of that period, a great variety of spelling appears both in the same and in different writers. Chaucer complains of this:

“ And for there is so greate diuersyte  
In Englyshe, and in writynge of our tonge.”

*Troylus*, boke 5. fol. 200. p. 1. col. 1.

But since that time the fashion of writing in many instances has decidedly changed to *ou* and *u*; and in some, to *oa* and *oo* and *ai*.

But, in our inquiry into the nature of language and the meaning of words, what have we to do with capricious and

mutable fashion? Fashion can only help us in our Commerce with the world to the rule (a necessary one I grant) of

*Loquendum ut vulgus.*

But this same fashion, unless we watch it well, will mislead us widely from the other rule of

*Sentiendum ut sapientes.*

*F.*—Heretic! What can you set up, in matter of language, against the decisive authority of such a writer as Horace?

—————“*Uusus,*

*Quem penes arbitrium est et jus et norma loquendi.*”

*H.*—I do not think him any authority whatever upon this occasion. He wrote divinely: and so *Vestris* danced. But do you think our dear and excellent friend, Mr. Cline, would not give us a much more satisfactory account of the influence and action, the power and properties of the nerves and muscles by which he performed such wonders, than *Vestris* could? who, whilst he used them with such excellence, did not perhaps know he had them. In this our inquiry, my dear Sir, we are not poets nor dancers, but anatomists.

*F.*—Let us return then to our subject.

*H.*—To the following verbs, whose characteristic letter is *i*, the present fashion (as Dr. Lowth truly informs us) continues still to give the past tense in *o*.

<i>Abide</i>	—	<i>Abode</i>		<i>Smite</i>	—	<i>Smote</i>
<i>Drive</i>	—	<i>Drove</i> <sup>1</sup>		<i>Stride</i>	—	<i>Strode</i>
<i>Ride</i>	—	<i>Rode</i>		<i>Strive</i>	—	<i>Strove</i>
<i>Rise</i>	—	<i>Rose</i>		<i>Thrive</i>	—	<i>Throve</i>
<i>Shine</i>	—	<i>Shone</i>		<i>Write</i>	—	<i>Wrote</i>
<i>Shrive</i>	—	<i>Shrove</i>		<i>Win</i>	—	<i>Won</i>

<sup>1</sup> [“What franticke fit, quoth he, hath thus distraught  
Thee, foolish man, so rash a doome to give?  
What iustice ever other iudgement taught,  
But he should dye, who merites not to live?  
None els to death this man despayring drive  
But his owne guiltie mind, deserving death.”

*Faerie Queene*, book 1. cant. 9. st. 38. Todd's Edit.

To which he properly adds (though no longer in fashion)

<i>Chide</i>	—	<i>Chode</i>
And <i>Climb</i>	—	<i>Clomb</i>

"Jacob CHODE with Laban."—*Genesis* xxxi. 36.

"And the people CHODE with Moses."—*Numb.* xx. 3.

"And shortly CLOMBEN up all thre."

*Millers Tale*, fol. 14. p. 1. col. 2.

"Sens in astate thou CLOMBEN were so hyc."

*Monkes Tale*, fol. 87. p. 2. col. 1.

"The sonne he sayde is CLOMBE up to heuen."

*Tale of Nonnes Priest*, fol. 90. p. 1. col. 1.

"So effated I was in wantohnesse,

And CLAMBE upon the fychell whele so hyc."

*Testam. of Creseyde*, fol. 204. p. 2. col. 1.

"Up I CLAMBE with much payne."

*3d Boke of Fame*, fol. 297. p. 2. col. 1.

"High matters call our muse; inviting her to see

As well the lower lands, as those where lately she

The Cambrian mountains CLOME."—*Poly-olbion*, song 7.

"It was a Satyr's chance to see her silver hair

Flow loosely at her back, as up a cliff she CLAME."

*Ibid.* song 28.

["Who, well them greeting, humbly did requight,

And asked, to what end they CLOMB that tedious hight?"

*Faerie Queene*, book 1. cant. 10. st. 49.

"Which to behold he CLOMB up to the bancke."

*Ibid.* book 2. cant. 7. st. 57.

"Tho to their ready steedes they CLOMBE full light."

*Ibid.* book 3. cant. 3. st. 61.

"She to her waggon CLOMBE: CLOMBE all the rest,

And forth together went."

*Ibid.* book 3. cant. 4. st. 31.

"Then all the rest into their coches CLIM."

*Ibid.* book 3. cant. 4. st. 42.

"And earely, ere the morrow did upreare

His dewy head out of the ocean maine,

"That the bold prince was forced foote to give

To his first rage, and yeeld to his despight:

The whilest at him so dreadfully he DRIVE,

That seem'd a marble rocke asunder could have RIVE."

*Faerie Queene*, book 5. cant. 11. st. 5.]

He up arose, as halfe in great disdaine,  
And CLOMBE unto his steed.”—*Faerie Queene*, book 3. cant. 4. st. 61.

“Unto his lofty steede he CLOMBE anone.”

*Ibid.* book 4. cant. 5. st. 46.

“Thence to the circle of the moone she CLAMBE,  
Where Cynthia raignes in everlasting glory.”

*Ibid.* Two cantos of *Mutabilite*, cant. 6. st. 8.]

You will please to observe that the past participles of the above verbs *Abide*, *Drive*, *Shrive*, and *Ride*, besides the supposed substantives *DRIFT*, *SHRIFT*, (which we before noticed) furnish also the following; viz.

ABODE. i. e. Where any one has *Abided*.

DROVE. i. e. Any number of animals *Driven*.

SHROVE—As SHROVE-TIDE. i. e. The time when persons are *Shrived* or *Shriven*.

ROAD. i. e. Any place *Ridden* over. This supposed substantive *ROAD*, though now so written, (perhaps for distinction sake, to correspond with the received false notions of language) was formerly written exactly as the past tense. Shakspeare, as well as others, so wrote it.

—————“The martlet  
Builds in the weather, on the outward wall,  
Euen in the force and RODE of casualtie.”

*Merchant of Venice*, (1st Folio) p. 172.

“Here I reade for certaine that my ships  
Are safelie come to RODE.”—*Ibid.* p. 184.

“A theeuish liuing on the common RODE.”—*As you like it*, p. 191.

“I thinke this is the most villanouse house in al London RODE for fleas.”—*1st Part Henry IV.* p. 53.

“Neuer a man’s thought in the world keepe the RODE-way better than thine.”—*2d Part Henry IV.* p. 80.

“This Dol Tenresheet should be some RODE, I warrant you, as common as the way betweene S. Alban’s and London.”—*Ib.* p. 81.

“I haue alwaye be thy beest, and thou haste alwaye RODEN on me, and I serued the neuer thus tyll now.”

*Diues and Pauper*, 9th Comm. cap. 5.

“They departed and ROAD into a valey, and there they met with a squier that ROADE upon a hackney.”

*Historie of P. Arthur*, 3d part, ch. 66.

[ "Now, strike your sailes, yee iolly mariners,  
For we be come unto a quiet RODE."

*Faerie Queene*, book 1. cant. 12. st. 42.

"Such was that hag which with Duessa RODE."

*Ibid.* book 4. cant. 1. st. 31.]

But, together with the unfashionable *Clomb* and *Chode*, the bishop should also have noticed, that by a former (and generally not more distant) fashion, the following verbs also (though now written with a, u, ou, or i short) gave us their past tense in o.<sup>1</sup>

<i>Begin</i>	——	<i>Begon</i>	<i>Sink</i>	——	<i>Sonk</i>
<i>Bid</i>	——	<i>Bod</i>	<i>Slide</i>	——	<i>Slode</i>
<i>Forbid</i>	——	<i>Forbode</i>	<i>Sling</i>	——	<i>Slong</i>
<i>Bind</i>	——	<i>Bond</i>	<i>Spin</i>	——	<i>Spon</i>
<i>Bite</i>	——	<i>Bote</i>	<i>Spring</i>	——	<i>Sprong</i>
<i>Cliny</i>	——	<i>Clonge</i>	<i>Stick</i>	——	<i>Stoke, Stock</i>
<i>Drink</i>	——	<i>Dronk</i>	<i>Sting</i>	——	<i>Stong</i>
<i>Find</i>	——	<i>Fond</i>	<i>Stink</i>	——	<i>Stonk</i>
<i>Fling</i>	——	<i>Flong</i>	<i>Strike</i>	——	<i>Stroke</i>
<i>fly</i>	——	<i>Flow</i>	<i>Swim</i>	——	<i>Swom</i>
<i>Give</i>	——	<i>Gove</i>	<i>Swing</i>	——	<i>Swong</i>
<i>Glide</i>	——	<i>Glode</i>	<i>Swink</i>	——	<i>Swonk</i>
<i>Ring</i>	——	<i>Rong</i>	<i>Will</i>	——	<i>Woll</i>
<i>Rive</i>	——	<i>Rove</i>	<i>Wind</i>	——	<i>Wond</i>
[ <i>Shine</i>	——	<i>Shone</i> ]	<i>Wit</i>	——	<i>Wot</i>
<i>Shrink</i>	——	<i>Shronk</i>	<i>Wring</i>	——	<i>Wrong</i>
<i>Sing</i>	——	<i>Song</i>	<i>Yield</i>	——	<i>Yold</i>

#### BEGIN.

"An hyne that had hys hyre ere he BEGONNE."

*Vision of P. Ploughman*, pass. 15. fol. 74. p. 1.

<sup>1</sup> [Mr. Tooke has added the following in the margin;—*Hear, Hard; ead, Drad; Drip, Drop, or Dripped; Eat, Ate; Býlban; String; Thring.*

Also

TO METE.

"For not by measure of her owne great mynd  
And wondrous worth, she MOTT my simple song."

*Spenser, Colin Clouts come home again.*]



"The mightie God, which UNBEGONNE  
Stont of hymselfe, and hath BEGONNE  
All other thinges at his will."—*Gower*, lib. 8. fol. 183. p. 2. col. 2.

"His berde was well BEGONNE for to spring."  
*Knyghtes Tale*, fol. 7. p. 1. col. 2.

"Now I praye the for Goddes sake for to perfourme that thou haste  
BEGONNEN."—*Diues and Pauper*, 4th Comm. cap. 1.

"This doctrine for priestes marriages tendeth to the ouerthrowe of  
Christes relligion &c. And bothe this and all other lyke newe fangled  
teachynges be now evidently knowen, to haue BEGON with lecherie, to  
haue continued with couetise, and ended in treason."—*Dr. Martin, De-  
dication to Queene Marie*.

"The temple of God in Hierusalem was BEGON by Dauyd and fynished  
by Salomon."—*True Differences, &c. By Lord Stafforde*.

"Folow this godd worke BEGON."

*A Declaration of Christe, By Johan Hoper*, cap. 13.

"God will, as he hath BEGON, continue your hignes in felicitie."

*An Epitome of the Kynges Title &c.* (1547.)

[———"But this same day

Must end that worke the Ides of March BEGUN."¹

*Julius Cæsar*, p. 128. col. 1.]

### BID.²

"Whan Christe himselfe hath BODE pees  
And set it in his testament."—*Gower, Prol.* fol. 2. p. 1. col. 2.

"He was before the kynges face  
Assent and BODEN."—*Ibid.* lib. 1. fol. 24. p. 1. col. 1.

"And saith, that he hymselfe tofore  
Thinketh for to come, and BOD therefore  
That he him kepe."—*Ibid.* lib. 2. fol. 32. p. 1. col. 1.

"Whan Loue al this had BODEN me."  
*Rom. of the Rose*, fol. 133. p. 1. col. 1.

"He ete of the FORBODEN tree."

*Lydgate, Lyfe of our Lady*, boke 2. p. 37.

"Hadde he BODE them stone hyr, he hadde sayd ayenst his owne  
prechyng."—*Diues and Pauper*, 6th Comm. cap. 6.

¹ [To this passage the sapient Malone subjoins the following note:  
"Our authour ought to have written—*Began*. For this error, I have no  
doubt, he is himself answerable."]

² [BOD is used as the preterite in Norfolk.—ED.]

"For couetyse Nachor was stoned to deth, for he stalle golde and clothe ayenst Goddes FORBODE."—*Dives and Pauper*, 9th Comm. cap. 4.

"But yet Lots wife for looking backe

Which was to her FORBOD

Was turnde into a pyller salt

By mightie worke of God."—*Genesis*, ch. 19. fol. 39. p. 1.

"Up is she go

And told hym so

As she was BODE to say."—*Sir T. Mores Workes*.

[ "So piercing through her closed robe a way,

His daring thought to part FORBODDEN got."

*Godfrey of Bulloigne, translated by R. C. Esq.*  
1594. cant. 4. st. 28.]

BIND.

"But Jupiter, which was his sonne,

And of full age, his father BONDE."—*Gower*, fol. 88. p. 1. col. 1.

"He caught hir by the tresses longe

With the whiche he BONDE both hir armes."

*Ibid.* lib. 5. fol. 114. p. 2. col. 1.

"And with a chayne unuisible you BONDE

Togider bothe twaye."

*Chaucer, Blacke Knyghte*, fol. 290. p. 2. col. 2.

"The fende holdeth theym full harde BOUNDE in his BOUNDES as his chattles and his thralles."—*Dives and Pauper*, 1st Comm. cap. 35.

"Moche more it is nedeful for to unbynde this doughter of Abraham in the sabbat from the harde BOUNDE in the whiche Sathanas had holden her BOUNDEN xviii yere longe."—*Ibid.* 3d Comm. cap. 14.

"Onely bodely deth may departe them, as ayenst the BOUNDE of wed-loke. Goostly deth breketh that BOUNDE."

*Ibid.* 6th Comm. cap. 7.

"God BONDE man to haue cure of woman in hyr myschief."

*Ibid.* 6th Comm. cap. 24.

"The moneye that thou hyddest in the erthe in waste is the raunsome of the prysoners and of myscheuous folke for to delyuere them out of pryson and out of BOUNDES, and helpe them out of woo."

*Ibid.* 7th Comm. cap. 12.

"He hath lefte us a sacrament of his blessid body the whiche we are BOND to use religiously."

*A Declaracion of Christe. By Johan Hoper*, cap. 8.

[ "Upon a great adventure he was BOND,

That greatest Gloriana to him gave."

*Faerie Queene*, book 1. cant. 1. st. 3. Todd's Edit.

“Therefore since mine he is, or free or BOND,  
Or false or *trew*, or living or else dead.”

*Faerie Queene*, b. 1. c. 12. st. 28.]

“And I will make my BAND wyth him,  
An euerlasting BAND,  
And wyth his future seede to come  
That euermore shall stande.”—*Genesis*, ch. 17. fol. 33. p. 1.

———— “Sister, proue such a wife,  
As my thoughts make thee, and as my farthest BAND  
Shall passe on thy approofe.”—*Antony and Cleopatra*, p. 352.

“Tell me, was he arrested on a BAND?”

“Not on a BAND, but on a stronger thing—a chain.”

“I, Sir, the sergant of the BAND; he that brings any man to answer  
it, that breakes his BAND.”—*Comedy of Errors*, p. 94.

#### BITE.

———— “He BOTE his lips,  
And wringing with the fist to wreck himself he thought.”  
*Vision of P. Ploughman*, pass. 6. fol. 21. p. 2.

“Whan Adam of thilke apple BOTE,  
His swete morcell was to hote.”  
*Gower*, lib. 6. fol. 127. p. 1. col. 2.

“Whan a mannes sone of Rome sholde be hanged, he prayed his fader  
to kysse hym, and he BOTE of his faders nose.”  
*Dives and Pauper*, 7th Comm. cap. 7.

“The hart went about the table round, as he went by other bordes  
the white brachet BOTE him by the buttocke and pulled out a peece.”—  
*Historie of Prince Arthur*, 1st part, chap. 49.

“Bartopus was hanged upon a galos by the waste and armys, and by  
hym a mastyfe or great curre dogge, the whyche as soon euer he was  
smytten, BOTE uppon the sayde Bartopus, so that in processe he all to  
rent hym.”—*Fabian*, fol. 156. p. 2. col. 2.

“He frowned as he wolde swere by cockes blode,  
He BOTE the lyppe, he loked passynge coye.”  
*Skelton*, p. 68. (Edit. 1736.)

“The selfe same hounde  
Might the confound  
That his own lord BOTE  
Might bite asunder thy throte.”—*Ibid.* p. 224.

#### CLING.

“And than the knyghtes dyde upon hym a cloth of sylke whiche for  
haboundaunce of blode was so CLONGE to hym that at the pullynge of it

was an hondred folde more payne to hym than was his scourgyngē.”—*Nychodemus Gospell*, ch. 6.

## DRINK.

“But with stronge wine which he DRONKE  
Forth with the trauaile of the daie  
Was DRONKE.”—*Gower*, lib. 2. fol. 33. p. 1. col. 1.

“And thus full ofte haue I bought  
The lie, and DRONKE not of the wyne.”

*Ibid.* lib. 3. fol. 52. p. 1. col. 2.

“They nolde drinke in no maner wyse  
No drinke, that DRONKE might hem make.”

*Sompners Tale*, fol. 43. p. 1. col. 2.

“Noe DRANKE wyne soo that he was DRONKE, for he knewe not the  
myght of the wyne.”—*Dives and Pauper*, 4th Comm. cap. 1.

“Mykke newe mylked DRONKE fastyngē.”

*Castel of Helth*, fol. 14. p. 2.

## FIND.

“Thus was the lawe deceiuable,  
So ferforth that the trowth FONDE  
Rescous none.”—*Gower*, lib. 2. fol. 37. p. 1. col. 1.

“Among a thousande men yet FONDE I one,  
But of all women FONDE I neuer none.”

*Marchauntes Tale*, fol. 33. p. 1. col. 2.

[“Thence shee brought into this Faery lond,  
And in an heaped furrow did thee hyde;  
Where thee a ploughman all unweeting FOND.”

*Faerie Queene*, book 1. cant. 10. st. 66. Todd's edit.]

## FLING.

“And made him blacke, and reft him al his songe  
And eke his speche, and out at dore him FLONGE  
Unto the dyuel.”—*Manciples Tale*, fol. 92. p. 2. col. 2.

“Matrons FLONG gloues, ladies and maids their scarffes.”

*Coriolanus*, p. 11.

“And Duncán's horses——  
Beauteous and swift, the minions of their race,  
Turn'd wilde in nature, broke their stalls, FLONG out,  
Contending 'gainst obedience.”—*Macbeth*, p. 138.

[“At last whenas the Sarazin perceiv'd  
How that straunge sword refusd to serve his neede,  
But, when he STROKE most strong, the dint deceiv'd;  
He FLONG it from him.”—*Faerie Queene*, book 2. cant. 8. st. 49.

"So when the lilly-handed Liagore  
 .....whereof wise Pæon SPRONG,  
 Did feele his pulse, shee knew there staid still  
 Some little life his feeble sprites emong;  
 Which to his mother told, despayre she from her FLONG."

*Færie Queene*, book 3. cant. 4. st. 41.

"A dolefull case desires a dolefull song,  
 Without vaine art or curious complements;  
 And squallid fortune, into basenes FLONG,  
 Doth scorne the pride of wonted ornaments."

*Spenser, Teares of the Muses.*]

#### FLY.

"And the fowles that FLOWE forth."

*Vision of P. Ploughman*, fol. 44. p. 1.

"But this Neptune his herte in wayne  
 Hath upon robberie sette.  
 The *Brid* is FLOWE, and he was let,  
 The fayre maide is hym escaped."

*Gower*, lib. 5. fol. 117. p. 1. col. 2.

"But I dare take this on honde,  
 If that she had wynges two,  
 She wolde haue FLOWEN to hym tho."

*Ibid.* lib. 5. fol. 104. p. 1. col. 1.

"He FLOWE fro us so swyfte as it had ben an egle."

*Nychodemus Gospell*, ch. 15.

#### GIVE.

"Hadde suffrid many thingis of ful manye lechis, and hadde GOUÉ  
 alle hir thingis, and hadde not profited eny thing."

*Mark*, ch. v. (v. 26.)

"Forsoth the traitour hadde GOUÉ to hem a signe."

*Ibid.* ch. xiv. (v. 44.)

"He seide to hem it is GOUNN to you to knowe the misteric, ether  
 priuyte, of the rewme of God."—*Ibid.* ch. iv. (v. 11.)

"Forsothe it shal be GOUNN to him that hath."

*Ibid.* ch. iv. (v. 25.)

"The kyng counsailed in the case,  
 Therto hath YOUN his assent."

*Gower*, lib. 1. fol. 14. p. 1. col. 1.

"With that the kyng, right in his place,  
 An erledome, whiche than of *Eschete*  
 Was late falle into his honde,  
 Unto this knight, with rente and londe,  
 Hath YOUN."

*Ibid.* lib. 1. fol. 26. p. 2. col. 2.

"Pallas whiche is the goddesse  
And wife to Mars, of whom prowesse  
Is **YOU** to these worthy knyghtes."

*Gower*, lib. 5. fol. 117. p. 1. col. 1.

"The high maker of natures  
The worde to man hath **YOU** alone."

*Ibid.* lib. 7. fol. 169. p. 2. col. 2.

#### GLIDE.

"She **GLODE** forth as an adder doth."

*Gower*, lib. 5. fol. 105. p. 1. col. 1.

"The vapour, which that fro the erthe **GLODE**  
Maketh the sonne to seme ruddy and brode."

*Squiers Tale*, fol. 26. p. 2. col. 1.

[———"Fiercely forth he rode,  
Like sparke of fire that from the andvile **GLODE**."

*Faerie Queene*, book 4. cant. 4. st. 23.]

#### RING.

"If he maie perce hym with his tonge,  
And eke so loude his belle is **RONGE**."

*Gower*, lib. 2. fol. 49. p. 2. col. 2.

"The rynges on the temple dore they **RONGE**."

*Knyghtes Tale*, fol. 8. p. 2. col. 1.

"A fooles belle is soone **RONGE**."

*Rom. of the Rose*, fol. 145. p. 1. col. 2.

"They wyll not suffre theyr belles be **RONGEN** but they haue a certayn moneye therfore."—*Diues and Pauper*, 7th Comm. cap. 23.

"Be man or woman deed and doluen under claye, he is soone forgeten and out of mynde passed a waye. Be the belles **RONGE** and the masses **SONGE** he is soone forgeten."—*Ibid.* 8th Comm. cap. 12.

"The great Macedon, that out of Persie chased  
Darius, of whose huge power all Asia **RONG**,  
In the rich arke Dan Homers rimes he placed,  
Who fained iestes of heathen princes **SONG**."

*Earl of Surreys Songes and Sonets*, fol. 16. p. 1.

"Than shall ye haue the belles **RONG** for a miracle."

*Sir T. More's Works. A Dialogue &c.* p. 134.

[“It is said, the evill spirytes that ben in the regyon of thayre, doubte moche when they here the belles **RONGEN**: and this is the cause why the belles ben **RONGEN** when it thondreth, and when grete tempeste and outrages of weather happen.”

*Golden Legend*, by *W. de Worde*.]

## • RIVE.

"And for dispayre, out of his witte he sterte  
And ROUE hymselfe anon throughout the herte."

*Leg. of Good Women, Cleopatra*, fol. 210. p. 1. col. 2.

"Therewith the castle ROUE and walls brake, and fell to the earth."—*Historie of Pr. Arthur*, 1st part, ch. 40.

"He ROUE hymselfe on his owne sword."—*Ibid.* ch. 42.

"The thick mailes of their halbeards they carued and ROUE in sunder."—*Ibid.* 1st part, ch. 54.

"The boore turned him sodainely and ROUE out the lungs and the heart of Sir Launcelots horse, and or euer Sir Launcelot might get from his horse the boore ROUE him on the brawne of the thighe up to the huckle bone."—*Ibid.* 3d part, ch. 17.

## SHRINK.

"Her lippes SHRONKEN ben for age."

*Gower*, lib. 1. fol. 17. p. 1. col. 1.

"Somtyme she constrayned and SHRONKE her seluen lyke to the commen mesure of men: and somtyme it seemed that she touched the heuen with the hight of her hed. And whan she *houe* her heed hyer, she perced the selfe heuen."

*Chaucer, Boecius*, boke 1. fol. 221. p. 1. col. 1.

"Because the man that stroue with him

Did touch the hollow place

Of Jacob's thighe, wherein hereby

The SHRONKEN synewe was."—*Genesis*, ch. 32. fol. 83. p. 1.

"A nother let flece at the lorde Standley which SHRONKE at the stroke and fel under the table, or els his hed had ben cleft to the tethe: for as shortely as he SHRONKE, yet ranne the blood aboute hys eares."—*Sir T. More. Rycharde the thirde*, p. 54.

## SING.

"And therto of so good measure

He SONGE, that he the beastes wilde

Made of his note tame and milde."

*Gower, Prolog.* fol. 7. p. 1. col. 2.

"On whiche he made on nyghtes melody

So swetely, that all the chambre RONG

And Angelus ad virginem he SONG,

And after that he SONGE the kynges note."

*Myllers Tale*, fol. 12. p. 1. col. 2.

"So loude SANGE that al the woode RONG."

*Blacke Knyght*, fol. 287. p. 2. col. 2.

"Some **SONGE** loude; as they had playned."

*Cuckowe and Nyghtingale*, fol. 351. p. 1. col. 1.

"For here hath ben the leude cuckowe

And **SONGEN** *Songes* rather than hast thou."

*Ibid.* fol. 351. p. 1. col. 2.

"The Abbot **SONGE** that same daye the hyc masse."

*Myracles of our Lady*, p. 7. (1530.)

"Euery note so **SONGE** to God in the chirche is a prayeinge to God."

—*Dines and Pauper*, 1st Comm. cap. 59.

"By this nygtyngale that syngeth soo swetely, I understande Cryste, Goddes sone, that **SONGE** to mankynde **SONGES** of endeles loue."

*Ibid.* 9th Comm. cap. 4.

"Which is **SONG** yerly in the chireh."

*Declaracion of Christe, By Johan Hoper*, cap. 5. (1547.)

"If Orpheus had so play'd, not to be understood,

Well might those men have thought the harper had been wood;

Who might have sit him down, the trees and rocks among,

And been a verier block than those to whom he **SONG**."

*Poly-olbion*, song 21.

["And to the maydens sownding tymbrels **SONG**

In well attuned notes or ioyous lay."

*Faerie Queene*; book 1. cant. 12. st. 7.]

**SINK.**

"They **SONKEN** into hell."

*Vis. of P. Ploughman*, pass. 15. fol. 72. p. 2.

"And all my herte is so through **SONKE**."

*Gower*, lib. 6. fol. 128. p. 1. col. 1.

"And wolde God that all these rockes blacke

Were **SONKEN** in to hell for his sake."

*Frankelneys Tale*, fol. 52. p. 2. col. 2.

"His eyen drouped hole **SONKEN** in his heed."

*Test. of Cresseyde*, fol. 202. p. 2. col. 1.

"The trees hath leaues, the *Bowes* done spread, new changed is the yere,

The water brookes are cleane **SONKE** downe, the pleasant banks appere."

*Songes and Sonets by the Earle of Surrey &c.*  
fol. 62. p. 2. (1587.)

"Our ship is almost **SONKE** and lost."

*Ibid.* fol. 91. p. 2.

**SLIDE.**

"The sword **SLOD** downe by the hawberke behinde his backe."

*Hist. of Prince Arthur*, 1st part, ch. 14.

"His sword **SLODE** down and kerued asunder his horse necke."

*Ibid.* 2d part, ch. 59.



"In hys goynge oute of his shyp, and takying the land, hys one fote  
sLODE, and that other *Stacke* faste in the sande."

*Fabian*, fol. 139. p. 2. col. 1.

## SLING.

"This Pandarus came leapyng in at ones  
And sayd thus, who hath ben wel ybete  
To day with swerdes and SLONG stones."

*Troylus*, boke 2. fol. 168. p. 1. col. 1.

## SPIN.

"O fatall sustren, whiche or any clothe  
Me shapen was, my destyne me SPONNE,  
So helpeth to thys werke that is *Begonne*."

*Troylus*, boke 3. fol. 176. p. 2. col. 1.

"Or I was borne, my desteny was SPONNE  
By Parcas systerne." *Blacke Knyght*, fol. 300. p. 1. col. 1.

"Thende is in hym or that it be *Begonne*,  
Men sayne the wolfe, whan it is wel SPONNE,  
Doth that the clothe is stronge and profitable."

*Ballade to K. Henry IV.* fol. 350. p. 1. col. 1.

"If that thy wicked wife had SPONNE the theade,  
And were the weauer of thy wo."

*Songes and Sonets by the Earle of Surrey, &c.* fol. 93. p. 2.

["With fine small cords about it stretched wide,  
So finely SPONNE, that scarce they could be spide."

*Spenser's Muirpotmus*, st. 45.]

## SPRING.

"Out of the flint SPRONGE the floud that folke and beastes *Dronke*."  
*Vision of P. Ploughman*, pass. 15. fol. 72. p. 2.

"And thus is mankind or manhode of matrimony SPRONG."

*Ibid.* pass. 17. fol. 90. p. 1.

"Tho might he great merueile see,  
Of euery toth in his degree  
SPRONG up a knight with spere and shelde."

*Gower*, lib. 5. fol. 103. p. 2. col. 2.

"Anone there SPRONG up floure and gras."

*Ibid.* fol. 106. p. 1. col. 1.

"Thou shalt eke consider al the causes from whence they be SPRONG."

*Tale of Chaucer*, fol. 76. p. 2. col. 2.

"Out of his graue SPRONGE a fayre lyly."

*Myracles of our Lady*, p. 22. (1530.)

"From these three sonnes that Noah left,  
And others of their bloud,  
Haue SPRONGE all nacions on the earth."

*Genesis*, ch. 10. fol. 19.

"Happy it was that these heretiques SPRONGE up in his dayes."

*Gardner's Declaration &c.* fol. 25. p. 1.

"With our new religion new logicke is SPRONG furth of late."

*Dr. Martin of Priestes unlauful Mariages*, chapitre 5. p. 52.

"Where loue his pleasant traines hath sowen  
Her beantie hath the fruites opprest,  
Ere that the buddes were SPRONG and blowen."

*Songes &c. by the Earle of Surrey &c.* fol. 3. p. 2.

"Of lingring doubts such hope is SPRONG." *Ibid.* fol. 18. p. 1.

"Wherupon newe war SPRONG betwene them and us."

*Epitome of the Title &c.* (1547.)

"From whence all knightly deeds and brave atchievements SPRONG."

*Poly-olbion*, song 3.

["For both the lignage, and the certein sire  
From which I SPRONG, from mee are hidden yitt."

*Faerie Queene*, book 1. cant. 9. st. 3.

"Sweete Love devoyd of villanie or ill,  
But pure and spotles, as at first he SPRONG  
Out of th' almighties bosom, where he nests."

*Spenser, Teares of the Muses.*

"Surely I would you had your wish: for then should not I now nede to bungle up yours so great a request, when presently you should haue sene with much pleasure, which now peradventure you shall read with some doubt, *lesse* thynges may encrease by writyng which were so great in doying, as I am more afrayd to leaue behind me much of the matter, than to gather up more than hath SPRONG of the trouth."

*Roger Ascham's Letter to John Astely*, p. 4.

"He said; and, mantled as he was, SPRANG forth,  
And seiz'd a quoit in bulk and weight all those  
Transcending far, by the Phæacians used.  
Swiftly he SWUNG, and from his vig'rous hand  
Dismiss'd it."

*Cowper's translation of Homer's Odyssey*, p. 208.]

#### STICK.

"Thei haue anone the coffre STOKE."

*Gower*, lib. 8. fol. 180. p. 1. col. 2.

"This coffer in to his chamber is brought

Whiche that thei finde faste STOKE."

*Ibid.* p. 2. col. 1.

"In the midst thereof was an anuile of steele, and therein STOOKE a faire sworde naked by the point."

*Hist. of Prince Arthur*, 1st part, ch. 3.

"There to abyde STOCKED in pryson."

*Lydgate, Lyfe of our Lady*, boke 2. p. 35. (1531.)

#### STING.

"As thoughe he STONGEN were to the herte."

*Knyghtes Tale*, fol. 2. p. 1. col. 1.

"If cowe or calfe, shepe or oxe swel

That any worme hath eaten or hem STONGE

Take water of this wel." *Pardoners Prol.* fol. 65. p. 2. col. 1.

"I suffered to beten and bound, to be spateled and despysed, to be nayled to the crosse, crowned with thornes, STONGEN to the herte with a spere."—*Dives and Pauper*, 8th Comm. cap. 14.

"The fende which appered in the lyknes of an adder to Euc and STANG her full euyl."—*Ibid.* 10th Comin. cap. 3.

"With serpents full of yre

STONG oft with deadly payne."

*Songes &c. by the Earle of Surrey &c.* fol. 84. p. 1.

"Who so euer was STONG or venemyd with the poyson of the serpentes, if he lokyd upon the serpent of brasse might be helyd."

*Declaracion of Christe, By Johan Hoper*, cap. 7.

"The people were STONG with serpentes."—*Ibid.* cap. 7.

["For hardly could be hurt, who was already STONG."

*Faerie Queene*, book 2. cant. 1. st. 3.

"I saw a wasp, that fiercely him defide,

And bad him battaile even to his iawes ;

Sore he him STONG, that it the blood forth drawes."

*Spenser, Visions of the worldes vanitie.*]

#### STINK.

"Badde wedes whiche somtime STONKEN."

*Testament of Loue*, boke 1. fol. 313. p. 1. col. 2.

["That, through the great contagion, direful deadly STONCK."

*Faerie Queene*, book 2. cant. 2. st. 4.]

#### STRIKE.

"Thou shalt strike a stroke the most dolorous that euer man STROKE."

*Hist. of Prince Arthur*, 1st part, ch. 33.

"Drew out his sword and STROK him such a buffet on the helmet."

*Ibid.* ch. 111.

"They lashed together with their swords, and sometime they STROKE | sometime they foined."—*Ibid.* 3d part, ch. 13.

"And when this man might not preuayle

Jacob to ouerthrow,

He Jacob **STROKE** under the thigh."

*Genesis*, ch. xxxii. fol. 82. p. 1.

"Frets call you these, (quoth she) Ile fume with them :

And with that word she **STROKE** me on the head."

*Taming of a Shrew*, p. 216.

"Myselfe am **STROOKE** in yecres I must confesse." *Ibid.* p. 217.

"He haue an action of battery against him, if there be any law in Illyria : though I **STROKE** him first, yet it's no matter for that."

*Twelfth Night*, p. 270.

"With endless grief perplext her stubborn breast she **STRAKE**."

*Poly-olbion*, song 7.

["**STROKEN** this knight no strokes againe replies."

*Godfrey of Bulloigne*, translated by R. C. Esq.

Windet 1594. p. 110. cant. 3. st. 24.

"Lifts up his hand as at her backe he ran,

And where she naked show'd, **STROKE** at her there."

*Godfrey of Bulloigne*, p. 113. cant. 3. st. 28.

"Methinks these holy walls, the cells, the cloysters,

Should all have **STROOK** a secret horror on you."

*Dryden*, *Love in a Nunnery*, act 5. sc. 1.

"And, as from chaos, huddled and deform'd,

The God **STROOK** fire, and lighted up the lamps."

*Dryden*, *Edipus*, act 1. sc. 1.]

#### SWIM.

"Sweare then how thou escap'dst.

Swom ashore (man) like a dueke."

*Tempest*, p. 10.

"You neuer swom the Hellespont."

*Two Gent. of Verona*, act 1. sc. 1.

"Put myself to mercy of the ocean, and swom to land."

*B. and Fletcher*, *Knight of Malta*.

———"Fish under water

Wept out their eyes of pearle, and swoom blind after."

*Camdens Remains*, p. 338.

["The Norman usurper, partly by violence, partly by falshood, layd here the foundation of his monarchie in the people's blood, in which it hath swom about 500 yeares."—*Lyfe of Mrs. Lucy Hutchinson*, p. 4.

"Don Constantine de Braganza was now viceroy of India; and Camoens, desirous to return to Goa, resigned his charge. In a ship, freighted by himself, he set sail, but was shipwrecked in the gulph near

the mouth of the river Mehon on the coast of China. All he had acquired was lost in the waves: his poems, which he held in one hand, while he SWIMMED with the other, were all he found himself possessed of, when he stood friendless on the unknown shore."

*Enc. Brit.* vol. iv. p. 63.]

### SWING.<sup>1</sup>

"The fiery Tibalt, with his sword prepar'd,  
Which, as he breath'd defiance to my cares,  
He SWONG about his head, and cut the wiudes."

*Romeo and Juliet*, p. 54.

### SWINK.

"Some put hem to the ploughe, pleden full selde,  
In settynge and sowynge SWONKEN full harde."

*Vision of Pierce Ploughman*, fol. 1. p. 1.

"Thei had that thei han BESWONKE."

*Gower*, lib. 1. fol. 22. p. 2. col. 2.

"Aleyn waxe wery in the dawning,  
For he had SWONKEN all the long nyght."

*Reenes Tale*, fol. 17. p. 1. col. 2.

"Hast thou had fleen al nyght, or art thou *Dronke*,  
Or hast thou al nyght with some queen ISWONKE."

*Manciples Prol.* fol. 91. p. 1. col. 2.

### WILL.

"And saide, if that he might acheue  
His purpos, it shall well be *Yolde*,  
Be so that thei hym helpe WOLED."

*Gower*, lib. 7. fol. 169. p. 1. col. 2.

### WIND.

"And with the clothes of hir loue  
She *Hilled* all hir bedde aboute.  
And he, whiche nothyng had in doute,  
Hir wimple wonpe aboute his cheke."

*Gower*, lib. 5. fol. 121. p. 2. col. 1.

"Loue bounde hym in cradel and WONDE in cloutes ful poure."

*Dives and Pauper*, 10th Comm. cap. 3.

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<sup>1</sup> ["So we see that Princes not in gathering much money, nor in bearing ouer great SWING, but in keping of frendes, and good lawes, liue most merely, and raigne most surely."—*R. Ascham*, p. 19.]

## WIT.

"For God it wote, he satte ful ofte and *Songe*  
When that his shoe ful bitterly hym *Wronge*."

*Wife of Bathes Prol.* fol. 36. p. 1. col. 2.

## WRING.

"Hunger in hast tho hent wastour by the maw,  
And WRONG him so bi the wombe, that his eies watred."

*Vision of Pierce Ploughman*, pass. 7. fol. 33. p. 2.

"For whiche he wept and WRONGE his honde,  
And in the bedde the bloody knyfe he *Fonde*."

*Man of Lawes Tale*, fol. 21. p. 2. col. 1.

"So hard him WRONG of sharpe desyre the payne."

*Troylus*, boke 3. fol. 210. p. 2. col. 2.

"And but it the better be stamped, and the venomous ience out  
WRONGEN, it is lykely to empoysonen all tho that therof tasten."

*Testament of Loe*, boke 3. fol. 332. p. 1. col. 1.

"To moche trusted I, wel may I sayne,  
Upon your lynage, and your fayre tonge,  
And on your teares falsly out WRONGE"

*Chancer, Phillis*, fol. 209. p. 1. col. 2.

"The dome of God is lykened to a bowe, for the bowe is made of ii  
thynges, of a WRONGE tree and ryght stryng, &c. And as the archer in  
his *Shetyng* taketh the WRONGE tree in hys lyfte honde, and the ryght  
stryng in his ryght honde, and draweth them atwynne" &c.—*Dines*  
and *Pauper*, 8th Comm. cap. 15.

"And then Sir Palomides wailed and WRONG his hands."

*Hist. of P. Arthur*, 2nd part, ch. 73.

"And with my hand those grapes I tooke

That rype were to the show :

And WRONGE them into Pharos cuppe

And wyne therof did make."—*Genesis*, ch. 40. fol. 100. p. 1.

"Wiues WRONG their hands."

*Songes, &c. by the Earle of Surrey &c.* fol. 89. p. 1.

"Give me those lines (whose touch the skilful ear to please)

That gliding flow in state, like swelling Euphrates,

In which things natural be, and not in falsely WRONG ;

The sounds are fine and smooth, the sense is full and strong."

*Poly-olbion*, song 21.

"When your ignorant poetasters have got acquainted with a strange  
word, they never rest till they have WRONG it in."

*B. Jonson, Cynthia's Revels*, act 2. sc. 4.

“Conuoy me, Sibyll, that I go not WRANG.”

*Douglas*, Prol. of boke 6. p. 158.

[“But Messalina neuer more loose and dissolute in lusts, the autunne being well spent, celebrated in her house the feast of grape-gathering; the presses were WRONG, the vessels flowed with wine, women danced about *kirt* with skins, like unto mad women, solemnizing the feasts of Bacchus.”

*Tacitus Annales*, translated by Greenwey, 1622,  
boke 11. 31. p. 152.

“Let false praise, and WROONG out by praiers, be restrained, no lesse than malice and cruelty.”—*Ibid.* p. 228.]

### YIELD.

“And thus this tyranne there  
Beraft hir suche thyng, as men seyne,  
May neuer more be YOLDEN ageyne.”

*Gower*, lib. 5. fol. 114. p. 1. col. 2.

“And glader ought his frendes be of his deth,  
Whan with honour YOLDE is up the breth.”

*Knyghtes Tale*, fol. 11. p. 2. col. 1.

“Ne had I er now, my swete herte dere,  
Ben YOLDE, iwis, I were nowe not here.”

*Troylus*, boke 3. fol. 179. p. 1. col. 1.

“The said Charles so sharply assauted the towne of Dam, that in shorte processe after it was YOLDEN unto him.”—*Fabian*, p. 154.

“Yf an other mannes good be not YOLDEN ayen whan it may be YOLDEN, he that stale it doth noo very penaunce.”

*Dives and Pauper*, 7th Comm. cap. 12.

[“Because to yield him love she doth deny,  
Once to me YOLD, not to be YOLDE againe.”

*Faerie Queene*, book 3. cant. 11. st. 17.

“And in his hand a sickle he did holde,  
To reape the ripened fruits the which the earth had YOLD.”

*Ibid.* Two Cantos of Mutabilitie, cant. 7. st. 30.]

F.—Enough, enough. Innumerable instances of the same may, I grant you, be given from all our antient authors. But does this import us any thing?

H.—Surely much: if it shall lead us to the clear understanding of the words we use in discourse. For, as far as we “know not our own meaning;” as far as “our purposes are not endowed with words to make them known;” so far we

"gabble like things most brutish." But the importance rises higher when we reflect upon the application of words to Metaphysics. And when I say Metaphysics; you will be pleased to remember, that all general reasoning, all Politics, Law, Morality and Divinity, are merely Metaphysic.

F.—Well. You have satisfied me that *Wrong*, however written, whether *Wrang*, *Wrong*, or *Wrung*, (like the Italian *Torto* and the French *Tort*) is merely the past tense (or past participle, as you chuse to call it) of the verb *To Wring*; and has merely that meaning. And I collect, I think satisfactorily, from what you have said, that

SONG—i. e. Any thing *Singed*, *Sang*, or *Sung*, is the past participle of the verb *To Sing*: as *Cantus* is of *Canere*, and *Ode* of *αἶδω*. That

BOND <sup>1</sup>	}	—however spelled, and with whatever <i>subaudition</i>
BAND		applied, is still one and the same word, and is
BOUND		merely the past participle of the verb <i>To Bind</i> .

"As the custome of the lawe hem BONDE."

*Iydgate, Iyffe of our Lady.* (1530.) p. 29.

"We shall this serpent from our BONDES chase."—*Ibid.* p. 56.

"His power shall fro royalme to royalme

The BONDES stratche of his royalte

As farre in south as any flode or any see."—*Ibid.* p. 156.

"As the custome and the statute BANDE."—*Ibid.* p. 99.

"And false goddes eke through his worchyng

With royall might he shall also despise,

And from her sees make hem to arise,

And fro the BANDES of her dwellynge place

Of very force dryue hem and enchace."—*Ibid.* p. 155.

"Droue them all out of the mayne lande into isles the uttermost BONDES of al Great Britaigne."—*Epitome of the Kynges Title &c.*

["Let him (quoth he) in BONDS goe plead his cace,

Thats BOND, and fit for bondage hath a graine,

I free was borne, and liue, and free in place

Will die, ere base cord hand or foot astraine.

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<sup>1</sup> [It is questionable whether BOUND, a limit, be connected with the verb *To Bind*: and there is also another BOND, *Bonba*, paterfamilias, which forms a part of our word HUSBOND or HUSBAND, whose origin is entirely distinct, being the present participle of *Buan*, *habitare*, *incolere*; and which furnishes another curious instance of the tendency of similar words to coalesce. See Additional Notes.—ED.]



Usde to my sword, and used palmes to beare  
Is this right hand, and scornes vile gyues to weare."

*Godfrey of Bulloigne, translated by R. C. Esq.*  
cant. 5. st. 42. printed 1594.]

And that

BUNDLE—i. e. *Bondel, Bond-dæl*, is a compound of two participles *Bond* and *dæl*: i. e. a small *part* or parcel *Bound* up.

"Papistrie being an heresie, or rather a BUNDLE made up of an infinite number of heresies."

*Warnyng agaynst the dangerous Practises of Papistes.* (1559.)

And that

BAIT } —whether used (like *Morso, Morceau, or Morset*)

BAIT } for a small piece, part, or portion of any thing; or for that part of a bridle (*imboccatura*) which is put into a horse's mouth; or for that hasty refreshment which man or beast takes upon a journey; or for that temptation which is offered by treachery to fish or fool;—is but one word differently spelled, and is the past participle of the verb *To Bite*.

"BAITS, BAITS, for us to *bite* at."—*Sejanus*, act 2.

["She feeling him thus bite upon the BAIT,

Yet doubting least his hold was but unsound."

*Faerie Queene*, book 5. cant. 5. st. 42.]

And that

BATTEL—(a term used at Eton for the small portion of food which, in addition to the College allowance, the collegers receive from their Dames,) is *Bat-dæl*. And

BAT-FUL—(a favourite term of Drayton,) is a similar compound of the two participles *Bat* and *Full*.

"That brook whose course so BATFUL makes her mould."

*Poly-olbion*, song 10.

"Of Bever's BATFUL earth, men seem as though to fain,  
Reporting in what store she multiplies her grain."—*Ibid.* song 13.

"There's scarcely any soil that fitteth by thy side,  
Whose turf so BATFUL is, or bears so deep a swath."—*Ib.* song 21.

"Which for the BATFUL glebe, by nature them deny'd,  
With mighty mines of coal, abundantly are blest."—*Ibid.* song 23.

["The soile, although differing somewhat in kinde, yet generally is wilde with woods, or unpleasant and il-fauoured with marishes: moist towards Gallia: more windie towards Noricum and Pannony, BATFUL enough; but bad for fruit-bearing trees."

*Description of Germanie, translated from Tacitus,*  
by Richard Greenwoy. 1622.

"Whether or no ought we to folowe the nature of groundes that be BATWELL, which bringe moche more fruyte than they receyued."

*Roberte Whyntoun, Translation of Tullyes Offyces,  
1534, Wynkin Worde.*

"The best advizement was, of bad, to let her  
Sleepe out her fill without encomberment;  
For sleepe, they sayd, would make her BATTIL better."

*Faerie Queene, book 6. cant. 8. st. 38.]*

That

DRUNK—is the past participle of the verb *To Drink*: and  
STROKE—of the verb *To Strike*.

Still this is but a very scanty portion of participles passing for substantives from the verbs in English whose characteristic letter is I or Y.

H.—Scanty indeed, if these were all: especially if we include, as we ought to do, the numerous verbs which in the Anglo-Saxon have the same characteristic letters. But I will produce enough to you; if you will promise me not to be tired with their abundance.

F.—That is more than I can possibly undertake; but I do engage to let you know it when it happens.

H.—THRONG—is the past participle of the verb *To Thring*.  
Ðrungan, comprimere, constringere.

F.—*Thring!* Where is that word to be found in English?

H.—In the antient New Testament, in Gower, in Chaucer, in Douglas, and in all our old authors.

"He was THROGUN of the cumpanye."—*Luke*, ch. 8. v. 42.

"And Ihesu seyth, who is it that touchide me? sotheli alle men denyng, Petir seide and thei that weren with him, Commaundour, companyes THRYNGEN and tourmenten thee, and thou seist, who touchide me."—*Ibid.* v. 45.

"A naked swerde the whiche she bare  
Within hir mantell priuely,  
Betwene hir hondes sodainly  
She toke, and through hir herte it THRONGE."

*Gower, lib. 7. fol. 171. p. 2. col. 1.*

"And sodainly anon this Damyan  
Gan pullen up the smocke, and in he THRONGE  
A great tent, a thrifty and a longe."

*Marchauntes Tale, fol. 33. p. 2. col. 2.*

"For there was many a birde singyng  
Throughout the yerde al THRINGYNG."

*Romaunt of the Rose*, fol. 123. p. 1. col. 1.

"But in his sleue he gan to TRYNG  
A rasour sharpe and wel byting."—*Ibid.* fol. 155. p. 2. col. 2.

"When Calcas knew this tretise shulde helde  
In consistorie amonge the Grekes sone  
He gan in THRINGE forthe with lordes olde  
And set hym there as he wont to done."

*Troylus*, boke 3. fol. 182. p. 2. col. 2.

"But your glory that is so narowe and so strayte THRONGEN into so  
lytel boundes."—*Boecius*, boke 2. fol. 230. p. 1. col. 2.

"With bloody speres rested neuer styl;  
But THRONG now here now there amonge hem bothe  
That euerich other slew, so were they wroth."

*Annelida and Arcite*, fol. 170. p. 2. col. 2.

"But of my disease me lyst now a whyle to speke, and to informe you  
in what maner of blysse ye haue me THRONG."

*Testament of Loue*, boke 1. fol. 306. p. 1. col. 2.

"What shal I speke the care but payne, euen lyke to hel, sore hath me  
assayled, and so ferforthe in payne me THRONGE, that I leue my tre is  
seer, and neuer shal it frute forth bring."

*Ibid.* boke 3. fol. 332. p. 2. col. 1.

"Amang the men he THRANG, and nane him saw."

*Douglas*, booke 1. p. 26.

"Remoif all drede, Troianis, be not agast,  
Pluk up your hartis, and heuy thoughtis doun THRING."

*Ibid.* p. 30.

"The Grekis ruschand to the thak on hicht  
Sa thik thai THRANG about the portis all nycht,  
That like ane wall they umbeset the yettis."

*Ibid.* booke 2. p. 53.

"The rumour is, doun THRUNG under this mont  
Enceladus body with thunder lysis half *Bront*."

*Ibid.* booke 3. p. 87.

"All folkis enuiron did to the coistis THRING."

*Ibid.* booke 5. p. 131.

"And euer his schynand swerd about him *Swang*  
Qũhil at the last in Volscens mouth he THRANG."

*Ibid.* booke 9. p. 292.

"And of hys inemys sum inclusit he,  
Bessauand al that THRANG to the entre :

Ane full he was, and witles ane nothing,  
 Persaut not Turnus Rutuliane king  
 So violentlie THRING in at the yet."—*Douglas*, p. 304.

"The bustuous *Strake* throw al the armour THRING."

*Ibid.* booke 10. p. 334.

"The matrouns and young damysellis, I wys,  
 That grete desire has sic thing to behald,  
 THRING to the stretis and hie wyndoys thik fald."

*Ibid.* booke 13. p. 472.

"When Sir Launcelot saw his part goe to the worst, hee THRONG into the thickest presse with a sword in his hand."

*Historie of Prince Arthur*, 2d part, ch. 127.

"Sir Launcelot THRING in the thiek of the presse."

*Ibid.* 3d part, ch. 150.

"And so it hapt when Joseph came  
 His brethren them amonge,  
 They stript from him his partie coate  
 And then with thrust and THRONG  
 They cast him in an emptie pit."—*Genesis*, ch. 37. fol. 93. p. 2.

STRONG—is the past participle of the verb *To String*. A STRONG man is, a man well *Strung*.<sup>1</sup>

"Orpheus, whose sweet harp so musically STRONG,  
 Inticed trees and rocks to follow him along."

*Poly-olbion*, song 21.

"And little wanted, but a woman's heart  
 With cries and tears had testified her smart;  
 But inborn worth, that fortune can controul,  
 New STRUNG, and stiffer bent her softer soul."

*Dryden, Sigismunda and Guiscardo*.

["I saw an harpe STROONG all with silver twyne."

*Spenser, Ruines of Time*.

"Phœbus shall be the author of my song,  
 Playing on ivorie harp with silver STRONG."

*Spenser, Virgils Gnat*.

—————"nor fear I foil  
 From the Phæacians, save in speed alone;  
 For I have suffer'd hardships, dash'd and drench'd  
 By many a wave, nor had I food on board  
 At all times, therefore am I much UNSTRUNG."

*Cowper's translation of Homer's Odyssey*, p. 211.]

<sup>1</sup> ["He will the rather do it, whan he sees  
 Ourselves well SINEWED to our defence."—*King John*, p. 23.]

**BOLD**—is the past participle of the verb *To Build*.

**BOLT**—is the same.—You seem surprised: which does not surprise me; because, I imagine, you are not at all aware of the true meaning of the verb *To Build*; which has been much degraded amongst us by impostors. There seems therefore to you not to be the least shadow of corresponding signification between the verb and its participle. **HUTS** and **HOVELS**, as we have already seen, are merely things *Raised up*. You may call them habitations, if you please; but they are not *Buildings* (i. e. *Buildens*:<sup>1</sup>) though our modern architects would fain make them pass for such, by giving to their feeble erections a strong name. Our English word *To Build* is the Anglo-Saxon *Bylban*, To confirm, To establish, To make firm and sure and fast, To consolidate, To strengthen; and is applicable to all other things as well as to dwelling places.

\* Amyd the clois undar the heuin all bare  
 Stude thare that time ane mekle fare altare,  
 Heccuba thidder with hir childer for BEILD  
 Ran all in vane and about the altare swarmes.  
 Bot quhen she saw how Priamus has tane  
 His armour so, as thought he had bene ying;  
 Quhat fuliche thocht, my wretchit spous and kinge,  
 Mouis the now sic wappynnis for to weild?  
 Quhidder haistis thou? quod sche, of ne sic BEILD  
 Haue we now myster, nor sic defendoris as the."

Douglas, booke 2. p. 56.

[ ————— "Most noble Anthony,  
 Let not the peece of vertue, which is set  
 Betwixt us as the cymment of our loue  
 To keepe it BUILDED, be the ramme to batter  
 The fortresse of it."—*Antony and Cleopatra*, p. 352. col. 1.]

And thus a man of confirmed courage, i. e. a confirmed heart, is properly said to be a *Builed*, *Built*, or **BOLD** man; who, in the Anglo-Saxon, is termed *Bylb*, *Bylbeb*, *le-bylb*, *le-bylbeb* as well as *Balb*. The Anglo-Saxon words *Bolb* and *Bolt*, i. e. *Builed*, *Built*, are both likewise used indifferently for what we now call a *Building* (i. e. *Builden*) or strong edifice.

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<sup>1</sup> [Such an account of the Verbal Substantive is quite inadmissible. See Additional Note on the Present Participle.—ED.]

**BOLT**, as we now apply it, is that by which a door, shutter, &c. is fastened or strengthened.

**DROP**—Any thing *Dripped*; the past participle of *To Drip*.  
So **DRIPPING** i. e. **DRIPPEN**.

**CHOP**—Any thing *Chipped*; the past participle of the verb *To Chip*.

**PLOT**—i. e. *Plighted*. A *plighted* agreement; any agreement to the performance of which the parties have *plighted* their faith to each other.

“Pilgrames and Palmers **PLYGHT** hem togyther

For to seke S. James and sayntes at Rome.”

*Vision of P. Ploughman*, fol. 1. p. 2.

**PLEDGE**—i. e. *Pleght*: the past participle of the same verb *To Plight*. The thing *Plighted*; from the Anglo-Saxon verb *Plihtan*, *Exponere vel objicere periculo*, *spondere*; *oppignere*.

**SPOT** } The past participle of the verb *To Spit*, A.-S.  
**SPOUT** } *Spittan*. **SPOT** is the matter *Spitten*, *Spate*,  
or *Spitted*: and **SPOUT** is the place whence it was *Spitten* or  
*Spate*.

**SNOT** } Is the past participle of the verb *To Snite*,<sup>1</sup> A.-S.  
**SNOUT** } *Snȳtan*, *emungere*, *To Wipe*. **SNOT** the matter  
*Snited* or *wiped away*. \* **SNOUT** the part *Snited* or *wiped*.

<sup>1</sup> [This verb remained in use up to the last century. Grew, describing the various uses of the tongue, says, “Nor would any one,” without it, “be able to **SNITE** his nose, or to *sneze*: in both which actions the passage of the breath through the mouth being intercepted by the tongue, ’tis forced, as it then ought to do, to go through the nose.”—*Cosmologia Sacra*, 1701. p. 26.]

Mr. Tooke reverses the order in which Wachter and Thre place these words; for they derive the verb *Snuiten*, *Snutten*, from the noun *Snuit*, *Snut*, the Snout. And indeed we can hardly derive the Snout of a pig from the act of *wiping*. Moreover, To wipe, generally, is not an adequate translation of *Snȳtan*. “**SNOT** est a **SNUITEN**, et hoc a **SNUIT**, *nasus*.” Wachter. “**SNYTAN**, a **SNUT**, *rostrum*. Metaphorice de *candelæ purgatione*.” It is remarkable that this application of the same word to the nose and to a candle, or the nozzle of a lamp, prevails among the Romance as well as the Teutonic dialects: see *Moucher*, *Menage*; *Mucatorism*, *Emunctoria*, &c., *Ducange*; and *Emunctorium*, *Candel-ȳnȳtely*, *Ælfric’s Glossary*, p. 61. The derivation of *Mouchoir de cou* from *Mucatorium*, “*quod collum defendit a muscis*,” will not, I suppose, obtain credit, and we must be content with the homelier one, although, as *Menage* says, “ce mot de *moucher* donne une vilaine image.”—*Ed.*]

"He that SNITES his nose, and hath it not, forfeits his face to the king."—*Ray's Proverbial Sayings*, p. 68.

SHOT  
SHOTTEN  
SHUT  
SHUTTLE  
SHUTTLE cork  
SHOOT  
SHOUT  
SHIT  
SHITTEN  
SHITTLE  
SHEET •  
SCOT

Italian SCOTTO  
French ESCOT, <sup>^</sup>ECOT

Italian SCHIATTA

SCOUT  
SCATES  
SKIT  
SKITTISH

Dutch SCHEET

SKETCH

Dutch SCHETS

Italian SCHIZZO

French ESQUISSE

Latin SAGITTA

All these, so variously written, pronounced and applied, have but one common meaning: and are all the past participle, *ŕceat*, of the Anglo-Saxon and English verb *Ŗcytan*, *ŕcitan*, *To Shite*, i. e. *pro-jicere*, *dejicere*, *To throw*, *To cast forth*, *To throw out*.

Under the article SHEET, Junius promised—"Variarum vocabuli *ŕceat*, acceptionum exempla, Deo vitam viresque largiente, Lectori suppeditabit lexicon nostrum Anglo-Saxonicum." But this has not been performed.

"About me than my swerde I belted agane,  
And SCHOTE my lefte arme in my scheild all mete."

*Douglas*, booke 2. p. 61.

"Syne tuke his wand, quhare with, as that thai tēl,  
The pail saulis he caught out of hell,  
And uthir sum thare gaith gan SCHETE ful hot,  
Deip in the sorowful grisle hellis *Pot*."—*Ibid.* booke 4. p. 108.

"All kynd defensis can Troianis provide,  
Threw stanis down, and SHOTYS here and thare,  
At euery part or opin fenister."—*Ibid.* booke 9. p. 296.

"The archer SHETYNGE in this bowe is Cryste."

*Dives and Pauper*, 8th Comm. cap. 15.

"Eke Hanniball when fortune him OUTSHIT  
Clene from his reigne, and from all his entent."

*Songes, &c. By the Earle of Surrey, &c.* fol. 20. p. 1.

"'Tis one of those odd tricks which sorow shoots  
Out of the minde."—*Antony and Cleopatra*, p. 358.

"I shall heare abide the hourely SHOT  
Of angry eyes."—*Cymbeline*, p. 370.

"Another soul into my body SHOT."—*Beaumont and Fletcher*.

The French used formerly this same word in the same general meaning—

"Les autres Nes qui nerent mie cele par guenchies, furent entrees en boche d'Auie; et ce est la, ou li Braz Sain Iorge CHIET en la grant mer."—*Ville Harduin*, edit. 1601. p. 18.

I have already said, that it is common to all the verbs whose characteristic letter is *i* or *v*, to form the past tense in this manner; and our ancestors wrote it *ad libitum*, either with *o*, or *a* broad, or *ou*, or *oo*, or *u*, or *i* short.

That a SHOT—from a gun, or bow, or other machine, means—something *Cast* or *Thrown* forth, needs ncither instance nor explanation to persuade you. But a SHOT window may require both.

"And forth he goth, ielous and amerqus,  
Tyl he came to the carpenters hous,  
A lytel after the cockes had ycrowe,  
And dressed him by a SHOT wyndowe."

*Myllers Tale*, fol. 13. p. 1. col. 1.

"Quharby the day was *dawing* wele I knew;  
Bad bete the fyre, and the candyll alicht,  
Syne blissit me, and in my wedis dicht;  
Ane schot wyndo unschet ane litel *On Char*."

*Douglas*, prol. to booke 7. p. 202.

A SHOT window means a *projected* window, *thrown out* beyond the rest of the front: What we now call a *Bow* window. And this was a very common method in our antient houses (many of which still remain); and was a circumstance worth the painting poet's notice; as affording a much better station for the serenading Clerk Absolon (whiom I think I now see) than that which Mr. Urry and Mr. Tyrwhitt assign to him.<sup>1</sup>

<sup>1</sup> Mr. Urry alters the text to "SHOP" window.

Mr. Tyrwhitt retains *shot* window; but says—"That is, I suppose, a window that was SHUT."



When Speed (in the *Two Gentlemen of Verona*, p. 27.) says to Launce—"Ile to the alehouse with you presently; where for one SHOT of five pence, thou shalt haue five thousand welcomes;"—what else does he say, but that—For five pence *Cast down*, or, For one *Cast* of five pence, he shall have five thousand welcomes?

A SHOTTEN herring, is a herring which has *Cast* or *Thrown forth* its spawn.

A SHOOT of a tree, (In Italian SCHIATTA,<sup>1</sup> which is the same participle) is—That which the tree has *Cast forth*, or *Thrown forth*.

"Quhare stude ane wod, with SCHOUTAND bewis schene."

Douglas, boke 6. p. 189.

A SHOUT ("a word," says Johnson, "of which no etymology is known") is no other than the same participle differently spelled, and applied to sound *Thrown forth* from the mouth.

"The nobles bended as to Ioue's statue, and the commons made a shower and thunder, with their caps and SHOWTS."—*Coriolanus*, p. 11.

"You SHOOT me forth in acclamations hyperbolical,  
As if I lou'd my little should be dicted  
In praises."—*Ibid.* p. 7.

—————"They threw their caps  
As they would hang them on the hornes o' th' moone,  
SHOOTING their emulation."—*Ibid.* p. 2.

"UNSHOOT the noise that banish'd Martius;  
Repeale him."—*Ibid.* p. 29.

SHUT and SHIT are also the past tense (and therefore past participle) of the verb *To Shite*. And though, according to the modern fashion, we now write—*To Shut* the door—the common people generally pronounce it more properly and nearly to the original verb, and say—*To Shet* the door: Which means to *Throw* or *Cast* the door to. But formerly it was

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<sup>1</sup> Ferrari derives SCHIATTA from "*Caudex, Caudico, Ciocco, Caudicata, Schiatta:*" or from "*Scaturiendo:*" or from "*Scapus.*"—Menagè disapproves these, and says—"Crederei piuttosto derivasse da *Planta, Exsplanza, Schianta, Schiatta.*" And, upon second thoughts, is so well satisfied with this latter derivation from *Planta*; that his "*Crederei piuttosto*" is converted into—"Ne viene al sicuro."

otherwise written and pronounced: nor had a false delicacy proscribed a very innocent and decent word, till affectation made it otherwise.

"Forsothe bifore the faith cam, we weren kepte undur the lawe SHIT togidir in to that faith that was to be shewid. And so the lawe was oure litel mastir in Crist."—*Galathies*, ch. ii. (v. 23, 24.)

"These han power of SHITTYNG heuen, that yt reyne not in the daies of her prophecie."—*Apocalips*, ch. xi. (v. 6.)

"There Christ is in kingedome to close and to SHIT,  
And to open it to hem, and heuens blisse shewe."

*Vis. of P. Ploughman*, pass. 1. fol. 2. p. 2.

"Marchaunts meten with him and made him abide  
And SHITTE hym in her shoppes to shewen her ware."

*Ibid.* pass. 3. fol. 11. p. 1.

"For there is none so lytel thyng  
So hyd ne closed with SHYTTYNG  
That it ne is sene."—*Rom. of the Rose*, fol. 127. p. 2. col. 1.

"And the sothfast garner of the holy grayne,  
As sayth Guydo, was a mayde swete,  
In whome was SHYTTE, sothely for to sayne,  
The sacred store."—*Lydgate, Lyfe of our Lady*, p. 128.

"For of her wombe the cloyster virginall  
Was euer eliche bothe firste and laste  
Closed and SHYTTE, as castell pryncipall,  
For the holy ghoste deuised it and caste,  
And at bothe tymes SHYTTE as lyke faste  
In her chyldyng no more through grace ybroke  
Than at her conceyunge than it was unloke."—*Ibid.* p. 210.

"Fader Joseph, ye knowe well that ye buryed the body of Jhesu, and, fader, ye knowe well that we SHYTTE you in prison, and we coude not fynde you therin, and therfore tell us what befell there. Then Joseph answered and sayd, Whan ye dyde SHYTTE me in the close pryson" &c.—*Nychodemus Gospell*, ch. 13.

"Than they lad them in to theyr synagoge, and whan they had SHYTTE the dores surely they toke theyr lawes," &c.—*Ibid.* ch. 15.

"SHYTTE myghtely your gates with yren barres."—*Ibid.* ch. 15.

"All the gates and SHYTTYNGES with yren barres and boltes all to braste in his holy comyng."—*Ibid.* ch. 16.

"Whan man or woman sholde pray, they sholde go in to theyr chambre and SHYTTE the dore to them. The dore that we sholde SHYTTE ben our fyue wyttes outwarde, to flee distraccion."

*Dines and Pauper*, fyrste Comm. cap. 54.

"She saye, that she hadde leuer to SHYTTE herselfe all quyeck in the graue, than to harme eny soule that God made to his lykenesse."

*Diues and Pauper*, 10th Comm. cap. 4.

"The yates of this cyte shall neuer be SHYTTE."—*Ibid.* ch. 11.

"Sometymes the mouth of the matrice is so large and ample that it cannot conueniently SHYTTE itselfe together, nether contayne the feture or conception."—*Byrth of Mankynde*, fol. 41. p. 1.

"And holding out her fyngers, SHYTTING together her hand," &c.

*Ibid.* fol. 51. p. 1.

"The woman sealeth her matrice verye fastelye enclosed and SHYTTE, in so muche" &c.—*Ibid.* fol. 84. p. 2.

"The foure sayde bishoppes denounced kynge Ihon with his realme of Englande accursed, and SHITTE faste the doores of the churches."

*Fabian*, p. 28.

"That boke whiche as saint Iohan saith in the Apocalyps is so SHYT with vii clapses, that it cannot be opened but by the lambe, that whan he SHYTTETH, then can no man open it; and whan he openeth it, than can no man SHYT it."

*Sir T. Mores Workes, A Dialogue*, &c. 1st boke, p. 111.

"The temple of Christ is mans harte, and God is not included nor SHIT<sup>1</sup> in any place."—*Ibid.* p. 122.

["Syr Thomas More being SHIT up so close in prison."—*Letters of Sir Thomas More to his Daughter*, Feb. 1, 1532. p. 142.]

"Goddess determinacions be hydden frome us, and euery wyndowe SHYT up, where we myghte pere into them."

*Gardeners Declaration against Ioye*, fol. 45. p. 2.

"His disciples knew not how he entryd, the doores being SHIT."

*A Declaration of Christe. By Iohan Hoper*, cap. 8.

["Ne is there place for any gentle wit,

Unlesse, to please, it selfe it can applic;

But shouldred is, or out of doors quite SHIT."

*Spenser, Colin Clouts come home againe.*]

I do not know that it is worth while; but it can do no harm to notice, that the expression of—getting SHYT of a thing—means—to get a thing THROWN off or Cast from us.<sup>2</sup> And

<sup>1</sup> [See the Rev. R. Forby's *Vocabulary of East Anglia*, ii. p. 297, v. SHET, and SHITTEN SATURDAY, the Saturday in Passion Week.—ED.]

<sup>2</sup> [—"This outward sainted deputie,  
Whose settled visage, and deliberate word  
Nips youth i' th' head, and follies doth emmew  
As falcon doth the fowle, is yet a diuell:

that a Weaver's SHUTTLE or SHITTLE (*Shut-del, Shit-del*) means a small instrument SHOT, i. e. *Thrown or Cast*.

"An honest weaver, and as good a workman

As e'er SHOT SHUTTLE."—*B. and Fletcher, The Coxcombe*, p. 334.

A SHUTTLE-cork or SHITTLE-cork has the same meaning. i. e. A cork *Thrown or Cast* (backward and forward).

SHEET, (whether a SHEET for a bed, a SHEET of water, a SHEET of lightning, a SHEET anchor, &c.) is also the same participle *jectat*.

What we now write SHEET anchor was formerly written SHOT anchor.

"Certaine praiers shoulde ther be sayd: and thys was against the stone the very SHOTE anker."

*Sir T. Mores Workes, A Dialogue &c.* 2d booke, p. 195.

"Thei runne to the heresie of the Donatistes as to a SHOOTE anker."

*Traictise of the pretended Marriage of Priestes*, ch. 2.

But, besides the above different ways of writing and pronouncing this same participle, as with other verbs; we have, with this verb, another source of variation. The Anglo-Saxon *ȝc* was pronounced both as *sn* and as *sk*. The participle therefore of *ȝcitan*, upon that account, assumes another apparently different form: and this different pronunciation (and consequently different writing) has given us SCOT, SCOUT, SCATE, and SKIT.<sup>1</sup>

SCOT and SHOT are mutually interchangeable. They are merely one and the same word, viz. the Anglo-Saxon *ȝc*, the past participle of *ȝcitan*; the *ȝc* being differently pronounced. SCOT free, scot and lot, Rome-scot, &c. are the same as SHOT free, SHOT and lot, Rome-SHOT, &c.

His filth within being CAST, he would appeare

A pond, as deepe as hell."

*Measure for Measure*, 1st folio, act 3. sc. 1. p. 71.

See Malone's edition, volume 2; and Johnson's foolish note. "To CAST a pond is to empty it of mud."

Aristophanes in the first scene of his comedy, intitled '*Peace*,' speaks of *Διὸς Καταβατον*. The epithet has exceedingly puzzled the commentators. It means merely, Jupiter the SHITTER.]

<sup>1</sup> [See the *Plutus* of Aristophanes, act 3. sc. 2.

*Σκατο-φαγος*, merdi-vorus.

See also *Σκαρος*, merda; and *Σκιταλοι* in Aristophanes.]

The Italians have (from us) this same word *scotto*, applied and used by them for the same purpose as by us. Dante uses it in his *Purgatory*:<sup>1</sup> and is censured for the use of it, by those who, ignorant of its meaning, supposed it to be only a low, tavern expression; and applicable only to a tavern reckoning. And from this Italian *scotto*, the French have their *Escot*, *Êcot*, employed by them for the same purpose.

This word has extremely puzzled both the Italian and French etymologists. Its use and application they well knew: they could not but know: it was—"L'argent *jetté* sur la table de l'hôte, pour prix du repas qu'on a pris chez lui."—But its etymology, or the real signification of the word, taken by itself, (which alone could afford the reason why the word was so used and applied,) intirely escaped them. Some considered that, in a tavern, people usually pay for what they have *eaten*: these therefore imagined that *scotto* might come from *Excactus* of *Coquere*; and that it was used for the payment of *Excactus cibus*. *Excacto*, *Escotto*, *Scotto*.

Others considered that men did not always *eat* in a tavern; and that their payment, though only for wine, was still called *scotto*. These therefore fixed upon a common circumstance, viz. that, whether eating or drinking, men were equally forced or compelled to pay the reckoning: they therefore sought for the etymology in *Cogere* and *Excogere*. *Coacto*, *Excoucto*, *Excacto*, *Excotto*, *Scotto*.

Indeed, if the derivation must necessarily have been found in the Latin, I do not know where else they could better have gone for it. But it is a great mistake, into which both the Italian and Latin etymologists have fallen, to suppose that all the Italian must be found in the Latin, and all the Latin in the Greek: for the fact is otherwise. The bulk and foundation of the Latin language is Greek; but great part of the Latin is the language of our Northern ancestors, grafted upon the Greek.

<sup>1</sup> ["L'alto fato di Dio sarebbe rotto  
Se Lete si passasse, e tal vivanda  
Fosse gustata senza alcuno *SCOTTO*  
Di pentimento, che lagrime spanda."

*Il Purgatorio di Dante*, cant. 30.]

<sup>2</sup> [Ital. *Gittare*. French *Jetter*.]

And to our Northern language the etymologist must go, for that part of the Latin which the Greek will not furnish : and there, without any twisting or turning, or ridiculous forcing and torturing of words, he will easily and clearly find it. We want therefore the testimony of no historians to conclude that the founders of the Roman state and of the Latin tongue came not from Asia, but from the North of Europe. For the language cannot lye. And from the language of every nation we may with certainty collect its origin. In the same manner ; even though no history of the fact had remained ; and though another Virgil and another Dionysius had again, in verse and prose, brought another Æneas from another Troy to settle modern Italy, after the destruction of the Roman government ; yet, in spite of such false history, or silence of history, we should be able, from the modern language of the country (which cannot possibly lye) to conclude with certainty that our Northern ancestors had again made another successful irruption into Italy, and again grafted their own language upon the Latin, as before upon the Greek. For all the Italian, which cannot be easily shewn to be Latin, can be easily shewn to be our Northern language.

It would therefore, I believe, have been in some degree useful to the learned world ; if the present system of this country had not, by a<sup>1</sup> [shameful persecution and a most unconstitutional, illegal, and cruel sentence, destroyed] that virtuous and harmless good man, Mr. Gilbert Wakefield. For he had, shortly before his death, agreed with me to undertake, in conjunction, a division and separation of the Latin tongue into two parts : placing together in one division all that could be clearly shown to be Greek ; and in the other division, all that could be clearly shown to be of Northern extraction. And I cannot forbear mentioning to you this circumstance ; not to revive your grief for the loss of a valuable man who deserved [reward rather than punishment ;] but because, he being dead and I

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<sup>1</sup> [The words in brackets were omitted in the first edition. Mr. Wakefield left Dorchester gaol on the 29th of May 1801, having been imprisoned there for two years ; and died on the 9th of September in the same year.—ED.]

speedily to follow him, you may perhaps excite and encourage some other persons more capable to execute a plan, which would be so useful to your favourite etymological amusement. I say, *you* must encourage them: for there appears no encouragement in this country at present [but for the invention of new taxes and new penalties, for spies and informers;] which swarm amongst us as numerously as our volunteers [in this our present state of siege;] with this advantage, that none of the former, [neither taxes, nor penalties, nor spies,] are ever rejected on account of their principles.

Good God! This country [in a state of siege]!—What cannot an [obstinate system of despotism and corruption] atchieve! America, [Ireland,] Corsica, Hanover, with all our antient dependents, friends and allies, [All lost, All gone!] And in how short a time! And the inhabitants of this little [persecuted and plundered] island (the only remaining spot) [now in a state of siege!] Besieged collectively by France from without: [and each individual at home, more disgracefully and daily besieged] in his house by swarms of [tax collectors, assessors, and supervisors, armed with degrading lists, to be signed under precipitated and ensnaring penalties;] whilst his growing rents, like the goods of an insolvent trader, are [prematurely attached] in the hands of his [harassed tenants,] who now suddenly find that they too have a new and additional rent, beyond their agreement, to pay to a new and unforeseen landlord.

H.—Turn your thoughts from this subject. Get out of the way of this vast rolling mass, which might easily have been stopped at the verge of the precipice; but must now roll to the bottom. Why should it crush you unprofitably in its course? [The die is certainly cast, although we had not a foreign enemy in the world.]

H.—“Ever right, Menenius. Ever, Ever.”

A scout has been supposed, in some manner (but it is not attempted to be shewn in what manner) to belong to the verb *Ecouter*, *Escouter*, auscultare, *To Listen*: and this, merely because of a resemblance in the sound and letters of that verb. But is *listening* the usual business of a scout? Are his ears all, and his eyes nothing? Is he no good scout who returns

with intelligence of what he has seen<sup>1</sup> of the enemy, unless he has likewise overheard their deliberations? Is, an *Out-scout* at Cricket *sent* to a distance, that he may the better listen to what is passing? A scout means (subaud. some one, any one) *SENT* out, Say before an army, to collect intelligence by any means: but, I suppose, by his eyes rather than by his ears; and to give notice of the neighbourhood or position &c. of an enemy. *SENT* out, (which I have here employed; because it is the word most used in modern discourse) is equivalent to *Thrown* or *Cast*. The Anglo-Saxon *Senban* was used indifferently for *Scitan*: and *SEND*, in Old English, for *Thrown* or *Cast*. In the ninth chapter of St. Mark, verse 22, our modern translation says—"Oft times it hath *Cast* him into the fire and into the waters." Which our Old English translation renders—"Oftē he hath *SENTE* him bothe in to fier and in to watir." And the Anglo-Saxon has it—"Þe hýnc zelomlice on fýp and on pæteþ renbe." But the plainest instance I can recollect of the indifferent use of *SEND* and *Cast* or *Thrown*, is in the 12th chapter of Mark.—"And Ihesu sittenge ayens the tresorie bihelde hou the cumpany *Castide* money into the tresorie: and many riche men *Castiden* manye thingis. Sotheli whanne a pore widewe hadde come, she *SENTE* twey mynutis, that is, a ferthing. And he clepinge togidre hise disciplis, seide to hem; treuly I seie to you, for this pore widewe *SENTE* more than alle men that *SENTEN* in to the tresorie: for alle *SENTEN* of that thing that was plenteuose to hem: sotheli this *SENTE* of hir pouert, alle thingis that she hadde, al hir lyfode."

"And Jcsus sat over against the treasury, and beheld how the people *CAST* money into the treasury; and many that were

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<sup>1</sup> [*Caliga*, in Roman antiquity, was the proper soldier's shoe, made in the sandal fashion, without upper leather to cover the superior part of the foot, tho' otherwise reaching to the middle of the leg, and fastened with thongs. The sole of the caliga was of wood, like the sabot of the French peasants, and its bottom stuck full of nails; which *clavi* are supposed to have been very long in the shoes of the *scouts* and sentinels; whence these were called by way of distinction *caligæ speculatoriæ*; as if by mounting the wearer to a higher pitch, they gave a greater advantage to the sight.]



rich CAST in much. And there came a certain poor widow, and she THREW in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath CAST more in, than all they which have CAST into the treasury. For all they did CAST in of their abundance; but she of her want did CAST in all that she had, even all her living."

As a WRIT, the past participle of *To Write*, means (subaud. something) *Written*; <sup>1</sup> so a SKIT, the past participle of *scitan*, means (subaud. something) *Cast* or *Thrown*. The word is now used for some jeer or jibe or covered imputation *Thrown* or *Cast* upon any one. The same thing in jesting conversation is also called a *Fling*.<sup>2</sup> But, as the practice itself has long been banished from all liberal society, so the word is not easily to be found in liberal writings: and I really cannot recollect an instance of its use. But the adjective SKITTISH, applied to a horse or jade of any kind, is common enough.<sup>3</sup>

The Dutch *Scheet*, peditus, is the same participle, and means merely (subaud. Wind) *Cast out*.

Our English word *Sketch*, the Dutch *Schets*, the Italian

<sup>1</sup> ["With flying speede, and seeming great pretence,  
Came running in, much like a man dismayd,  
A messenger with letters, which his message sayd."

"Then to his handes that WRITT he did betake,  
Which he disclosing, read thus, as the paper spake."

*Faerie Queene*, book 1. cant. 12. st. 24, 25.

"O cursed Eld, the canker-worme of WRITS!  
How may these rimes, so rude as doth appeare,  
Hope to endure, sith workes of heavenly wits  
Are quite devourd?"

*Ibid.* book 4. cant. 2. st. 33.

"Ne may this homely verse, of many meanest,  
Hope to escape his venemous despite,  
More than my former WRITS, all were they cleanest  
From blamefull blot."

*Ibid.* book 6. cant. 12. st. 41.]

<sup>2</sup> ["Plantagenet I see must hold his tongue,  
Least it be said, Speake Sirha when you should:  
Must your bold verdict enter talke with lords?  
Else would I have a FLING at Winchester."

*1st Part of Henry VI.* p. 106.]

<sup>3</sup> ["For such as I am, all true louers are,  
Unstaid and SKITTISH in all motions else,  
Saue in the constant image of the creature  
That is belou'd."

*Twelfth Night*, p. 262. col. 1.]

*Schizzo*, and (though further removed) the French *Esquisse*, are all the same participle. And, besides the application still common to all those languages, viz. “spezie di disegno non terminato,” the Italians likewise apply *Schizzo* very properly to—“Quella macchia di fango, d’acqua, o d’altro liquore che viene dallo *Schizzare* :” any *spot* of dirt, or water, or other liquor spirted out upon us.

The Latin *Sagitta* (pronounce *Saghitta*) is likewise this same participle *SKIT*, with the Latin terminating article *A* : and it means (subaud. something) *Cast*, *Thrown*, i. e. *Shot*. *Skit*, *Skita*, *Sakita*, *Sagita* : (The earlier Romans never doubled their letters.) And *Sagitta* comes not (as Isidorus, C. Scaliger, Caninius, Nunnesius and Vossius dreamed) from *sagaci ictu*, or *σαγμα*, or *ακιδος*, or *σαγη*.<sup>1</sup>

[*SHOE*, in Anglo-Saxon *Scoe*, and *Scoh*, and *Ge-ryc*, means *sub-position*. It is the past participle of *Scyan*, *Ge-rycan*, *To place under*. S. Johnson, with his usual good luck, calls it—“the *Cover* of the foot.” It means merely—*Under-placed*. See page 346.—“ealde *gerc*.” *Ge-rcob*, *Shod*, *calceatus*.]

SOP	}	—are the past participle of the Anglo-Saxon and English verb <i>Sipan</i> , <i>To Sip</i> , <i>sorbere</i> , <i>macerare</i> .
SOUP		
SUP		
SIP		

KNOT	}	—are the past participle of <i>Enycttan</i> , <i>To Knit</i> , <i>nectere</i> , <i>alligare</i> , <i>attacher</i> .
KNIGHT		
NET		

“To by a bell of brasse or of bryght syluer  
And *KNYT* it on hys cøller.”

*Vision of P. Ploughman*, fol. 3. p. 2.

“I would he had continued to his country  
As he began, and not *UNKNITTE* himselfe  
The noble *KNOT* he made.”

*Coriolanus*, p. 20.

<sup>1</sup> “*SAGITTAM*, a *sagaci ictu*, hoc est, *veloci ictu*, ita appellari scribit Isidorus. Caesar Scaliger putat a *σαγμα*, eliso *M*, fieri *saga* ; unde *Sagitta*. Angelus Caninius et Petrus Nunnesius aiunt venire ab obliquo *ακιδος*, præmisso *s*. Sane vel hoc verum est ; vel est *Sagitta* a *σαγη*. Ut omnino *σαγης* nomine contineantur *Omnia armorum genera*.” —*Vossius*.

"He have this KNOT KNIT up tomorrow morning."

*Romeo and Juliet*, p. 71.

"So often shall the KNOT of us be call'd  
The men that gaue their country Liberty."

*Julius Caesar*, p. 119.

[ "The KNOT was KNIT by faith, and must onely be UNKNIT of death."  
—*Galathea* (*by Lily*), act 4. sc. 2.

"His owne two hands the holy KNOTTS did KNITT."

*Faerie Queene*, book 1. cant. 12. st. 37.

"Then thinke not long in taking litle paine  
To KNIT the KNOT that ever shall remaine."—*Spenser*, sonnet 6.]

. KNIGHT—Enȳt, Un attaché.

"And KNITTE, upon conclusion,  
His argument in suche a forme  
Whiche maie the pleyue trowth enforme."

*Gower*, lib. 7. fol. 149. p. 2. col. 1.

"Ye knowe eke howe it is your owne KNIGHT."

*Troilus*, boke 3. fol. 177. p. 2. col. 1.

"Yf it were lefull to syngell man and syngell woman to medle togydre  
and gendre, God hadde made matrymonye in vayne, and ther wolde no  
man KNITTE hyu undeportably to ony woman."

*Dives and Pauper*, 6th Comm. cap. 3.

"In all places I shall bee my lady your daughters seruant and KNIGHT  
in right and in wrong."

*Historie of Prince Arthur*, 2d part, chap. 12.

"O, find him, giue this ring to my true KNIGHT."

*Romeo and Juliet*, p. 66.

NET—is (subaud. something) *Knitted*.

"Thei ben to gether KNET."—*Gower*, lib. 7. fol. 142. p. 1. col. 1.

"The goodlyhede or beaute which that kynde

In any other lady had ysette

Cannot the mounenance of a gnat unbynde

About his hert, of al Creseydes nette

He was so narowe ymashed and YKNETTE." •

*Troilus*, boke 3. fol. 181. p. 2. col. 2.

SLOP

SLOPE

SLIP

SLIT

SLOT

} —are the past participle of *Slipan*, *To Slip*.

} —*Fissura pedis cervini*, is the past participle of  
} *Slitan*, *findere*, *To Slit*.

"Here 's Little John hath harbour'd you a Deer,  
 I see by his tackling. And a hart of ten,  
 I trow he be, Madam, or blame your men :  
 For by his SLOT, his entries, and his port,  
 His frayings, fewmets, he doth promise sport  
 And standing 'fore the dogs." *Sad Shepherd*, act 1. sc. 1.

"Where harbor'd is the hart ; there often from his feed  
 The dogs of him do find ; or thorough skilful heed,  
 The huntsman by his SLOT, or *breaking earth*, perceives  
 Where he had gone to lodge." *Poly-olbion*, song 13.

WHORE—is the past participle of *Hýnan*, *To Hire*. The word means simply (subaud. some one, any one) *Hired*. It was formerly written without the w. How, or when, or by whom, the w was first absurdly prefixed, I know not.

"Treuli I sey to you, for pupplicans and HOORIS shulen go bfore you in to the rewme of God. For John came to you in the wey of rightfulness, and ye bileuyde not to hym ; but pupplicans and HOORIS bileuiden to him."—*Mattheu*, ch. 21.

"This thi sone whiche deuouride his substaunce with HOORIS."

*Luk*. ch. 15.

"Takyng members of Crist, shal I make members of an HOORE ?"

1 *Corinthies*, ch. 6.

"Bi foith Raib HOOR perishide not."—*Hebrewes*, ch. 11.

"Also forsothe and Raib HOORE, wher she was not iustified of werkis."—*James*, ch. 2.

"I shal shewe to thee the dampnacion of the great HOORE."

*Apocalips*, ch. 16.

"The wattris that thou hast seyn where the HOORE sittith, ben pupplis, folkis and tungis or langagis. These shulen hate the fornycarie or HOORE."—*Apocalips*, ch. 17.

"Shal I make the membres of Christ, partes of the HOORES bodye ?"

*Detection of the Devils Sophistrie*, fol. 96. p. 2.

In confirmation of this explanation of the word (though it needs none, for it is in the regular and usual course of the whole language,) we have the practice of other languages : which, on the same score, give the same denomination to the same thing. Thus, as Vossius has well observed, *Meretrix* in Latin is so denominated a *Merendo* ; and *Πορνος*, *Πορνῆ*, in Greek, a *Περνῶ* (quod a *Περαῶ*) vendo.

F.—Am I then to understand that all the other words of re-

proach (so numerous and dissimilar) which are cast upon unchaste women, have a similar etymology? And that all those denominations (*Harlot, Prostitute, Concubine, Wench, Trull, Punk, Drab, Strumpet*) have also a reference to *Sale* and *Hire*?

*H.*—Not so. In one respect they have all a resemblance; inasmuch as they are all past participles; but they do not all relate to the circumstance of *Sale* or *Hire*, as *WHORE* and *HARLOT* do.

*HARLOT*—I believe with Dr. Th. Hickes, is merely *Horelet*, the diminutive of *HORE*. The word was formerly applied (and commonly) to a very different sort of *Hireling*, for that is all which it means, to Males as well as Females. In *Troilus and Cressida*, Thersites tells Patroclus,

“Thou art thought to be Achilles’ male *VARLOT*.

*P.* Male *VARLOT*, you rogue, What’s that?

*Th.* Why his masculine *WHORE*.”

*VARLET* } The antient *VARLET*<sup>1</sup> and the modern *VALET*  
*VALET* } for *Hireling*, I believe to be the same word as *HARLOT*; the aspirate only changed to *v*, and the *r*, by effeminate and slovenly speech, suppressed in the latter: as *Lord*, by affectation, is now frequently pronounced *Lod* or *Lud*.

*F.*—You do not surely produce to me these words of Thersites, to shew that *HARLOT* was applied to males as well as to females: for they contain an infamous charge against Patroclus, and intended to give him a female appellation and office.

*H.*—Agreed. But they shew that *VARLOT* and *WHORE* were synonymous terms. For the common application of *HARLOT* to men, merely as persons receiving wages or hire, I must produce other instances.

“He was a gentel *HARLOT* and a kynde,

A better felowe shulde a man nat fynde.”

*Chaucer, Prologues. The Sompnoir.*

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<sup>1</sup> [Mr. Todd, in a note to Spenser’s *Faerie Queene*, book 1, canto 8, stanza 13, tells us, that—“the word *VARLET*, in old French, signifies a *Youth*.” But Mr. Todd knew as little as heart can wish, concerning the signification of any words.]

"Ye: false HARLOT (quod the Miller) haste.

A false traytour, false clerke (quod he)."

*Reues Tale*, fol. 17. p. 1. col. 2.

"A sturdy HARLOT went hem ay behynde,

That was her hostes man, and bare a sacke."

*Sompners Tale*, fol. 42. p. 2. col. 1.

"Suche HARLOTES shul men disclaunder."

*Plowmans Tale*, fol. 94. p. 2. col. 2.

"False Semblant (quod Loue) in thys wyse

I take the here to my scruyce, &c.

My kyng of HARLOTES shalt thou be."

*Rom. of the Rose*, fol. 149. p. 1. col. 1.

"The bissy knapis and VERLOTIS of his stabil

About thaym stude."

*Douglas*, booke 12. p. 409.

"This day (great duke) she shut the doores upon me,

While she with HARLOTS feasted in my house."

*Comedy of Errors*, p. 98.

"The HARLOT-king is quite beyond minc arme."

*Winters Tale*, p. 284.

V. "Let not your too much wealth, Sir, make you furious.

Corb. Away, thou VARLET.

V. Why, Sir?

Corb. Dost thou mock me?

V. You mock the world, Sir. Did you not change wills?

Corb. Out, HARLOT."

*Volpone, The Fox*, act 2. sc. 6.

"It is written in Solinus *De mirabilibus mundi*, that in the Island of Sardinia there is a well; whercof if a true man doe drinke, his eie sight straight waie waxeth cleere; but if a false HARLOT doe but sup of it, hee waxeth starke blinde out of hande, although hee did see neuer so well before."—*Wilson upon Usurie*, fol. 186.

PROSTITUTE } need no explanation.  
CONCUBINE }

WENCH—is the past participle of *pincian*, *To Wink*; i. e. One that is *Winked at*; and, by implication, who may be had by a nod or a *Wink*. Observe, that great numbers of words in English are written and pronounced indifferently with CH or K. As *Speak* and *Speech*, *Break* and *Breach*, *Seek* and *Seech*, *Dike* and *Ditch*, *Drink* and *Drench*, *Poke* and *Pouch*, *Stink* and *Stench*, *Thack* and *Thatch*, *Stark* and *Starch*, *Wake* and *Watch*, *Kirk* and *Church*, &c.

[“K. Yet they doe WINKE and yeeld, as loue is blind and enforces.

B. They are then excus'd, my lord, when they see not what they doe.

K. Then, good my lord, teach your cousin to consent WINKING.

B. I will WINK on her to consent, my lord, if you will teach her to know my meaning."—*Henry fifth*, p. 94.

"If some alluring girl, in gliding by,  
Shall tip the WINK, with a lascivious eye,<sup>1</sup>  
And thou, with a consenting glance, reply."

*Dryden's translation of the 4th Sat. of Persius.*

"I pray God that neuer dawc that day  
That I ne sterue, as foule as woman may,  
Yf euer I do to my kynne that shame  
Or els that I empayre so my name  
That I be false ; and if I do that lacke,  
Do stripe me, and put me in a sacke  
And in the next ryuer do me drenche ;  
I am a gentyl woman, and no WENCHE."

*Marchauntes Tale*, fol. 33. p. 1. col. 1.

"But for the gentyl is in estate aboue  
She shal be called his lady and his loue,  
And for that tother is a poore woman  
She shal be called his WENCHE, or his lemman."

*Manciples Tale*, fol. 92. p. 1. col. 2.

"But to weake WENCH did yield his martiall might :  
So easie was to quench his flamed minde  
With one sweete drop of sensuall delight."

*Faerie Queene*, book 2. cant. 6. st. 8.]

#### TRULL.

"I scar'd the dolphin and his TRULL."

*1st Part Henry VI.* p. 102.

"Only th' adulterous Anthony, most large  
In his abominations turnes you off,  
And giues his potent regiment to a TRULL."

*Anthony and Cleopatra*, p. 354.

"Amyddis Itale, under the hillis law,  
Thare standis anc famous stede wele beknew,  
That for his brute is namyt in mony land,  
The vale Amsanctus hate, on ather hand

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<sup>1</sup> [———"Wanton looks  
And privy *Becks*, savouring incontinence."

*Heywood's Rape of Lucrece* (1630.)

Quham the sydis of ane thik wod of tre  
 Closis all derne with skuggy bewis hic :  
 Ane routand burn amydwart therof rynniss,  
 Rumland and soundand on the craggy quhynniss :  
 And eik forgane the brokin brow of the mont  
 Ane horribill cauc with brade and large front  
 Thare may be sene ane THROLL, or aynding stede  
 Of terribill Pluto fader of hel and dede,  
 Ane rift or swelth so grislie for to se,  
 To Acheron reuin down that hellis syc,  
 Gapand with his pestiferus goule full wyde."

*Douglas, boke 7. p. 227.*

"Est locus, Italiæ in medio sub montibus altis,  
 Nobilis, et fama multis memoratus in oris,  
 Amsancti valles : densis hunc frondibus atrum  
 Urget utrinque latus nemoris, medioque fragosus  
 Dat sonitum saxi et torto vortice torrens :  
 Hic specus horrendum, et sævi spiracula Ditis  
 Monstrantur : ruptoque ingens Acheronte vorago  
 Pestiferas aperit fauces."

*Virg. Æn. lib. 7. line 563.*

TRULL, applied to a woman, means *perforata*. ðýpel, ðýpl; the past participle of the Anglo-Saxon verb ðýplian, perforare. And as ðýplian or ðýplian, by a very common transposition of r, is in English *Thrill*; so the regular past participle of ðýplian, viz. ðýpl or ðýpl; is become the English THROLL, *Thrul*, or TRULL.<sup>1</sup>

"All were they sore hurte, and namely one  
 That with a spere was THROULED his brest bone."

*Knyghtes Tale, fol. 9. p. 2. col. 2.*

"He coude hys comynge not forbearc,  
 Thoughc he him THRYLLED with a speare."

*Rom. of the Rose, fol. 156. p. 2. col. 2.*

"So THYRLIED with the poynt of remembraunce  
 The swerde of sorowe."

*Complaynt of Annelyda, fol. 272. p. 2. col. 1.*

<sup>1</sup> ["Già veggia, per mezzul perdere, o lulla,  
 Com' io vidi un, così non si pertugia,  
 Rotto dal mento insin dove si TRULLA."

*Dante, L'Inferno, cant. 28.*

"TRULLO (says Menage) Peto, Coreggia. TRULLARE, Lat. pedere, sonitum ventris emittere. Forse da Peto, Peditus, Peditulus, Tulus, Tullus, Trullus, TRULLO" ! — *Menage, Orig. Ital.*]



"Howe that Arcite, Annelyda so sore  
Hath THRILLED with the poynt of remembraunce."

*Complaynt of Annelyda*, fol. 273. p. 1. col. 2.

"The speare, alas, that was so sharpe withal,  
So THRILLED my herte."

*Mary Magdaleyne*, fol. 336. p. 1. col. 2.

"But wel I wot the speare with euery nayle

THIRLED my soule."

*Ibid.* fol. 336. p. 2. col. 1.

"The knight his THRILLANT speare again assayd."

*Faerie Queene*, book 1. cant. 11. st. 20.

"For she was hable with her wordes to kill,

And rayse againe to life the hart that she did THRILL."

*Ibid.* cant. 10. st. 19.

"How ill-beseeming is it in thy Sex

To triumph like an Amazonian TRULL."

*3rd Part of Henry VI.* p. 151. col. 2.

"Tho' yet you no illustrious act have done,

To make the world distinguish Julia's son

From the vile offspring of a TRULL, who sits

By the town-wall."

*Dryden's Juvenal*, by G. Stepney, sat. 8.

### PUNK.

"She may be a PUNCKE: for many of them are neither maid, widow, nor wife."—*Measure for Measure*, p. 81.

"Squiring PUNCK and *Punklings* up and down the city."

*B. and Fletcher, Martial Maid.*

PUNK is the regular past participle of Pŷngan, pungcre: and it means (subaud. a female) *Pung* or *Punc*, i. e. *Puncta*.

"Lo, he cometh with cloudis, and ech ige shal see him, and thei PUNGIDEN or prickiden hym."—*Apocalips*, ch. 1.

"Behold, he cometh with clouds, and every eye shall see him, and they also which *Pierced* him."—*Revelations*, ch. 1. v. 7.

DRAB—is the past participle of ΔΡΕΪΒΑΝ, ejicere, expellere.

"They say he keepes a Troyan DRAB, and uses the traitour Chalcas his tent."—*Troilus and Cressida*.

Thersites here gives Cressida the appellation of DRAB, with peculiar propriety: for, according to his slanderous speech, who never omitted a circumstance of reproach, she was so in more senses than onc. She was Dpabbe, as *faces* (for so our

ancestors applied this participle): and she was Dnab and Troyan Dnab, as being expelled and an *Out-cast* from Troy.

STRUMPET—i. e. *Strontpöt*; <sup>1</sup> a compound of two Dutch participles. Which, being Dutch, let Cassander and his associate explain.

*F.*—Speaking of *Varlets*, you mentioned the word LORD. That word is not yet become quite an opprobrious term, whatever it may be hereafter; which will depend intirely upon the conduct of those who may bear that title, and the *means* by which it may usually be obtained. But what does the word mean? For I can never believe, with Skinner, that it proceeds from—“*Þlaþ, panis, et Ford* (pro *Afford*) suppetitare: quia scilicet multis panem largitur, i. e. multos alit.” <sup>2</sup> For the animal we have lately known by that name is intirely of a different description.

*H.*—You know, it was antiently written *Þlaþorþ*; and our etymologists were misled by *Þlaþ*, which, as they truly said, certainly means and is our modern LOAF. But when they had told us that LOAF came from *Þlaþ*, they thought their business with that word was compleated. And this is their usual practice with other words. But I do not so understand etymology. I could as well be contented to stop at LOAF in the English, as at *Þlaþ* in the Anglo-Saxon: for such a derivation affords no additional nor ultimate meaning. The question with me is still, why *Þlaþ* in the Anglo-Saxon? I want a meaning, as the cause of the appellation; and not merely a similar word in another language.

Had they considered that we use the different terms BREAD and DOUGH and LOAF for the same material substance in different states; they would probably have sought for the etymology or different meanings of those words, in the circumstances of the different states. And had they so sought, they probably

<sup>1</sup> [*Strontpot*, lasanum: Skinner.—Ed.]

<sup>2</sup> “LORD, ab A.-S. *þlaþorþ*, postea *Loverþ*, Dominus: hoc a *þlaþ*, panis, et *Ford* pro *Afford*, suppetitare. Quia sc. dominus, i. e. nobilis multis panem largitur, i. e. multos alit.”—*Skinner*.

Junius and Verstegan concur with this derivation; though Junius acknowledges a difficulty—“quoniam nusquam adhuc incideram in vocabulum A.-Saxonicum quod responderet Angl. *Afford*.”

would have found: and the meaning of the word *Blaf* would have saved them from the absurdity of their derivation of *LORD*.

• *BREAD* we have already explained: It is *Brayed* grain. After breaking or pounding the grain, the next state in the process towards *LOAF* is *DOUGH*. And

*DOUGH*—is the past participle of the Anglo-Saxon verb *Deapian*, To moisten or To wet. *DOUGH* therefore or *dow* means *Wetted*.

You will not fail to observe *en passant*, that *DEW*—(A.-S. *Deap*) though differently spelled and pronounced, is the same participle with the same meaning.

“Anc hate fyry power, warme and *DEW*,  
Heuinely begynnyng and original •  
Bene in thay scdis quhilkis we saulis cal.”

*Douglas*, lib. 6. p. 191.

“Of Paradise the well in sothfastnes  
Foyson that floweth in to sondry royames  
The soyle to *ADEWE* with his swete streames.”

*Lyfe of oure Lady*, p. 165.

“Wherefore his mother of very tender herte  
Out *Braste* on teres and might herselfe nat *Stere*,  
That all *BYDEWED* were her eyen clere.”—*Ibid.* p. 167.

“And let my breste, benigne lorde, be *DEWED*  
Downe with somme drope from thy mageste.”—*Ibid.* p. 182.

“With teares augmenting the fresh mornings *DEAW*.”

*Romeo and Juliet*, p. 54.

“Her costly bosom strew’d with precious orient pearl,  
Bred in her shining shells, which to the *DEAW* doth yawn,  
Which *DEAW* they sucking in, conceive that lusty spawn.”

*Poly-olbion*, song 30.

[“The drouping night thus crepeth on them fast:  
And the sad humor loading their eye-liddes,  
As messenger of Morpheus, on them cast  
Sweet slombring *DEAW*, the which to sleep them biddes.”

*Faerie Queene*, book 1. cant. 1. st. 36.

———“There *Tethys* his wet bed

Doth ever wash, and *Cynthia* still doth steepe  
In silver *DEAW* his ever-drouping hed.”—*Ibid.* st. 39.

“Now when the rosy-fingred morning faire,  
Weary of aged *Tithones* saffron bed,  
Had spread her purple robe through *DEAWY* aire.”

*Ibid.* cant. 2. st. 7.

"From that first tree forth flow'd, as from a well,  
A trickling streame of balme, most souveraine  
And dainty deare, which on the ground still fell,  
And overflowed all the fertile plaine,  
As it had DEAWED bene with timely raine."

*Faerie Queene*, cant. 11. st. 48.

"The ioyous day gan early to appeare ;  
And fayre Aurora from the DEAWY bed  
Of aged Tithone gan herselfe to reare."

*Ibid.* book 1. cant. 11. st. 51.

"As fresh as flowres in medow greene doe grow,  
When morning DEAW upon their leaves doth light."

*Ibid.* cant. 12. st. 6.

"She alway smyld, and in her hand did hold  
An holy-water-sprinkle, dipt in DEOWE."

*Ibid.* book 3. cant. 12. st. 13.

"And all the day it standeth full of DEOW,  
Which is the teares that from her eyes did flow."—*Spenser*.

"Like as a tender rose in open plaine,  
That with untimely drought nigh withered was,  
And hung the head, soone as few drops of raine  
Thereon distill and DEAW her daintie face,  
Gins to look up."—*Faerie Queene*, book 5. cant. 12. st. 13.

"Now sucking of the sap of herbe most meet,  
Or of the DEAW, which yet on them does lie."

*Spenser's Muirpothnos*, st. 23.

"Whose beautie shyneth as the morning cleare,  
With silver DEAW upon the roses pearling."

*Spenser, Colin Clouts come home again.*]

After the BREAD has been *wetted* (by which it becomes DOUGH) then comes the *Leaven* (which in the Anglo-Saxon is termed *Hæfe* and *Hafen*); by which it becomes LOAF.

LOAF—(in Anglo-Saxon *hlaf*, a broad) is the past participle of *hlifian*, To raise; and means merely *Raised*. So in the Mæso-Gothic, *hlaifs* is LOAF; which is the past participle of *hlaifgan*, To raise, or To lift up.

In the old English translation we read—"He hauynge mynde of his mercy *Took up* Israel his child." In the modern version—"He hath *holpen* his servant Israel in remembrance of his mercy." *Luke*, chap. 1. ver. 54. But in the Gothic it is *hlaifida iskraea*, He hath raised or lifted up Israel.

When the etymologist had thus discovered that *Ἥλας* meant *Raised*; I think he must instantly have perceived that *Ἥλαρον* was a compound word of *Ἥλας* (*raised* or *exalted*) and *Ὀρῖς*, *Ortus*, source, origin, birth.

LORD—therefore means *High-born*, or of an *Exalted Origin*. With this explanation of the word, you will perceive, that [kings] can no more make a LORD, than they can make a *Traitor*. They may indeed place a *Thief* and a *Traitor* amongst LORDS; and destroy an innocent and meritorious man as a *Traitor*. But the *theft* and *treachery* of the one, and the innocence and merits of the other, together with the infamy of thus mal-assorting them, are far beyond the reach and power of any [kings] to do away.

F.—If *Ἥλαρον*, i. e. LORD, does not mean (as I before suspected, and you have since satisfied me it does not mean) an *Afforder of Bread*; neither can *Ἥλαρις*, i. e. LADY, mean a *Distributor* or *Server out of that Bread*;¹ as (still misled by

¹ Verstegan, in his *Restitution of Decayed Intelligence*, edit. 1634, pag. 316, gives us the following account of LORD and LADY.

“ LORD.

“I finde that our ancestors used for LORD the name of *Laford*, which (as it should seeme) for some aspiration in the pronouncing, they wrot *Hlaford* and *Hlafurd*. Afterward it grew to be written *Loverd*: and by receiving like abridgment as other our ancient appellations have done, it is in one syllable become LORD.

“To deliver therefore the true etymology, the reader shall understand, that albeit wee have our name of *Bread* from *Breod*, as our ancestors were wont to call it, yet used they also, and that most commonly, to call *Bread* by the name of *Hlaf*; from whence we now only retain the name of the forme or fashion wherein *Bread* is usually made, calling it a *Loaf*; whereas *Loaf* comming of *Hlaf* or *Laf*, is rightly also *Bread* it selfe, and was not of our ancestors taken for the forme only, as now we use it.

“Now was it usuall in long foregoing ages, that such as were endued with great wealth and meanes above others, were chiefly renowned (especially in these Northerne regions) for their housekeeping and good hospitality; that is, for being able and using to feed and sustaine many men; and therefore were they particularly honoured with the name and title of *Hlaford*, which is as much to say as *An Aforder of Laf*, that is a *Bread-giver*: intending (as it seemeth) by *Bread*, the sustenance of man; that being the substance of our food, the most agreeable to na-

Ðlaf) the same etymologists have supposed. Yet in Ðlafþiz there is no Oþð, nor any equivalent word to make her name signify *High-born*.

H.—Nor does it so signify. Ðlafþiz signifies and is merely *Lofty*, i. e. *Raised* or *Exalted*: her birth being intirely out of the question; the wife following the condition of the husband. But I wish you here to observe, that the past participle of the verb Ðlþian, besides *LOAF*, *LORD*, and *LADY*, has furnished us with two other supposed substantives; viz. *LIFT* (Lýft) and *LOFT*.

ture, and that which in our daily prayers we especially desire at the hands of God.

“And if we duly obserue it, wee shall finde that our nobility of England, which generally doe beare the name of *LORD*, have alwaies, and as it were of a successive custome (rightly according unto that honourable name) maintayned and fed more people, to wit, of their servants, retayners,\* dependants, tenants, as also the poore, than the nobility of any country in the continent, which surely is a thing very honourable and laudable, and most well befitting noblemen and right noble minds.

“*LADY*.

“The name or title of *Lady*, our honourable appellation generally for all principall women, extendeth so farre, as that it not only mounteth up from the wife of the knight to the wife of the king, but remaineth to some women whose husbands are no knights, such as having bin Lord Majors are afterward only called Masters, as namely the Aldermen of York.

“It was anciently written *Hleafdian* or *Leafdian*, from whence it came to be *Lasly*, and lastly *Lady*. I have shewed here last before how *Hlaf* or *Laf* was sometime our name of *Bread*, as also the reason why our noble and principall men came to be honoured in the name of *Laford*, which now is *LORD*, and even the like in correspondence of reason must appeare in this name of *Leafdian*, the feminine of *Laford*: the first syllable whereof being anciently written *Hleaf* and not *Ulaf*, must not therefore alienate it from the like nature and sense; for that only seemeth to have þin the feminine sound; and we see that of *Leafdian* we have not retained *Leady* but *Lady*. Well then both *Hlaf* and *Hleaf* we must here understand to signifie one thing, which is *Bread*: *Dian* is as much to say as *Serve*; and so is *Leafdian*, a *Bread-server*. Whereby it appeareth that as the *Laford* did allow food and sustenance, so the *Leafdian* did see it served and disposed to the guests. And our ancient and yet continued custome that our *Ladies* and *Gentlewomen* doe use to carue and serve their guests at the table, which in other countries is altogether strange and unusuall, doth for prooffe hereof well accord and correspond with this our ancient and honourable feminine appellation.”

The former of these, *LIFT*, is not used at present in England; but, I am told, is still common in Scotland.

"—— With that the dow

Heich in the *LIFT* full glaide he gan behald."

*Douglas*, booke 5. p. 144.

"Under the *LIFT* the maist gentyl riucere."—*Ibid.* booke 8. p. 241.

"Nane uthir wyse, than as sum tyme we se  
The schynand brokin thunderis lichtyng fle,  
Peirsand the wattry cloudis in the *LIFT*."—*Ibid.* p. 255.

"For suddanlic thay se, or thay be war,  
The fyre flaucht beting from the *LIFT* on fer,  
Cum with the thunderis hidduous rumbling blast."—*Ibid.* p. 261.

"And on that part quhar the *LIFT* was maist clere  
Toward the left hand maid ane thundering."—*Ibid.* booke 9. p. 300.

"Wyth stormy tempestis and the northin blastis,  
Quhilk cloudis skatteris, and al the *LIFT* ouercastis."—*Ibid.* p. 302.

"Ane huge clamour thay rasit and womenting,  
Beting thare breistis, quhil all the *LIFT* did ryng."

*Ibid.* booke 11. p. 360.

"The sparrow chirmiss in the wallis clyft  
Goldspink and lintquhite fordynnand the *LYFT*."

*Ibid.* Prol. to booke 12. p. 403.

"Belue ouer al the *LIFT* upsemyt rise  
The fell tempest."—*Ibid.* booke 12. p. 418.

"But lo ane sworl of fyre blesis up thraw  
Lemand toward the *LIFT* the flamb he saw."—*Ibid.* p. 435.

"And as I lukit on the *LIFT* me by,  
All birnand rede gan waxin the euin sky."

*Ibid.* Prol. to booke 13. p. 449.

*LIFT*—is the past participle *ʒlif* or *LIFED*; obtained, in the usual manner, by adding the participial termination *ob* or *ED* to *ʒlif* or *Lif*, *Lifed*, *Lif'd*, *Lift*. Seeing the signification of the word *LIFT*, you will not wonder that it is perfectly equivalent to *HEAVEN*; and that in all the foregoing passages you may, if you please, substitute *Heaven* for *Lift*: One being the past participle of *ʒlifian*, and the other of *ʒearan*.

*LOFT* (our common name for a *Raised*, *Elevated* or *High* room or chamber)—is likewise the past participle of *ʒlifian*; obtained in the same manner, by adding the participial termination *ED* to the past tense *ʒlap* or *Lauf*.

*Lafed* (A broad) *Laf'd*, *Laft*—OR LOFT.

"A heart where dread was neuer so imprest,  
To hide the thought that might the truth aduance,  
In neither fortune LOFT, nor yet repest,  
To swell in wealth, or yeeld unto mischaunce."

*Songes and Sonets, By the Earl of Surrey*, fol. 16. p. 2.

"Absence, my friende, workes wonders oft,  
Now brings full low, that lay full LOFT."—*Ibid.* fol. 87. p. 1.

Being thus in possession of the supposed substantive LOFT, the language proceeded in its usual way of forming an adjective by adding *iz* to it; which our modern language uniformly, in all cases, changes to *y*. Hence the Adjective LOFTY.

LOFTY } are the same word, the same participle, the same  
and } adjective; and mean merely *Raised*, *Elevated*,  
LADY } *Exalted*.

*F.*—I cannot take this leap with you at once from LOFTY to LADY: They are too distant for me. I must have some station or some steps between, or I shall never reach it. I do not boggle at the difference between *o* and *a*, or, as it was pronounced, *aw*. That change is perpetually made. But the *rr* in the one, instead of *n* in the other, I cannot so easily get over. Besides, we use the one as a substantive, and the other as an adjective.

*H.*—It is the *r* alone which, being retained in the one and suppressed in the other, causes all your difficulty, and all the difference between the words.

Þlaf, Þlafob, Þlafþ, Þlafþ-iz

omitting the incipient *n*, is in our modern character,

Laf, Lafed, Laf'd, Lafd-y.

If the *r* is retained in the word, the immediately subsequent *n* is, as usual, changed to *t*: and the word will be *Lafty* (A broad) OR LOFTY.

If the *r* is suppressed, no cause remains for changing the *n*, and the word will be LADY.

It is not necessary, I suppose, to say one word to explain why LADY is used as a substantive. Their frequent recurrence causes the same to numberless other adjectives which are now considered as substantives.

*F.*—It seems rather extraordinary to me, that you should derive from one common stock so many different words, which



in their common use and application do not, at first sight, appear to have any the smallest relation to each other. That *Lord* and *Lady* however might have a common origin, and be derived from the same source, I could very well suppose. But how their meaning should be connected with *the Lift*, *a Loft*, and *a Loaf*, I confess I had not imagined. I do see at present the common link which holds them together. But, though you did the same thing before with the verbs *Heapan* and *Scitan*, yet, I suppose, such coincidences are rare.

H.—No. It is the necessary condition of all languages. It is the lot of man, as of all other animals, to have few different ideas (and there is a good physical reason for it), though we have many words: and yet, even of them, by no means so many as we are supposed to have. I mean, of words with different significations. What you now notice would have happened often before, if I had not been careful to keep it out of sight, till you should be ripe for it.

At first, if you remember, we were led to a discovery of these hidden participles only by the participial terminations *ED*, *EN*, and *T*. But we have now proceeded a little further, and have discovered another set of participles which we obtain by a change of the characteristic letter of the verb. We may now therefore look back to those participles we at first noticed; and add to them those which are derived from the same common stock, and which I forbore at that time to mention. Thus

BROWN } as well as BRAND,<sup>1</sup> are the past participle of the  
and } verb *To Bren*, or *To Brin*. The French and  
BRUNT } Italians have in their languages this same participle; written by them *Brun* and *Bruno*. BROWN means *Burned*, (subaud. colour). It is that colour which things have that have been *Burned*.

[“Come procede innanzi dall’ ardore  
Per lo papiro suso un color BRUNO,  
Che non è nero ancora, e ’l bianco muore.”

*L’ Inferno di Dante*, cant. 25.]

“Newe grene chese of smalle clammynes comfortethe a hotte stomake, as Rasis sayth, it repressethe his BROUNES and heate.”

*Regiment of Helthe*, By T. Paynel, (1541.) fol. 61. p. 1.

“It BOURNETH ouer moche.”—*Ibid.* fol. 62. p. 1.

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<sup>1</sup> In BRANDY, (German *Brand-wein*) *Brand* is the same participle.

(Hence also the Italians have their *Bronzo*: from which the French and English have their *Bronze*.)

Nor is this peculiar to our language alone; nor to this colour only. All colours in all languages must have their denomination from some common object, or from some circumstances which produce those colours. So Vossius well derives *ruscus*—"παρά το φωσκεῖν, quod Hippocrati est *Ustulare*. Nam quæ ustulantur *Fusca* reddunt." In the same manner,

**YELLOW**—(*Geælgēd*, *Ge-ælg*) is the past participle of *Ge-ælan*,<sup>1</sup> accendere. The Italian *Giallo* and the French (*Ge-ælgēn*) *Gialne*, *Jaune*, are the same participle. So the Latin words *Flammeus* and *Flavus* from *Φλεγω*, *Φλεγμα*, *Flamma*.

**GREEN**—is the past participle of *Grepanian*, *virescere*: as *Viridis* of *virere*, and *Prasinus* from *Πρασιν*.

**WHITE**—is the past participle of *ΘΑΨΓΑΝ*, *spumare*.

**GREY**—of *Grepegnan*, *inficere*, &c.

**BRUNT**—(*Brun-ed*, *Brun'd*, *Brunt*) i. e. *Burnt*, is the same participle as **BROWN** or *Brun*. In speaking of a battle, To bear the **BRUNT** of the day—is to bear the *Heat*, the *Hot* or *Burnt* part of it..

[Skinner says—"BRUNT, To bear the BRUNT of the day: maximum prælii impetum sustinere. Procul dubio a Teut. et Belg. BRUNST, ardor, fervor, calor, æstus, i. e. The Heat of the day."]

"Enceladus body with thunder lyis half BRUNT."

*Douglas*, booke 3. p. 87.

"I report me unto the kynges maiestye that ded is, whiche at the fyrst BRUNT, as sone as he toke Godes cause in hand, that leopard and dragon of Rome, did not only sollicitat thole forene worold against him, but &c."

*Declaracion of Christe, By Johan Hoper*, (1547.)

"With what reason could ye thinke, that if ye bode the *hote* BRUNT of battaile, but yē must needs feele the smart?"

*The Hurt of Sedition, By Sir John Cheke*.

**LOG** } as well as **LAW**—are also the past participle of  
and } **ΛΑΓΓΑΝ**, *Lecgan*, ponere, *To Lay*. **LAZ** (A  
**LOAD** } broad, and retaining the sound of the **z**) **LOG**, from

<sup>1</sup> [Ale; Yellow; Yelk, Yolk; Gold.]

the Anglo-Saxon, corresponds with *post* from the Latin. We say indifferently—"To stand like a *post*," or "To stand like a *log*" in our way. *Lag-ed* or *Lag'd* (dismissing the sound of the *g*) becomes *Lad* (A broad) or *LOAD*. And you will not fail to observe, that, though *Weight* is subaud. and therefore implied in the word *LOAD*; yet *Weight* is not *LOAD*, until *cuivis Impositum*.

SHEER  
SHERD, SHRED  
SHORE and SCORE  
SHORT  
SHORN  
SHOWER  
SHARE and SCAR  
SHARD  
SHIRE  
SHIRT and SKIRT

All these, so variously written and pronounced; and now so differently and distinctly applied; are yet merely the past participle of *Scipan*, *To Shear*, *To cut*, *To divide*, *To separate*. And they were formerly used indifferently.

Nor have we any occasion to travel for their etymology (I cannot say *with* Dr. Johnson, for he himself never advanced a single footstep towards any of them, but by his ignorant direction) to the Dutch, the Swedish, the Islandic, the French, or the Frisick. It is true that all these languages, as well as the German, the Danish, and even the Italian and the Spanish, share this participle in common with ourselves: and if that be Etymology, barely to find out a similar word in some other language, the business of the etymologist is perfectly idle and ridiculous. For they might all refer, each to the other, without any one of them ever arriving at a meaning. But the Italian, the French and the Spanish have this participle from our Northern ancestors: and in our own language the etymology of all these words is to be found: and from a Northern language only can they be rationally explained. The Italian and French etymologists are therefore in some sort excusable for the trash they have written on the Northern words in their language: If I was not afraid of being condemned by my own sentence, I should add, an Englishman has no excuse.

To exemplify and confirm what I have said, I will give you a few instances; your own reading will furnish you with as many more as you please.

"Bot thare was na dynt mycht thare federis SCHER."

*Douglas*, booke 3. p. 75.

"And thay that with scharp cultir *Teile* or SCHERE

Of Rutuly the hilly knollis hie."—*Ibid.* booke 7. p. 237.

"Than the reuthful Eneas kest his spere,

Quhilk throw Mezentius armour dyd all SCHERE."

*Ibid.* booke 10. p. 347.

"And bad thay suld with ane scharp knyfe that tyde

SCHERE down the wound and mak it large and wyde."

*Ibid.* booke 12. p. 423.

"And with that word his SCHERAND swerd als tyt

*Ihnt* out of sceith."—*Ibid.* booke 4. p. 120.

"And with ful flude flowing fra *toun* to *toun*

Throw fertil feildis SCHERING thare and here."

*Ibid.* booke 8. p. 241.

"But with no craft of combes brode,

Thei might hir hore lockes shode,

And she ne wolde not be SHORE."

*Gower*, lib. 1. fol. 17. p. 2. col. 1.

"Like as the Nazareans, as sone as euer they had vowed, thei SHORE of streight ways their heare."

*Dr. Martin, Of Priestes unlaful Mariages*, ch. 8. p. 171.

———"I am glad thy father's dead.

Thy match was mortal to him: and pure greefe

SHORE his old thred in twaine."—*Othello*, p. 337.

"O sisters three, come, come to mee,

With hands as pale as milke,

Lay them in gore, since you haue SCHORE

With SHEERES his thred of silke."—*Mids. Nights Dreame*, p. 161.

["Eftsoones her shallow ship away did slide,

More swift than swallow SHERES the liquid skye."

*Faerie Queene*, book 2. cant. 6. st. 5.

"With rugged beard, and hoarie shagged heare,

The which he never wont to combe, or comely SHEARE."

*Ibid.* book 4. cant. 5. st. 34.

"For with his trenchant blade at the next blow

Halfe of her shield he SHARED quite away."

*Ibid.* book 5. cant. 5. st. 9.

"So soone as fates their vitall thred have SHORNE."

*Spenser's Ruines of Time.*

"His snowy front, curled with golden heares,

Like Phoebus face adorn'd with sunny rayes,

Divinely shone; and two sharpe winged SHEARES,  
Decked with diverse plumes, like painted jayes,  
Were fixed at his backe to cut his ayery wayes."

*Faerie Queene*, book 2. cant. 8. st. 5.]

"On cais thare stude ane meikle schip that tyde,  
Hir wail joned til ane SCHORE rolkis syde."

*Douglas*, booke 10. p. 342.

"And fra hir hie windois can espy  
With bent sail caryand furth the nauy,  
The coistis and the SCHORE all desolate."—*Ibid.* booke 4. p. 120.

"Smate with sic fard, the airis in flendris lap,  
Hir forschyp hang, and sum dele SCHORIT throw."

*Ibid.* booke 5. p. 134.

"With mantil rent and SCHORNE men nicht hir se."

*Ibid.* booke 8. p. 269.

"His berdles chekis or his chaftis round  
In sunder SCHORNE has with ane greslie wound."

*Ibid.* booke 9. p. 305.

"Syne smate he Lycas, and him has al to lorne,  
That of his dede moderis wame furth was SCHORNE."

*Ibid.* booke 10. p. 326.

"And lyke as sum tyme cloudis bristis attanis,  
The SCHOURE furth yettand of hoppand halestanys."

*Douglas*, booke 10. p. 348.

"His feris has this pray ressanit *raith*,  
And to thare meat addressis it to graith,  
*Hynt* of the hydis, made the boukis bare,  
Rent furth the entrellis, sum into *talyeis* SCHARE."

*Ibid.* booke 1. p. 19.

"The god of loue, whiche al to SCHARE  
Myn herte with his arowes kene."

*Rom. of the Rose*, fol. 128. p. 2. col. 2.

"I had my feather shot SHAER away."

*B. and Fletcher, Knight of the Burning Pestle.*

"And eke full ofte a littel SKARE  
Upon a banke, or men be ware,  
Let in the streme, whiche with gret peine  
If any man it shal restreine."—*Gower, Prol.* fol. 3. p. 2. col. 2.

"I dare aduenture mee for to keepe her from an harder SHOURE than  
cuer I kept her."—*Hist. of Prince Arthur*, 3d part, ch. 155.

"Yet Lug, whose longer course doth grace the goodly SHEERE."

*Poly-olbion*, song 6.

“Which manly Malvern sees from furthest of the SHEER.”

*Poly-olbion*, song 7.

“Yet both of good account are reckned in the SHIERE.”

*Ibid.* song 7.

SHERD and SHRED have been already examined, (p. 330.) SHEER, as we now use it, means *separated* from every thing else. As when we say—“SHEER ignorance,” i. e. *separated* from any the smallest mixture of information; or, *separated* from any other motive. So in the instance from Beaumont and Fletcher (who write it SHAER) it means, that the feather was so *separated* by the shot, as not to leave the smallest particle behind.

SHORE, as the sea-shore or shore of a river (which latter expression Dr. Johnson, without any reason, calls “a licentious use” of the word), is the place where the continuity of the land is interrupted or *separated* by the sea or the river. Observe, that SHORE is not any determined spot, it is of no size, shape nor dimensions; but relates merely to the separation of land from land.

Shored, Shor’d, SHORT (or, as Douglas has written it, SCHORIT) cut off; is opposed to LONG, which means *Extended*: LONG being also a past participle of *Lengian*, To extend, or To stretch out.

SHIRT and SKIRT (i. e. *rcipeb*) is the same participle, differently pronounced, written, and applied.

SHOWER (in Anglo-Saxon *rcyup* and *rcup*) means merely *broken*, *divided*, *separated*: (subaud. clouds). Junius and Skinner had some notion of the meaning of this word; Johnson none.

SCORE, when used for the number *Twenty*, has been well and rationally accounted for, by supposing that our unlearned ancestors, to avoid the embarrassment of large numbers, when they had made twice ten notches, cut off the piece or *Talley* (*Taglié*) containing them; and afterwards counted the SCORES or pieces cut off; and reckoned by the number of *separated* pieces, or by SCORES.

SCORE, for account or reckoning, is well explained, and in the same manner; from the time when divisions, marks or notches, cut in pieces of stick or word, were used instead of

those Arabian figures we now employ. This antient manner of reckoning is humourously noted by Shakespeare.

"Thou hast most traiterously corrupted the youth of the realme, in erecting a Grammer Schoole; and whereas before our forefathers had no other bookes but the SCORE and the TALLY, thou hast caused printing to be used."—*2d Part Henry VI.* p. 141.

["And on his brest a bloodie crosse he bore,  
The deare remembrance of his dying Lord,  
Upon his shield the like was also SCOR'D."

*Spenser's Faerie Queene*, book 1. cant. 1. st. 2.]

SHARE, SHIRE, SCAR, one and the same past participle, mean *separated, divided*. SHARE, any *separated* part or portion. SHIRE, a *separated* part or portion of this realm. And though we now apply SCAR only to a cicatrix, or the remaining mark of a *separation*; it was formerly applied to any *separated* part.<sup>1</sup>

[—"Stay, Sir King,  
This man is better than the man he slew,  
As well descended as thyselfe, and hath  
More of thee merited, then a band of Clotens  
Had euer SCARRE for."—*Cymbeline*, p. 397. col. 2.]

"Tho him she brought aboard, and her swift bote  
Forthwith directed to that further strand:  
Upon that SHORE he spied Atin stand,  
There by his maister left, when late he far'd  
In Phædras flitt barck over that perloous SHARD."

*Faerie Queene*, book 2. cant. 6. st. 38.]

In the instance I produced to you from Gower, he calls it—"a littel SKARE upon a banke that lets in the streame." So you will find in Ray's North-country words (p. 52.) that what we now call *Pot-sherds*, or *Pot-shards*, are likewise called

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<sup>1</sup> [Skinner says,—“A SCAR, a Fr. G. Escare, Escarre, cicatrix, utr. detorto sensu, a Gr. Εσχαρα, Crusta post adustionem relieta. Medicis Escara, vel, ut Minsh. vult, a Belg. Schorre, Schoore, ruptura; sed prius præfero: Escara enim cicatrici propter duritiem affinis est. Verum si Camdeno credendum sit, Scar, A.-S. cautem signare, longe optimum esset ab isto Scar deducere: nam instar cautis dura est. V. Camden. in agro Ebor. reddentem etymon portus Scarboroughh.”] [So in Yorkshire and Westmoreland there are Hardraw Scar, Thornton Scar, Knype Scar, &c.—ED.]

*Pot-SCARS* or *Pot-SHREDS*.<sup>1</sup> You will find, too, that where we now use *SCAR*, was formerly used *SCORE*, with the same meaning: as in *Ray's Proverbs* (p. 19.)—"Slander leaves a *SCORE* behind it."—So the "*cliffe* of a *rocke*" (i. e. the *cleaved* part of it) as Ray informs us, is still called a "*SCARRE*." Douglas, we have seen, calls it—"ane *SCHORE* rolkis syde."

"And northward from her springs haps *SCARDALE* forth to find,  
Which like her mistress *Peake*, is naturally inclin'd  
To thrust forth ragged *CLEEVES*, with which she scattered lies,  
As busy nature here could not herself suffice,  
Of this oft-alt'ring earth the sundry shapes to show,  
That from my entrance here doth *rough* and *rougher* grow,  
Which of a lowly dale although the name it bear,  
You, by the rocks, might think that it a mountain were,  
From which it takes the name of *SCARDALE*."

*Poly-olbion*, song 26.

"As first without herself at sea to make her strong,  
And fence her farthest point from that rough Neptune's rage,  
The isle of *Walney* lies; whose longitude doth swage  
His fury, when his waves on *Furnesse* seems to war,  
Whose crooked back is arm'd with many a rugged *SCAR*,  
Against his boist'rous shocks."—*Ibid.* song 27.

The *SHARE-BONE* is so called, because it is placed where the body is *separated* or *divided*. So Douglas, booke 3, p. 82, says,

"Ane fair virginis body doune to hir *SCHERE*."

*PLOUGH-SHARE* is a *Plough-sheerer*, contracted to avoid the repetition *ER, ER*.

A pair of *SHEERS*, a pair of *SHEERERS*.

"Quhais woll or fleis was neuer clepit with *SCHERE*."

*Douglas*, booke 12. p. 413.

The Italian *Scerre*, *Sciarrare*, and *Schiera*; and the French à l'*E'cart*, and *Déchirer*, sufficiently speak the same North-

<sup>1</sup> ["They hew'd their helmes, and plates asunder brake,  
As they had *POTSHARES* bene."

*Faerie Queene*, book 6. cant. 1. st. 37.]

["The *shard*-borne beetle;" "*sharded* beetle;" "They are his *shards*,  
and he their beetle."—*Shakespeare*. Ed.]



ern origin; and none other has been or can be found for them.<sup>1</sup>

BLUNT—As BLIND has been shewn to be *Blin-ed*; so BLUNT is *Blon-ed*, the past participle of the Anglo-Saxon verb *Blinnan*, *To Blin*, To stop. *Blon* is the regular Anglo-Saxon past tense; to which by adding ED, we have *Blon-ed*, *Blon'd*, *Blont* or BLUNT: i. e. *Stopped* in its decreasing progress towards a *point* or an *edge*.

["For God he often saw from heavens hight,  
All were his earthly eien both BLUNT and bad,  
And through great age had lost their kindly sight."  
*Faerie Queene*, book 1. cant. 10. st. 47.]

FOE! } Upon a former occasion, you may remember, I  
FOH! } considered the adverb or interjection FIE! as the  
FAUGH! } Imperative of the verb Fian, *To Hate*: and I have very lately shewn FIEND, fiand, to be the present participle of the same verb. Now that we have noticed the usual and regular change of the characteristic letter of the verbs, I suppose that you are at once aware that FOE, fa, is the past tense, and therefore past participle, of the same verb fian; and means (subaud. any one,) *Hated*.

I think you must at the same time perceive, that the nauseating (Interjection, as it is called) FOH! or FAUGH! is merely the same past participle.\*

"FOH! one may smel in such, a will most ranke,  
Foule disproportions, thoughts unnaturall."—*Othello*, p. 324.

<sup>1</sup> *Scerre Menage* derives from *Eligere*.

*Sciarrare* from the French *Escarter*.

*Schieræ* from the Latin *Spira*.

*E'cart* from *Ex parte*.

And *Déchirer* from *Dilacerare*.

["Or ecco Draghinazza a fare SCIARRA."]

*Orlando Innam. (da Berni)*, lib. 1. cant. 5. st. 44.

"Impon, che 'l di seguente in un gran campo

Tutto si mostri à lui SCHIERATO il campo."

*Gierusalemme Liberata*, cant. 1. st. 34.]

\* "Μη γενοιστο, in Greake, sygnyfyeth detestacyon, as we speake wyth one syllable in Englyshe, FIE."—*Detection of the Devils Sophistrie*, By *Stemen Gardiner*, Ep. of *Winchester*, fol. 64. p. 1.

FEN } In the explanation of *Fenowed*, *Vinewed* or  
 FAINT } *Whinid*, the past participle of *fynizean*; I men-  
 tioned FEN and FAINT, as past participles of the same verb.  
 But I forbore at that time to consider them more particularly,  
 because no mention had then been made of the change of the  
 characteristic letter. [See p. 346.]

FAN or FEN is the past tense, and therefore past participle,  
 of *fynizean*; and means *corrupted*, *spoiled*, *decayed*, *withered*.  
 In modern speech we apply FEN only to stagnated or corrupted  
 water; but it was formerly applied to any corrupted or decayed,  
 or spoiled substance.

“Quhen that Nisus fallis unhappely  
 Apoun the glouit blude, quhar as fast by  
 The stirkis for the sacrifice per case  
 War newly brytnit, quhareof all the place  
 And the grene *gers bedewit* was and wet:  
 As this younghere hereon tredeand fute set,  
 Ioly and blyith, wening him victour round,  
 He *slaid* and stummerit on the sliddry ground,  
 And fell at crd grufelingis amid the FEN,  
 Or beistis blude of sacrifice.”—*Douglas*, booke 5. p. 138.

FAINT is *Faned*, *Fand*, *Fant*, or *Fened*, *Fend*, *Fent*. The  
 French participle *Fané*, of the verb *Faner* or *Fener*, is also from  
*Fynizean*.

“La rose est ainsi appellée pour ce qu'elle jette un grand flux d'odeur,  
 aussi est ce pourquoy elle se FENE et se passe bientost.”

*Amyot: Morales de Plutarque*, 3 liv. Des propos de table.

[“E come donna onesta, che permane  
 Di se sicura, e per l' altrui fallanza,  
 Pure ascoltando timida, si FANE;  
 Così Beatrice trasmutò sembianza.”

*Il Paradiso di Dante*, cant. 27.

“C'est comme dans un jardin où les roses FANEES font place aux  
 roses nouvelles.”—*Jacques le Fataliste et son Maître: par Diderot*,  
 tom. 2. p. 10.

*Fynizean*.

*English*. Fen. Faint.

Fenowed. Vinewed. Whinid. Vinny.<sup>1</sup>

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<sup>1</sup> See p. 345 *et seq.*

*Latin.* Vanus. Vanesco.

*Italian.* Fango. Affanno. Affannare.

*French.* Faner. Se Fener. Fange. Evanouir.]

RAFT—As RIFT (*Riv'd*) was shewn to be the past participle of *To Rive*; so RAFT (*Rafed*) is the past participle of *Repan*, *Reapian*, *rapere*, *To Rive*, *To Reave* or *Bereave*, *To Tear away*.

ROUGH (rough) and RIFF-RAFF are the same participle.

“What gylte of me? what fel experience  
Hath me RAFFE, alas, thynne aduertence?  
O truste, O faythe, O depe assuraunce  
Who hath me RAFFE Creseyde.”

*Troilus*, boke 5. fol. 197. p. 1. col. 2.

“But priuely she cought forth a knyfe,  
And therewithal she RAFFE herselfe her lyfe.”

*Lucrece*, fol. 216. p. 1. col. 1.

[“Mischiefe ought to that mischaunce befall,  
That so hath RAFT us of our merriment.”

*Shepheards Calender*: August.

“And *stroke* at her with more than manly force,  
That from her body, full of filthie sin,  
He RAFT her hatefull heade without remorse.”

*Faerie Queene*, book 1. cant. 1. st. 24.]

CLOUGH } as well as *Cleeve*, *Cleft*, *Cliff*, *Clift*, and *Cloven*,  
CLOUT } are the past participle of *Chorjan*, *findere*, *To Cleave*.

“She fayned her, as that she must gon  
There as ye wote, that euery wight hathe nede,  
And whan she of this byl hath taken hede,  
She rent it al to CLOUTES, and at last  
Into the preuy sothly she it cast.”

*Marchaunts Tale*, fol. 31. p. 2. col. 2.

“She ne had on but a strayte olde sacke,  
And many a CLOUTE on it there stacke.”

*Rom. of the Rose*, fol. 122. p. 1. col. 1.

“And cast on my clothes CLOUTED and hole.”

*Vision of P. Ploughman*, fol. 31. p. 2.

[“Then as you like this, I will instruct you in all our secrets : for there is not a CLOWTE nor corde, nor boord, nor post, that hath not a speciall name, or singular nature.”—*Galathea* (by *Lily*), act 1. sc. 4.

“His garment, nought but many ragged CLOUTS,  
With thornes together pind and patched was.”

*Faerie Queene*, book 1. cant. 9. st. 36.]

*Clouve*, *Clough*, cleaved or divided—into small picces.  
*Clouved*, *Clow'd*, *Clout*.

“Indcede a must shoote nearer, or heele ne're hit the CLOUT.”

*Loue's Labour Lost*, act 4.

*Clouted* cream is so called for the same reason.

WOOF—as WERT, before noticed, is the past participle of *Peſan*, *To Weave*.

“And yet the spacious bredth of this diuision

Admits no orifex for a point as subtle

As Ariachne's broken woofe to enter.”

*Troylus and Cressida*.

TAG—as well as TIGHT, is the past participle of *Tian*, *vincire*.

FORD—S. Johnson says, most untruly, that this word—“sometimes signifies the stream, the current, without any consideration of passage or shallowness.”<sup>1</sup>

As FART, so FORD is the past participle of *Fapan*, *To Go*; and always, without exception, means *Gone*, i. e. a place *Gone* over or through.

WANE } are all (as well as WANT and GAUNT before-mentioned)  
WAN } the past participle of *Panian*, *To Wane*, *To decrease*,  
WAND } To fall away; and mean *Decreased*, or fallen away.

<sup>1</sup> “FORD,” says Junius, “*Vadum*, qualiscunque via aut transitus per flumen. A.-S. *ƿorþ*, a *ƿapan*, ire, transire : quam originem tradit Guntherus Ligurini sui lib. primo :

“Sede satis nota, rapido quæ proxima Mogo  
Clara situ, populoque frequens, muroque decora est,  
Sed rude nomen habet : nam Teutonius incola dixit  
*Franconefurt* ; nobis liceat sermone Latino  
Francorum dixisse *Vadum* ; quia Carolus illic  
Saxonas, iudomita nimium feritate rebelles  
Oppugnans, rapidi latissima flumina Mogi  
Ignoto fregisse vado, mediumque per annum  
Transmisisse suas, neglecto ponte, cohortes  
Creditor, inde locis mansurum nomen inhæsit.”

The moon in the *WANE*, is the moon in a *decreased* state. Skelton, p. 167, Edit. 1736, says—"The waters were WAN," i. e. decreased.

[—————"All the charmes of loue,  
Salt Cleopatra, soften thy *WAND* lip!  
Let witchcraft join with beauty, lust with both;  
Tye up the libertine in a field of feasts,  
Keepe his braine fuming."—*Antony and Cleopatra*, p. 345. col. 1.

S. Johnson supposes a *Fond* or *Warm* lip. *WAND* here means *thin* or *delicate*.

"Eftsoones she cast by force and tortious might  
Her to displace, and to herselfe to have gained  
The kingdome of the night, and waters by her *WAINED*."

*Faerie Queene, Two Cantos of Mutabilitie*, cant. 6. st. 10.]

"His spear, to equal which the tallest pine  
Hewn on Norwegian hills, to be the mast  
Of some great ammiral, were but a *WAND*."

*Paradise Lost*, book 1. verse 294.

TALL	}	All these words, as well as <i>TILT</i> , which we have already explained, however different they may at first sight appear, are all one word, with one meaning; and are the past participle of the Anglo-Saxon verb <i>Tilian</i> , <i>To Lift up</i> , <i>To Till</i> .
TOLL		
TOOL		
TOIL		
TAILLE		

*TALL*, and the French word *Taille* (as applied to stature), i. e. *raised*, *lifted up*; require, I suppose, no explanation.

["Buona è la gente, e non può da più dotta  
O' da più forte guida esser condotta."

*Gierusalemme Liberata*, cant. 1. st. 61.

"*TALL* were the men, and led they could not be  
By one more strong, or better skil'd than he."

*Godfrey of Bulloigne*, translated by R. C.

N.B. For this use of the word *TALL*, see B. Jonson, *Every Man in his Humour*, and elsewhere.]

*TOLL*, and the French word *Taille* (which is taken of Goods) differ only in pronunciation and consequent writing of them. It is a part *lifted off* or taken away. Nor will this use of the word appear extraordinary, when we consider the common expressions of—*To raise* taxes—*To Levy* taxes—*Lever* des impots.—*A Levy* upon any persons—*Une Levée*.

The **TOLL** of a bell, is, its being *Lifted up*, which causes that sound we call its **TOLL**.

**TOOL** is (some instrument, any instrument) *Lifted up*, or taken up, to work with.

**TOIL** (for labour), applied perhaps at first principally to having *Tilled* (or lifted up) the earth; afterwards to other sorts of labour. The verb was formerly written in English *Tueil* and *Tuail*.

“Biholde ye the lilies of the feeld hou thei wexen : thei TUEILEN not, nether spinnen.”—*Matheu*, ch. 6.

“Greteth well Marie : the whiche hath TUAILED myche in us.”

*Romans*, ch. 16.

**TOIL** (for a snare) is any thing *Lifted up* or raised, for the purpose of ensnaring any animal. As, A spider's web is a **TOIL** (something *Lifted up*) to catch flies: springes and nets, **TOILS** for other animals.

**BATCH**—as well as **BACON** (before explained) is the past participle of *Bacan*, *To Bake*. The indifferent pronounciation of **CH** or **K**, ought not to cause any difficulty: for it prevails throughout the whole language. As *Link* and *Linch*, *Rick* and *Rich*, &c.

A **BATCH** of bread, is, the bread *Baked* at one time.

I have already said that **BARREN** is the past participle of the verb *To Bar*: and that, when we apply this word *Barren* either to land or to females, we assert the passage, either from the womb or the earth, to be *Barr-en* or *Barr-ed* from bearing any thing into the world or into life.

Our English verb *To Bar* is the Gothic and Anglo-Saxon verb **BAIKRAN**, *Bcorzan*, *Bpzan*, *Bypzan*; which means, *To Defend, To Keep safe, To Protect, To Arm, To Guard, To Secure, To Fortify, To Strengthen*. And the past participle of this verb has furnished our language with the following supposed substantives:

[**BAIKRAN**. *Bypzan*.

A **BAR**

A **BARRIER**

A **BARGAIN**

A **BARGE**

The **BARK** of a dog

The **BARK** of a tree

A **BARK**—a ship

A **BARKEN**

A **BARRACK**

A **BARN**

A BARON	GUARANTEE
A BOROWE <sup>1</sup>	WAR
A BOROUGH	WARRIOR
The BOROUGH of <i>Southwark</i>	GUARD
A BURGESS	WARD
A BURGH	A HAUBERK
A BURGHIER	USBERGO <i>Ital.</i>
BURIAL	HAUBERG <i>Fr.</i>
A BARROW <sup>2</sup>	A BARBICAN
A BURROW, OR WARREN	BARBARITY <sup>3</sup>
WARRANTY	BARBAROUS
GUARANTY	BARMEKIN
WARRANT	

A BAR, in all its uses is a *Defence*: that by which any thing is *fortified, strengthened, or defended*.

A BARN (*Bar-en, Bar'n*) is a covered inclosure, in which the grain &c. is protected or defended from the weather, from depredation, &c.

A BARON is an armed, defenceful, or powerful man.

A BARGE is a strong boat.

A BARGAIN is a confirmed, strengthened agreement. After two persons have agreed upon a subject, it is usual to conclude with asking—Is it a BARGAIN? Is it confirmed?

A BARK is a stout vessel.

The BARK of a tree is its defence: that by which the tree is defended from the weather &c.

“The cause is, for that trees last according to the strength and quantity of their sap and juice; being well *munit* by their BARK against the injuries of the air.”—*Bacon's Natural History*, cent. 6.

The BARK of a dog is that by which we are defended by that animal.

A BARKEN, according to Skinner—“*Vox in comitatu Wilts*

<sup>1</sup> [See *Borseholder*, in the *Encyclopædia Britannica*, vol. 3. p. 405.]—*[Borhs-older*; See Schultes's *Inquiry into the Elective Franchise of the Citizens of London*, 1822.—Ed.]

<sup>2</sup> [In Dorsetshire and in Cornwall sepulchral hillocks are called BARROWS.]

<sup>3</sup> [Bapvs.—BARBARUS, i. e. Bar-bar-us, reduplication of *Bar*, for *very strong*. Seneca, lib. 1. de Ira, describes them—“BARBAROS tanto robustiores corporibus.”—4ta Edit. *Lipsii*, p. 8.]

usitatissima, Atrium, a *Yard* of a house, vel a verbo *To Barr* ; vel a Germ. *Bergen*, abscondere ; A.-S. Beorȝan, munire, q. d. locus clausus, respectu sc. agrorum."

A HAUBERK. Vossius, Wachter and Caseneuve concur in its etymology.—"*Halsberga* vel *Halsperga*, vox est Saxonica, proprieque signat thoracem ferreum, sive armaturam colli et pectoris ; ab *Hals*, collum, et *Bergen*, tegere, protegere, munire. Quomodo et in Legg. Ripuariis, cap. 36. §. 11, *Bainberga*, pro ocrea,<sup>1</sup> sive crurum armatura."—*Vossius, De vitiis sermonis*, lib. 2. cap. 9.

The French, in their accustomed manner changing the L in *Hal* to U, made the word HAUBERG : and the Italians, in their manner, made it USBERGO.

A BURGH OR BOROUGH meant formerly a fortified *Town*.<sup>2</sup>

[Spenser says unadvisedly :<sup>3</sup>—

"By that which I have read of a BOROUGH, it signifieth a Free Towne, which had a principall officer, called a Headborough, to become ruler, and undertake for all the dwellers under him."

*Spenser, View of the State of Ireland.*

<sup>1</sup> [The Boot was much used by the ancients, by the foot as well as the horsemen. It was called by the ancient Romans ocrea ; in middle-age writers, greva, gambera, beuberga, *bainbarga*, and bemberga. The boot is said to have been the invention of the Carians. It was at first made of leather, afterwards of brass or iron, and was proof both against cuts and thrusts. It was from this that Homer calls the Greeks brazen-booted. The boot only covered half the leg ; some say the right leg, which was more advanced than the left, it being advanced forward in an attack with the sword ; but in reality it appears to have been used on either leg, and sometimes on both. Those who fought with darts or other missile weapons, advanced the left leg foremost, so that this only was booted.—*Encyclopædia Britannica*, vol. 3. p. 393.]

<sup>2</sup> [Bourguignons or Burgundians, one of the Northern nations who overran the Roman empire and settled in Gaul. They were of a great stature, and very warlike ; for which reason the Emperor Valentinian the Great engaged them in his service against the Germans. They lived in tents which were close to each other, that they might the more readily unite in arms on any unforeseen attack. These conjunctions of tents they called *burgs* ; and they were to them what towns are to us.

*Encyclopædia Britannica*, vol. 3. p. 486.]

<sup>3</sup> [Perhaps Spenser's grounds for making this distinction are better than Mr. Tooke seems to have thought. But there appears to have been a confusion in the use of the word *Frinciplegium* for *Frid-borg*, which is *pledge for the peace*, and not *free borough*.—See Schultes's Inquiry. BURY, designating a town, should perhaps be traced to Buan, To abide. See Additional Notes.—ED.]



Again—

“A BOROUGH, as I here use it, and as the old lawes still use it, is not a BOROUGH towne, as they now call it, that is, a franchised towne, but a main pledge of 100 free persons, therefore called a free BOROUGH or (as you say) Franci-plegium: for BORH in old Saxon signifieth a pledge or surety, and yet it is so used with us in some speeches, as Chaucer saith;—‘St. John to BORROW;’ that is, for assurance and *Warranty*.”

*Spenser, View of the State of Ireland.*

For BERIA, see *Encyclopædia Britannica*, where I think the Encyclopedist is, without and against all reason, misled by Du Fresne, who is himself misled.]

A BURROW for rabbits &c. is a defended or protected place: to which a WARREN is synonymous, meaning the same thing: for WARREN is the past participle of *epuan*, defendere, protegere, tueri.

“Foxis han BORWIS or dennes, and *Briddis* of the eir han nestis; but mannes sone hath not where he shal reste his hode.”

*Mattheu*, ch. 8. v. 20.

[WAR.—On þīrum bocum ur reȝð þæt Saul pæŕ ȝecopen æneȝt to cýninge on Iŕnahela þEODE. for þanþe hīȝ polbon ŕumne ÞERIEND habban þe hī ȝe-heolbe rið þæt hæþene folc.... þpæt þa Samuel ȝæde þæt Gode. and Gode him LEPAFODE ðat hīȝ ȝetton him to kininge Saul liŕeȝ ŕunu. and he ȝiððan ȝuxode ȝeopenȝig ȝeapa fæc. and þæt folc BEPERODE.

*Ælfric. de Veteri Testamento*, p. 13.

Þe hīȝ folc ȝeheold butan ælcum LEFEOPTE.

*Id.* p. 14.]

A BOROWE was formerly used for what we now call a *Security*, any person or thing by which repayment is *secured*; and by which the Lender is defended or guarded from the loss of his loan.

“Thou broughtest me BOROWES my biddings to fulfill.”

*Vis. of P. Ploughman*, fol. 5. p. 2.

“For I dare be his bold BOROWE that do bet will he neuer.”

*Ibid.* fol. 47. p. 2.

“And I will be your BOROW ye shall haue bred and cloth.”

*Ibid.* fol. 115. p. 1.

“We fynde in the lyfe of saynt Nycholas, that a fewe lente a crysten man a grete somme of golde unto a certayne daye, and toke no syker-nesse of him, but his fayth and saynt Nycholas to BOROWE.”

*Diues and Pauper*, 2d Comm. cap. 9.

"I praye God and saynt Nycholas that was thy BOROWE, that harde vengeance come to the."—*Dives and Pauper*, 2d Comm. cap. 9.

"Yf the *Borower* upon usure fayle of his daye of payment, he that is his BOROWE may paye that moneye with the usure to the *Lener*, and do his dettour for whome he is BOROWE paye to hym ayen that moneye with the usure. For it is to the BOROWE none usure."

*Ibid.* 7th Comm. cap. 25.

[ "St. John to BORROW." *Chaucer.*

"This was the first sourse of shepheards sorrow,  
That now nill be quitt with baile nor BOROW."

*Shepheards Calender* : May.

"Nay, say I thereto, by my dear BOROWE,  
If I may rest, I nill live in sorrowe." *Ibid.*

"They boast they han the devill at commaund,  
But aske hem therefore what they han paund :  
Marrie ! that great Pan bought with deare BORROW,  
To quite it from the blacke bowre of sorrow."—*Ibid.* September.

"Like valiant champions aduance forth your standardes, and assay whether your enemies can decide and try the title of bataille by dint of sword ; auance, I say again, forward, my captaines,—Now Saint George to BORROW let us set forward."

*Holinshed (after Hall)*, Richard 3d.

"He made it strange, and swore, so God him saue,  
Lasse then a thousand ponde wold he not haue,  
Ne gladly for that somme nolde he it don.  
Aurelyus with blissfull horte anon  
Answerde thus : fye on a thousand pounce.  
This wyde world, which men say is rounde,  
I wolde it yeue, if I were lorde of it.  
Thys bargayne is ful drieue, for we be knit ;  
Ye shal be payde truely by my trouthe,  
But loke now for no neglygence or slouthe,  
Ye taryen us here no langer than to morowe.  
Nay (qd this clerk) here my trouth to BOROW."

*Frankeleyns Tale*, fol. 54. p. 1. col. 2.

"Her loue of frendshyp haue I to the won,  
And therefore hath she laid her faith to BORROW."

*Troilus*, boke 2. fol. 168. p. 1. col. 2.

"Sir, put you in that auenture,  
For though ye BOROWES take of me,  
The sykerer shall ye neuer be  
For hostages, ne sykernesse,  
Or chartres, for to beare wytnesse.

\* \* \* \* \*

And Loue answerde, I trust the  
Without BOROWE, for I wol none."

*Romaunt of the Rose*, fol. 155. p. 1. col. 1 & 2.]

BURIAL, Bÿrgel, is the diminutive of Bÿrg or *Burgh*; a defended or fortified place. *To Bury*, Bÿrgan, sepelire, means *To Defend*: as Gray in his *Elegy* expresses it—"These bones from insult to protect." It cannot escape you, that the Latin *sepelire* has the same meaning: for *seps* or *sepes* "notat id, quod objectum, prohibet introitum in agrum vel hortum."

STERN, in its different applications, has already been shewn to be the past participle of the verb *Scipan*, *To Stir*, *To Steer*, *To Move*. This participle also gives us the following substantives.

STORE	}	A STORE is the collective term for any quantity or number of things <i>stirred</i> or moved into some one place together.
STOUR		
STURT		
START		
STIR		
STURDY	}	STOUR (A.-S. <i>stūp</i> ), formerly in much use, means <i>moved</i> , <i>stirred</i> : and was applied equally to dust, to water, and to men; all of them things easily moved.
E'TOURDI		

"Besely our folkis gan to pingil and strife,  
Swepand the flude with lang routhis belife,  
And up thai welt the STOURE of fomy see."

*Douglas*, booke 3. p. 77.

"Upsprang the clamour, and the rerd furth went  
Hie in the skyis of mony marinere,  
The fomy STOURE of seyis rays thare and here."

*Ibid.* booke 5. p. 132.

"Bot we that bene of nature derf and doure  
Cummin of kynde as kene men in ane STOURE."

*Ibid.* booke 9. p. 299.

"Be this the Troianis in thare now ciete  
Ane dusty sop uprisand gan do se,  
Full thik of STOURE *upthryngand* in the are."—*Ibid.* p. 274.

"The STOURE encressis furius and wod."—*Ibid.* booke 11. p. 387.

"And not forsoith the lakkest weriour,  
Bot forcy man and richt stalwart in STOURE."—*Ibid.* p. 389.

"The siluer scalit fyschis on the grete,  
Oucr thwort clere streemes sprinkilland for the hete,

With fynnyns schinand broun as synopare,  
And chesal talis, STOURAND here and thare."

*Douglas*, Prol. to booke 12. p. 400.

"The knyght was fayre and styffe in STOUR."

*Rom. of the Rose*, fol. 126. p. 1. col. 1.

"They fight, and bringen horse and man to grounde,  
And with her axes out the braynes quel,  
But in the laste STOURE, sothe to tel,  
The folke of Troy hem seluen so misleden  
That with the worse at night home they fleden."

*Troilus*, boke 4. fol. 182. p. 2. col. 1.

"Lo a greet STYRYNG was maid in the see, so that the litil ship was  
hilid with wawys."—*Mattheu*, ch. 8. v. 24.

"There found Sir Bors more greater defence in that knight then hee  
wend, for that Sir Priden was a full good knight, and hee wounded Sir  
Bors full euill and hee him againe. But euer this Sir Priden held the  
STOURE in like hard."—*Hist. of Prince Arthur*, 3rd part, ch. 72.

"Then began a great STURRE and much people was there slaine."

*Ibid.* ch. 154.

"He in the midst of all this STURRE and route,  
Can bend his browe, and moue himselfe about."

*Songes &c. By the Earle of Surrey &c.* fol. 89. p. 2.

"And after those braue spirits in all those balful STOWRS  
That with Duke Robert went against the pagan powers."

*Poly-olbion*, song 16.

"Such strange tumultuous STIRS upon this strife ensue."

*Ibid.* song 4.

———"Who with the same pretence

In Norfolk rais'd such STIRS, as but with great expence

Of blood was not appeas'd."

*Ibid.* song 22.

"Better redresse was entended, then your UPSTIRRES and unquiet-  
nesse coulede obtaine."—*Hurt of Sedition*, By Sir J. Cheke.

"Your pretended cause of this monstrous STURRE, is to encrease mens  
welth."—*Ibid.*

"How daungerous it is to make STURRES at home, when they doe  
not only make ourselues weake, but also our enimies stronge."—*Ibid.*

["In religion and libertie were sayd to be of many men the very cause  
of all these STURRIES."—*R. Ascham*, in a Letter to I. Astely, p. 7.]

STURT is formed in the usual manner from STOUR, *stūp*.  
*Stur-ed*, *Stur'd*, *Sturt*.

"Dolorus my lyfe I led in STURT and pane."

*Douglas*, booke 2. p. 41.

"Hyr moder, quham sa sone full desolate

Yone fals se reuer wyl leif in STURT, God wate."

*Ibid.* booke 7. p. 219.

"Suffir me swelt, and end this cruel lyffe,

Quhil doutsum is yit all syc STURT and striffe."

*Ibid.* booke 8. p. 263.

A START and a STIR require neither instance nor explanation.

By the accustomed addition of *iz* or *y*, to STOUR or STUP, we have also the adjective STURDY, and the French. *Estourdi*, *Etourdi*.

STORM—the past participle of *στῆνμιαν*, *agitare*, *furere*.

DAY—is the past participle *Daz*, of the Anglo-Saxon *Dægian*, *lucscere*. By adding the participial termination *EN* to *Daz*, we have *Dagen* or *DAWN* already mentioned.

I told you some time since that a CHURN is the past participle *Eýnen*, of the Anglo-Saxon verb *Eýnan*, *Æcýnan*, *vertere*, *revertere*; and that it means *Turned*, *Turned about*, or *Turned backwards and forwards*. This same verb *Eýnan*, gives us also the following,

[*Eýnan*.

CHAR

CHAIR, CHAIR

CHEWR

CHUR-WORM

CAR

CARDINAL

*Latin*, CARRUS, CARDO, CARBO.]

CART

CHAR-WOMAN, CHARCOAL

CHAIR-MAN

CHARIOT, CHARIOTEER

A-JAR

TO JAR

"A woman, and commanded

By such poore passion as the maid that milkes

And does the meanest CHARES." <sup>1</sup>—*Antony and Cleopatra*, p. 364.

"And when thou hast done this CHARE, Ile giue thee laue

To play till doomesday."

*Ibid.* p. 367.

<sup>1</sup> Mr. Steevens, at this passage, cites Heywood's *Rape of Lucrece* :

"She, like a good wife, is teaching her servants sundry CHARES."  
And *Promos and Cassandra* :

"Well, I must trudge to do a certain CHARE."

"That CHAR is CHAR'D ; as the good wife said, when she hang'd her husband."—*Ray's Proverbs*, p. 182.

"Here's two CHEWRES CHEWR'D : when wisdom is employ'd  
'T is ever thus."—*Beaumont and Fletcher, Martial Maid*.

"All's CHARD when he is gone."—*Ibid. Two Noble Kinsmen*.

"Lyke as ane bull dois rummising and rare,  
Quhen he eschapis hurt one the altare,  
And CHARRIS by the ax with his neck wyght,  
Gif on the forehede the dynt hittis not richt."

*Douglas*, booke 2. p. 46.

"The witches of Lapland are the Diuel's CHARE-women."

*Beaumont and Fletcher, Fair Maid of the Inn*.

"CHARRE folks are never paid."—*Ray's Proverbs*, p. 87.

"The pypping wind blaw up the dure ON CHAR."

*Douglas*, booke 3. p. 83.

"Anc Schot windo unschet ane litel ON CHAR."

*Ibid. Prol. to booke 7. p. 202.*

Menage, Minshew, Junius, Skinner, &c. have no resource for the derivation of CHAIR, but the Greek *καθεδρα* ; in which they all agree. But, though they travel so far for it, none of them has attempted to shew by what steps they proceed from *καθεδρα* to CHAIR. The process would be curious upon paper. But *καθεδρα*, though a *Seat*, is not a CHAIR ; nor does it convey the same meaning. CHAIR is a species of *Seat*. It is not a fixed, but a moveable seat ; *Turned* about and *Returned* at pleasure : and from that circumstance it has its denomination : It is a CHAIR-seat.

CAR, CART, CHARIOT, &c. and the Latin CARRUS are the

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<sup>1</sup> [A remarkable floating island in this country.—Adjoining Eastwaite-water, near Hawkshhead, Lancashire, there is a tarn (or small lake) called Priestpot, upon which is an island, containing about a rood of land, mostly covered with willows ; some of them eighteen or twenty feet high. This island is distinguished by the name of The Car. At the breaking up of the severe frost in the year 1795, a boy ran into the house of the proprietor of this island, who lived within view of it, and told him that "his Car was coming up the Tarn." The proprietor and his family soon proved the truth of the boy's report, and beheld with astonishment, not "Birnam-wood removed to Dunsinane !" but the woody island approaching them with slow and majestic motion. It rested, however, before it reached the edge of the tarn, and afterwards

same participle. This word was first introduced into the Roman language by Cæsar, who learned it in his war with the Germans. Vossius mistakingly supposes it derived from *Curvus*.

So CHAR-coal is wood *Turned* coal by fire.<sup>1</sup> We borrow nothing here from *Carbone*; but the Latin etymologists must come to us for its meaning, which they<sup>2</sup> cannot find elsewhere. As they must likewise for *Cardo*;<sup>3</sup> that on which the door is *Turned* and *Returned*.

"This is the station of the cause, the argument and material of all Paules pistels, even the tredsole or groundsole wherupon, as the dore is *Turned* and *Returned*, so are all his argumentes and proces therupon treated and retreated."—*Declaration &c. against Ioye*, fol. 25. p. 1.

frequently changed its position as the wind directed; being sometimes scen at one side of the lake, which is about two hundred yards across, and sometimes in the centre. It is conjectured to have been long separated from the bed of the lake, and only fastened by some of the roots of the trees, which were probably broken by the extraordinary rise of the water on the melting of the ice.

*Charrue*, the French name for a plough. A carpenter, in French *Charpentier*. *Charta*, Lat.

*Charterparty*. "The present Boyer says the word comes from hence, that per medium charta incidebatur, et sic fiebat charta partita; because, in the time when notaries were less common, there was only one instrument made for both parties: this they cut in two, and gave each his portion; joining them together at their return, to know if each had done his part."—*Encyclopædia Britannica*, Edit. 3d. 1797. vol. 4. p. 360.]

<sup>1</sup> ["I no longer see the human heart CHAR'D in the flame of its own vile and paltry passions."]

*Mr. Curran's Speech for Owen Kirwan*, Edit. 1805.]

<sup>2</sup> CARBO, say the Latin etymologists, from *Careo*; quia caret flamma. Or from καρφω, arefacio. Or from the Chaldaic.

<sup>3</sup> "CARDO unde sit, docere conatus Servius ad l Æn.: *Cardo*, inquit, dictus, quasi cor januæ, quo movetur, απο της καρδιας. Et Isidorus, lib. xv. cap. vii. *Cardo*, inquit, est locus in quo ostium vertitur et semper movetur, dictus απο της καρδιας; quod, quasi *Cor* hominem totum, ita ille cuneus januam regat ac moveat. Unde et proverbiale est, In cardine rem esse.

"De etymo longe verisimiliora sunt quæ Martinus adfert: nempe ut κατὰ μεταθεσιν sit a κρᾶδη, hoc est, *hamus*, vel aliud ex quo quid suspenditur. Vel a κρᾶδω, hoc est *agilo*: in cardinibus enim janua agitur vertiturque. Horum alterum malim quam ut vel sit a κρᾶεω, *firmiter teneo*; quia januam retinet. Vel a κρᾶτος pro κρᾶτος, hoc est, *robur*, *firmitas*, quam janua in solis cardinibus habet."—*G. J. Vossius*.

A CHUR-worm is so called, because it is *Turned* about with great celerity.

To set the door or the window ACHAR, which we now write AJAR (or, as Douglas writes it, ON CHAR) is to put it neither quite open nor quite shut, but on the TURN or RETURN to either.

A CHAR-woman is one who does not abide in the house where she works, as a constant servant, but *Returns* home to her own place of abode, and *Returns* again to her work when she is required.

A CHAR, when used alone, means some single separate act, such as we likewise call a *Turn*, or a *Bout*, not any uninterrupted coherent business or employment of long continuance. And in the same sense as CHAR was formerly used, we now use the word *Turn*.—I'll have a *Bout* with him.—I'll take a *Turn* at it.—That *Turn* is served—(Which is equivalent to—That CHAR is CHAR'D; though not so quaintly expressed, as it would be by saying—That *Turn* is *Turned*.)—One good *Turn* deserves another. All these are common phrases.

——“Doc my lord of Canterbury  
A shrewd *Turne*; and hee's your friend for cuer.”

*Henry VIII.* p. 230.

——“False gelden, gang thy gait,  
And du thy *Turns* betimes: or I'is gar take  
Thy new breikes fra' thee, and thy dublet tu.”—*Sad Shepherd*.

“Gi' me my tankard there, hough. It's six a clock: I should ha' carried two *Turns*, by this.”—*Every Man in his Humour*, act 1. sc. 4.

F.—What is the name of that fish which one of your friends——

H.—Oh! you mean my gentle and amiable friend, Michael Pearson: forty long years my steady and uniform accomplice and comforter in all my treasons; equally devoted with myself to the rights and happiness of our countrymen and fellow-creatures; which, for the last forty years in this country has by some persons been accounted the worst of treason. Yes: It was CHAR that he sent us: and I believe with Skinner, that it is so called—“quia hic piscis rapide et celeriter se in aqua vertit.”



YARE } are the past participle of the Anglo-Saxon verb  
 YARD } *ġýpan*, *ġýpan*, *To Prepare*: and it is formed in  
 the accustomed manner, by changing the characteristic letter *y*  
 to *a*. YARE means *Prepared*.

"The winde was good, the ship was YARE,  
 Thei toke her leue, and forth thei fare."

*Gower*, lib. 5. fol. 101. p. 2. col. 1.

"In all hast made hir YARE

Towarde hir suster for to fare."—*Ibid.* fol. 114. p. 1. col. 2.

"And bad the maister make hym YARE,  
 Tofore the wynde for he wolde fare."

*Ibid.* lib. 8. fol. 184. p. 1. col. 1.

"This Tereus let make his shyppes YARE;  
 And into Greece himselfe is forth yfare."

*Chaucer*, *Phylomene*, fol. 218.

"I do desire to learne, Sir: and I hope, if you haue occasion to use  
 me for your owne *Turne*, you shall find me YARE. For truly, Sir, for  
 your kindnesse, I owe you a good *Turne*."

*Measure for Measure*, p. 76.

A YARD, to mete, or to measure with (before any certain  
 extent was designated by the word) was called a *Met-geapð*, or  
*Metc-ġýpð*, or *Mete-yard*, i. e. something *Prepared* to mete or  
 to measure with. This was its general name: and that *prepared*  
 extension might be formed of any proper materials. When it  
 was of wood, it was formerly called a YARDWAND, i. e. a *Wand*  
*prepared* for the purpose. By common use, when we talk of  
 mensuration, we now omit the preceding word *Mete*, and the  
 subsequent *Wand*; and say singly a YARD.

*Yar-en*, *Yar'n*, *Yarn*, has been already explained (p. 357.)

To those participles noticed by me in the beginning of our  
 conversation, and which terminated in *ED*, *T*, and *EN*, I have  
 now added those which are also formed from the same verbs by  
 a change of the characteristic letter. And I may now proceed  
 to other verbs which, by a change of the characteristic *i* or *y*,  
 have furnished the language with many other supposed Nouns,  
 which are really Participles.

Dor.—Skinner says "*Muci globus vel grumus, fort. a Teut.*  
*Dotter, ovi vitellus, i. e. Muci crassioris globus vitello ovi in-*  
*crassato similis.*" Johnson says—"It seems rather corrupted  
 from *Jot*."

DOT is merely the past participle of the Anglo-Saxon verb *Dýttan*, *occludere*, *obturare*, *To Stop up*, *To Shut in*. It has the same meaning as *Dýtteð*, *Ditted*, *occlusum*. It is not "made to mark any place in a writing;" but is, what we call, a full stop. The verb *To Dit*, *To Stop up*, is used, in its participle, by Douglas :

"The riuaris DITIT with dede corpsis vox rede  
Under bodyis bullerand ; for sic multitude  
Of slauchter he maid, quhil Exanthus the flude  
Mycht fynd no way to *rin* unto the see."—Booke 5. p. 155.

—————"gemerentque repleti  
Amnes, nec reperire viam atque evolvere posset  
In mare se Xanthus."

LID	} These words, though seemingly of such different significations, have all but one meaning: viz. <i>Covered</i> , <i>Hidden</i> . And the only difference is in their modern distinct application or different sub-audition.
LOT	
BLOT	
GLADE	
CLOUD	

LID and LOT were in the Anglo-Saxon written *Þlīb* and *Þlot*; and these, by the change of the characteristic letter *i* to *ī* short and to *o* (as *Writ*, *Wrote*, *Wroot*, *Wrat*, *Wrate*, of *Þrītan*, *To Write*<sup>1</sup>) are the regular past tense, and therefore past participle of *Þlīdan*, *tegere*, *operire*, *To Cover*. The Anglo-Saxon participle *Þlīb*, suppressing the aspirate, is the English LID, i. e. that by which any thing (vessel, box, &c.) is *Covered*.

The Anglo-Saxon participle *Þlob* or *Þlot*, suppressing the aspirate, is the English LOT, i. e. (something) *Covered* or *Hidden*.

"Playeng at the dyce standeth in LOTTE and acenture of the dyce."  
*Dives and Pauper*, 1st Comm. cap. 38.

<sup>1</sup> [Puttenham in his *Arte of English Poesie*, speaking of Thomas Chaloner, says—"that other gentleman who WRATE the late Shepheardes Calender."

"And, her before, the vile Enchaunter sate,  
Figuring straunge characters of his art:  
With living blood he those characters WRATE."  
*Faerie Queene*, book 3. cant. 12. st. 31.]

So we say—To draw LOTS. And To put any thing to the LOT.

Indifferently with *hl̥ban* our ancestors used *Be-hl̥ban* and *Le-hl̥ban*, with the same meaning.

*Be-hlob* or *Be-hlot* is the regular past tense and past participle of *Be-hl̥ban*, *tegere*; which is become our English *BLOT*: and you cannot fail to observe that a *BLOT* upon any thing extends just as far as that thing is *Covered*, and no further.

*Le-hlyb*, *Le-hlib*, *Le-hlob*, *Le-hlab*, is the regular past tense and past participle of *Le-hl̥ban*: and *Le-hlab*, is become the English *GLADE*; applied to a spot *Covered* or *Hidden* with trees or boughs.

[———“the ioyous shade  
Which shielded them against the boyling heat,  
And with greene boughes decking a *gloomy* GLADE,  
About the fountaine like a girlond made.”

*Faerie Queene*, book 1. cant. 7. st. 4.

“At last he came unto a *gloomy* GLADE,  
*Cover'd* with boughes and shrubs from heavens light.”

*Ibid.* book 2. cant. 7. st. 3.

“Upon our way to which we weren bent,  
We chaunst to come foreby a *covert* GLADE.”

*Ibid.* book 6. cant. 2. st. 16.

“Farre in the forrest, by a hollow GLADE  
Covered with mossie shrubs, which spredding brode  
Did underneath them make a gloomy shade.”—*Ibid.* cant. 4. st. 13.

“Till that at length unto a woody GLADE  
He came, whose covert stopt his further sight.”

*Ibid.* cant. 5. st. 17.

“For noon-day's heat are closer arbours made,  
And for fresh ev'ning air the op'ner GLADE.”

*Dryden's Fall of Man*, act 2. sc. 1.

“Within that wood there was a *covert* GLADE.”

*Faerie Queene*, book 3. cant. 5. st. 17.

“Into that forest farre they thence him led,  
Where was their dwelling; in a pleasant GLADE  
With mountaines rownd about environed  
And mightie woodes, which did the valley shade.”—*Ibid.* st. 39.

— “As doth an eger hound  
Thrust to an hynd within some covert GLADE.”

*Faerie Queene*, book 4. cant. 6. st. 12.

“Unto those woods he turned backe againe,  
Full of sad anguish and in heavy case:  
And finding there fit solitary place  
For wofull wight, chose out a gloomy GLADE,  
Where hardly eye mote see bright heavens face.”

*Ibid.* cant. 7. st. 38.]

From the same participle, I suppose, is formed our English word CLOUD.<sup>1</sup> *Gehlod, Gehloud, Gloud, Cloud*. For the same reason the Latin word *Nubes* was formed from *Nubere*; which means *To Cover*.—“*Quia cœlum Nubit, i. e. operit;*” says Varro. And therefore *Nupta* (i. e. *Nubita, Nubta*) is *Femme Couverte*.

In the same manner,

LOCK } in the Anglo-Saxon *Loc, Beloc*, are the regular  
BLOCK } past participles of *Lýcan, Be-lýcan, obserare, claudere*.

So

LAST } in the Anglo-Saxon *hlærte and Be-hlærte*, are  
BALLAST } the past participles of *hlærtan and Be-hlærtan, obserare*. The French *Lester* is the same word, dismissing the aspirate, and changing the Anglo-Saxon infinitive termination *AN* for the French infinitive termination *ER*.

<sup>1</sup> “CLOUD videtur esse a *κλῦδαν*, fluctus, unda; quod nubes undatim veluti fluctuent in media aeris regione: vel quod imbres nubibus fusos horridus undarum de montibus decidentium fragor et minax exastuantium consurgentiumque torrentium facies consequi soleat.”—*Junius*.

“CLOUD, Nubes, Minshew deflectit a *Clando*; quia percludit et intercipit nobis solem. Somner a *Clod* et *Clodded*; quia sc. est vapor concretus: sed utr. violentum est. Mer. Casaub. tamen longe violentius deducit a Gr. *αλυσ*. Quid si deducere ab A.-S. *Eluc, Pannus*, nobis *Clout*; quia, instar panni, solem obtegere videtur? Sed nihil horum satisfacit. Mallem igitur a Belg. *Kladde*, macula, litura; *Kladen*, maculare, fœdare; et sane omnino ut maculae seu liturae chartam puram, ita nubes aerem fœdant et deturpant: hoc tandem ab alt. *Klot, Klotte*, nobis *Clod*, grumus, formare fortean non abs re esset.”—*Skinner*.

BLAZE } A BLAZE or *Blaze* is the past tense (used as a participle) of Blæran, flare: By adding to *Blaze*, the participial termination ED, we have *Blazed*, *Blas'd*, BLAST.

FROST—is the past participle of Fpýran, *To Freeze*. By the change of the characteristic *y*, the regular past tense is fpoze, which we now write *Froze*: adding the participial termination ED, we have *Frosed*, *Fros'd*, *Frost*.

[DRUM—is the past participle of Dpeman, Dpýman, "*To make a joyful noise*:" for so the word is used in Psalms xlvi. 1; lxxxi. 1; xcvi. 1, 2; &c.

TRUMP and TRUMPET—in *Dutch* TROMP, TROMPET. *Italian*, TROMBA, says Menage, "Da Tuba, Truba, Trumba, TROMBA, è derivazione indubitata."—And perhaps TRIUMPH-US.

*German*, TROMPE, TROMPETTE, TROMMETTE; *Danish*, TROMPETTE; *German*, DROMMETEN, or TROMPETEN; *To Trumpet*; *Swedish*, TRUMPET. In *Dutch*, TROM.]

NOD—is the past participle of Ðnızan, caput inclinare. The past tense of Ðnızan is Ðnah. By adding to Ðnah or *Nah* the participial termination ED, we have *Nahed*, *Nah'd*, *Nad* (A broad) or NOD.

OAK—A.-S. *Æac*. of Ican.

YOKE—is the past participle of the Anglo-Saxon verb Ie-ican. Ican, addere, adjicere, augere, jungere, gives us the English verb *To Ich* (now commonly written *To Eke*).

"I speake too long, but 'tis to *peize* the time,

To *ich* it, and to draw it out in length."

*Merchant of Venice*, p. 173.

Ie-ican, by the change of the characteristic *i* to *o*, gives us the past tense and past participle Ieoc: which (by our accustomed substitution of *y* for *i*) we now write *YOK* or *YOKE*.

"It is fulle good to a man whan he hath borne the *YOK* of our Lorde from his youthe."—*Dives and Pauper*, 1st Comm. cap. 21.

This same participle gives the Latin *jug-um*, and the Italian *Giogo*.

OLD } by the change of the characteristic *i* or *y*, is the  
ELD } past tense and past participle of the Anglo-Saxon

verb *Ylban*, *Ilban*, *To Remain*, *To Stay*, *To Continue*, *To Last*, *To Endure*, *To Delay*, *To Defer*, *morari*, *cunctari*, *tardare*, *differre*. And this verb (though now lost to the language) was commonly used in the Anglo-Saxon with that meaning, without any denotation of long antiquity. As we now say—A week OLD, Two days OLD, But a minute OLD.

“As youth passeth, so passeth their beaute. And as they OLDE, so they fade.”—*Dives and Pauper*, 4th Comm. cap. 27.

“The tyme that ELDETH our auncestours

And ELDETH kynges and emperours,

The tyme that hath all in welde

To ELDEN folke.”

*Rom. of the Rose*, fol. 121. p. 2. col. 2.

OPE

OPEN

GAP

GAPE

CHAP

CHAPS

OPE (by the change of the characteristic *y* to *o*) is the regular past tense of *Yppan*, *aperire*, *pandere*. By adding to which the participial termination *EN*, we have the past participle *OPEN*.

A GAP and a GAPE, are the regular past tense and past participle of *Ge-ýppan*, by the change of the characteristic *y* to *a*.

A CHAP and CHAPS vary from the foregoing only by pronouncing *ch* instead of *g*. But the meaning and etymology are the same.

POKE

POCK

POCKS

or

POX

POKE and POCK (by the change of the characteristic *y* to *o*) is the regular past tense and past participle of the Anglo-Saxon *Pýcan*, *To Pyke*, or *To Peck*.

“Than cometh the Pye or the rauene and PYKETH out the one eye. Than cometh the fende and PYKETH out ther ryght eye, and maketh them lese consyence anent God. After he PYKETH out theyr lyfté eye.”—*Dives and Pauper*, 9th Comm. cap. 7.

“Heretikes shall not thereby-PIKE any matter of cauillation against us.”—*Dr. Martin, Of Priestes unlaful Mariages*, ch. 10. p. 145.

POCK is so applied as we use it; because where the pustules have been, the face is usually marked as if it had been *picked* or *pecked*. We therefore say *pitted* with the small rocks (or

rox). And the French—*picoté* de la petite vérole. The French *Piquer* and *Picoter* are both from the Anglo-Saxon *Pýcan*.

Menage says—" *Picote*. On appelle ainsi en Poitou la petite vérole. Ce mot se trouve dans Rabelais, 4, 52." "L'un y avoit la *Picote*, l'autre le tac, l'autre la vérole." "De *piquer* à cause que le visage en est souvent marqué."

• **SMOKE**—is the regular past tense and past participle of *Smican*, *fumare*.

**PIT** } are the past tense and past participle of the verb *To*  
**POT** } *Pit*, i. e. To Excavate, To Sink into a hollow.

"Deip in the sorrowful grisle hellis **POT**."—*Douglas*, booke 4. p. 108.

"First fayre and wele

Therof much dele

He dygged it in a **POT**."

• *Sir T. More's Workes.*

**TOWN** } Notwithstanding their seeming difference, these  
**TUN** } three (**TOWN**, **TUN**, **TEN**) are but one word, with  
**TEN** } one meaning; viz. *Inclosed, Encompassed, Shut in*:  
 and they only differ (besides their spelling) in their modern different application and subaudition. It is the past tense and therefore past participle (*ton*, *tone*, *tun*, *tyne*, *tene*) of the Anglo-Saxon verb *Týnan*, *To Inclose, To Encompass, To Tyne*.

*F.—To Tyne!*

• *H.—*Nay, I will not warrant that use of the word in modern English. "*To TYNE*" (Skinner says) adhuc pro *Sepire* in quibusdam Angliæ partibus usurpatur: si Verstegano fides sit." Whether the word be now so used, I know not, nor shall I give myself the trouble to inquire.<sup>1</sup> I think it probable; but it is sufficient for my purpose that this verb was commonly so used in that period of our language which we call Anglo-Saxon.

The modern subaudition, when we use the word *TOWN*, is restricted to—any number of houses—*Inclosed* together.

<sup>1</sup> ["The priest with holy hands was seen to **TINE**  
 The cloven wood, and pour the ruddy wine."

*Dryden's Translation of the First Book of Homer's Ilias.*]

Formerly the English subaudition was more extensive, and embraced also any *inclosure*—any quantity of land &c. *inclosed*.<sup>1</sup>

“Sotheli thei dispisiden, and thei wenten awei, another in to his TOUN, for sothe another to his marchaundie.”

“But they made light of it, and went their ways, one to his *Farm*, another to his merchandise.”—*Matthew*, ch. 22. v. 5.

“Whiche thing as thei that lesewiden hadden seyn don, thei fledden, and telden in to the citce and in TOUNES.”

“When they that fed them saw what was done, they fled, and went and told it in the city and in the *Country*.”—*Inke*, ch. 8. v. 34.

“And alle bigunnen togidre to-excuse, the firste seide, I haue bought a TOUN, and I haue nede to go out and se yt.”

“And they all with one consent began to make excuse. The first said unto him, I have bought a *Piece of ground*, and I must needs go and see it.”—*Ibid.* ch. 14. v. 18.

“And he wente and cleuide to oon of the burgeys of that cuntre, and he sente him in to his TOUN that he shulde fede hoggis.”

“And he went and joined himself to a citizen of that country; and he sent him into his *Fields* to feed swine.”—*Ibid.* ch. 15. v. 15.

“And whanne thei ledden him, thei token sum man Symont of Syrenen, comynge fro the TOUN and thei puttiden to him a cross, to bere aftir Ihesu.”

“And as they led him away, they laid hold upon one Simon a Cyrenean, coming out of the *Country*, and on him they laid the cross, that he might bear it after Jesus.”—*Ibid.* ch. 23. v. 26.

A TUN (tunne) and its diminutive *Tunnel* (tæncl, tēnel) is the same participle, with the same meaning; though now usually applied to an *inclosure* for fluids.<sup>2</sup>

<sup>1</sup> [Dr. Beddoes, in a letter to me (H. Tooke) Nov. 25, 1805, says,—“Have you not heard, or did not you choose to mention, that in the W. of Cornwall, every cluster of trees is called a TOWN of trees,—first no doubt from the *inclosure*, then simply as a group? To TYNE is still a provincialism. To TYNE a gap in a hedge, means at present, to fill it up.”—*Extract of a letter to me from Dr. Beddoes*, Nov. 25, 1805.]

<sup>2</sup> [“TONNA vel TUNNA, vas, ex Germanico et Belgico TONNE; quo notatur vas vinarium, reive similis. Auctor vitæ Philiberti: ‘Rogans cum cellarium ingredi, et vas vinarium, quod TONNA dicitur, benedicere.’ Hinc diminutivum TONNELLA, vel TUNNELLA, vasculum. M. Iohannes



“Certain persons of London brake up the TUNNE in the warde of Cornhill, and tooke oute certayne persons that thither were committed by Sir Ihon Briton, then custos or gardeyn of the citie.”

*Fabian, Edwardæ I. p. 142.*

*F.*—In this derivation of TUN, I suppose you know that you have only all the etymologists of all the languages of Europe against you: for all of them use this word: and they seem to agree that it comes from the Latin *Tina*, and *Tina* from the Greek *Δεινος*.

*H.*—Do *Δεινος* or *Tina* afford us any shadow of a meaning to the word TUN? If they do not, such derivation is at least nugatory. But *Tina* has no connection with this doubtful *Δεινος*. *Tina* is itself from *Týnan*: as heaps of other Latin words, referred to by our etymologists, shall in due time be shewn evidently to come from us, and not our words from them.

*F.*—When different languages have the same word, who shall decide which of the two is original?

*H.*—This circumstance—Its meaning—shall decide. The word is always sufficiently original for me in that language where its meaning, which is the cause of its application, can be found. And seeking only meaning, when I have found it, there I stop: the rest is a curiosity whose usefulness I cannot discover.

de Thwrocz in chronicis Hungaricis, secundæ partis cap. xcvi: ‘De vino expensæ sunt centum et octoginta TUNNELLE.’ Imo et virili genere TONELLUS dixere: forte ob diminutionem extrita consona, ut a signum, sigillum, a mamma, mamilla. Petrus Cellensis, lib. ix. Epist. v. ‘Habes vinum de vite verâ expressum de torculari crucis et attractum aperto ostio lateris. Sicut enim TONELLUS foratur, ut vinum habeatur: sic latus Christi lancea militis apertum est, ut exiret aqua baptismatis, et sanguis nostræ redemptionis.’ TONNÆ vel TUNNÆ vocabulo vicinum est TINA: quod legas in Actis Thyrsi et sociorum ad xlviii Jan. ‘Tum Sylvanus jussit impleri TINAM aqua, et merso capite ligari pedes ejus sursum, et mediam partem corporis, quæ super aqua esset, flagellis cædi.’ Imo et Varro usurpat in iv. de L.L. et in l. de vita populi Romani, ut quidem utrobique in Conjectaneis corrigit Scaliger; qui et apud Festum legit TINA; ubi vulgo, TINIA, *vasa vinaria*. Utunque hoc, plane videntur TONNÆ vel TUNNÆ et TINÆ vel TINIÆ, vocabula esse cognata, et ab eadem origine profecta.”

*Vossii de Vit. Serm. lib. 2. cap. 18. p. 100.]*

But to proceed in our course.

However strange it may, at first mention, appear to you, TEN (in the Anglo-Saxon<sup>1</sup> *tȳn*, *tīn*, *ten*) is likewise the past participle of *Týnan*.

You have already seen that the names of *Colours* have a meaning, as a cause of their denomination; and now you will find that the names of *Numerals* have also a meaning. So have the *Winds*, &c. In fact, all *General* terms must have a meaning, as the cause of their imposition: for there is nothing strictly arbitrary in language.

It is in the highest degree probable that all numeration was originally performed by the fingers, the actual resort of the ignorant: for the number of the fingers is still the utmost extent of numeration. The hands doubled, closed, or shut in, include and conclude all number: and might therefore well be denominated *tȳn* or TEN. For therein you have closed all numeration:<sup>2</sup> and if you want more, must begin again, TEN and one, TEN and two, &c. to *Twain-tens*: when you again recommence, *Twain-tens* and one, &c.

KNOLL } In the Anglo-Saxon *Enoll*, *Enýll*, is the past par-  
KNELL } ticipie of *Enýllan*, *To strike a bell*.

CHOICE—was formerly written CHOSE; and is the past participle of *Chiran*, *eligere*, *To Chese*, as it was formerly written.

<sup>1</sup> [TEN—Þa TYN beboda.—*id est*—The TEN commandments.]

Joseph leofode on þam lande mærclice hund teontig geara and TIN to eacan.—*Afric. de Veteri Testamento*.

Seo oþer boc ȳr Exodus gehaten. Ðe Moyses aþrat be þam miclum tacnum and be þam TYN ritum þe purdon þa gefremode oþer Pharaon.—*Ibid.*]

<sup>2</sup> *Decem*, *Δεκα*, has also been well derived from *Δεχομαι*, *comprehendo*—*παρά το δεχεσθαι και συγκεχωρηκεναι τι γενη παντα των αριθμων*.—"Sed hæc (says Vossius) allusio verius quam originatio."

I do not concur with him in this censure.

[See Juvenal, Sat. 10. And Cælius Rhodiginus, lib. 23. cap. 12. et sequ.—To count on the right hand, when the number exceeds a hundred.]

"Frely paye the tythe neyther worste ne beste, but as they come to honde without chose."—*Dives and Pauper*, 7th Comm. cap. 13.

—————"Now thou might CHESE

How thou couetist to cal me, now thou knowst al mi names."

*Vision of P. Ploughman*, pass. 16. fol. 77. p. 2.

"Then sayd Pilate to the maysters of the lawe: CHESE you of the moost myghty men amonge you, and let them holde these maces."

*Nichodemus Gospell*, ch. 1. (1511.)

"I haue sette byfore you lyfe and dethe, good and euyll, blessinge and curse, and therfore CHESE the lyfe."

*Dives and Pauper*, 8th Comm. cap. 13.

MINT } are the past participle of Mýnezian, Mýngian,  
MONEY } notare, *To Mark*, or *To Coin*. *Mineyed*, *Minyed*,  
*Min'd*, *Mint*: and MONEY, merely by changing the character-  
istic y to o.—The Latin *Moneta*<sup>1</sup> is the past participle of the  
same Anglo-Saxon verb.

THONG } are the past participle of Ðpinan, Dpinan, décrecere,  
THIN } minwi. THONG (in the Anglo-Saxon Ðpong, Ðpang)  
was still written THWONG, long after our language ceased to be  
called Anglo-Saxon.

"Forsothe a stronger than I shal come afir me, whos I am not worth to unbynde the THWONG of hise shoon."—*Luke*, ch. 3. v. 16.

"He it is that is to comynge afir me, whiche is maid bifore me, of whom I am not worthi that I unbynde the THWONG of his shoo."

*Iohn*, ch. 1. v. 27.

"He axed of the kynge so myche grounde as the hyde of a bull or other beste wolde compace, which the kynge to hym graunted. After whiche graunt, the sayde Hengyste to the ende to winne a large grounde, causyd the sayd bestes skyn to be cut into a small and slender THONG."—*Fabian*, parte 5. ch. 83."

THIN, as well as THONG, appears to have been formerly written with a w.

"And then hee sickned more and more, and dried and DWYNED away."

*Hist. of Prince Arthur*, 3rd part, ch. 175.

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<sup>1</sup> Vossius tells us that MONETA is from *Moneo*: "quod ideo MONETA vocatur; quia nota inscripta monet nos auctoris et valoris."

SORROW } are one word differently spelled, and in modern  
 SORRY } English somewhat differently applied; but have  
 SORE } all one meaning: and, by the change of the cha-  
 [SOOR] } racteristic letter *r* to *o*, are the past participle  
 SHREWED } of the Anglo-Saxon verb *Sýrpan*, *Sýnepan*,  
 SHREW } *Sýnepian*, *To Vex*, *To Molest*, *To cause mis-  
 chief to*.

This participle was written in the Anglo-Saxon, *ropp*, *roppe*, *roph*, *rophz*, *rojz*, *ræpe*, *rap*. And, long after that time, in English *sorwe*, *sorewe*, *soor*, &c. And was, and is, the general name for any malady or disease, or mischief, or suffering; any thing generally by which one is molested, vexed, grieved, or mischieved. And whoever attempts to pronounce the Anglo-Saxon participle *sorw*, will not wonder that it should have been so variously written.<sup>1</sup>

“And Ihesu enuyrownyde al Galilee, techynge in the synagogis of hem the gospel of the rewme, and heeling al SOREWE, ether ache, and sikenesse in the peple. And his fame wente in to al Sirie, and thei offriden to him alle men hauynge yuel, takun with dyuerse sooris and tormentis.”

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing *all manner of sickness* and *all manner of diseases* among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers *diseases* and torments.”

*Matthew*, ch. 4. v. 23, 24.

<sup>1</sup> The same change in the written signs has taken place in the modern manner of representing similar sounds.

<i>Arwe</i>	} are become	<i>Arrow</i>
<i>Narwe</i>		<i>Narrow</i>
<i>Sparwe</i>		<i>Sparrow</i>
<i>Harwe</i>		<i>Harrow</i>
<i>Falwe</i>		<i>Fallow</i>
<i>Halwe</i>		<i>Hallow</i>
<i>Salwe</i>		<i>Sallow</i>
<i>Walwe</i>		<i>Wallow</i>
<i>Yelwe</i>		<i>Yellow</i>
<i>Borwe</i>		<i>Borrow</i>
<i>Holwe</i>		<i>Hollow</i>
<i>Morwe</i>		<i>Morrow</i>

"Marye Magdaleyn anoynted the blysfyl fete of our Lorde Ihesu with a precyous oynement. Judas was SOROWE therof and grutched."

*Dives and Pauper*, 1st Comm. cap. 53.

[—"I am SORROW for thee:

By thine owne tongue thou art condemn'd."

*Cymbeline*, p. 397. col. 2.

Malone ignorantly says—"This obvious error of the press adds support to Mr. Steevens's emendation of a passagc in *Much Ado about Nothing*."—(i. e. Sorry wag.)]

In the same meaning we say—a sorry tale, a sorry case or condition.

["The heardees out of their foldes were loosed quight,  
And he emongst the rest crept forth in sory plight."

*Faerie Queene*, book 3. cant. 10. st. 52.

"Here in this bottle, sayd the sory mayd,  
I put the tears of my contrition."—*Ibid.* book 6. cant. 8. st. 24.

"Her bleeding brest and riven bowels gor'd,  
Was closed up, as it had not beene sor'd."

*Ibid.* book 3. cant. 12. st. 38.]

Junius says—"sore, A.-S. *ȝap*. Forte est a *σωρος*, cumulus; ut proprie olim accepta sit vox de tumore in quem ingens purulentæ materiæ copia confluit ac coacervatur. Rectius tamen videri potest desumptum ex *ψωρα*, scabies late diffusa et alte defixa. Vel a *συρῆν*, trahere."

Skinner thinks *sore* is a contraction from the Latin *severus*. And the Latin etymologists give us the satisfaction of informing us, that *Severus* is either *satis verus*—or *secus*, hoc est, *juxta verum*—or *semper verus*—or *σεβηρος*, venerabilis.

["There also those two Pandionian maides,  
Calling on Itis, Itis evermore,  
Whom, wretched boy, they slew with guiltie blades;  
For whom the Thracian lamenting *sore*,  
Turn'd to a lap-wing, fowlie them upbraydes,  
And fluttering round about them still does *sore*."

*Spenser: Virgil's Gnat.*]

**SHREW**D—the past participle of the same verb *šynpan*, *ȝynpan*; not by a change of the characteristic letter, but by adding *ED* to the indicative. It is *ȝynped*, *ȝynceped*; which,

I doubt not, is our modern SHREWED, or SHREWD. And rýppe, rýpepe, is our modern SHREWE, or SHREW:<sup>1</sup> which I believe to be the indicative of rýpepan; and to mean,—one who *vexes* or *molests*.

SHREW was formerly applied indifferently to Males as well as to Females.

“The old SHREW Sir Launcelot smote me downe.”

*Hist. of Prince Arthur*, 2d part, ch. 133.

“Nay, not so, said Sir Tristram, for that knight seemeth a SHREW.”

*Ibid.* ch. 143.

“Jacob was a good man, Ezau a SHREWE.”

*Riches and Pauper*, 1st Comm. cap. 20.

“Be ye subgettes for Goddes sake, not only to good lordes and well ruled, but also to SHREWES and tyrauntes.”

*Ibid.* 4th Comm. cap. 15.

“But Vulcanus, of whom I spake,  
He was a SHREWE in all his youth.”

*Gower*, lib. 5. fol. 88. p. 2. col. 2.

“As our Saviour sayd by the wicked bailly, which though he played the false SHREWE for his master, provided yet wilily somewhat for himselfe.”—*Sir T. More, Confutation of Tyndale*, p. 461.

BE-SHREW thee! (Be-rýpepe, the imperative of Be-rýpe-pian) i. e. Be thou rýppe, rýpepe, i. e. vexed—or, May'st thou be vexed, molested, mischieved, or grieved, in some manner.

[“Now much ~~B~~ESHREW my manners and my pride.”

*Midsummer Nights Dreame*, p. 180. vol. 2.\*]

MORROW	} Mer. Casaubon says—“Quis ad Græcorum verborum sonos aures habet vel tantillum imbutas, qui, cum audit solemne illud in omnium ore—
MORN	
MORNING	

<sup>1</sup> By a similar easy corruption of *y* to *h*, *Syrop* becomes *Shrop*, *Shrup*, *Shrub*.

<sup>2</sup> [Mr. Steevens says—“This word, of which the etymology is not exactly known, implies a sinister wish, and means the same as if she had said—Now ill befall my manners &c.” Tollet says—“See Minshew's etymology of it, which seems to be an imprecation or wish of such evil to one, as the venomous biting of the SHREW mouse.”

See also S. Johnson's nonsense.]

*Good-morrow*—non Græcos audire se putet—'γαθην ἡμεραν—dicentes ? ”

Junius says—“Ego A.-S. mænigen olim suspicabar desumptum ex Mæn and Mænne, amplius. Quoniam dies crastinus, nihil est aliud quam spatium vitæ ulterius adhuc, eoque lucro apponendum.”

Skinner's good sense does not attempt any explanation.

If we cannot believe with Casaubon (and I think we cannot) that *Good morrow* is merely the Greek *γαθην ἡμεραν*; or with Junius, that it means a *Day more*; you will perhaps be induced to examine the equivalent words of other languages; in hopes of receiving some assistance, hints at least, from the manner in which the equivalent words of other languages are explained by their etymologists. You may be tempted perhaps to inquire after the Greek *αυριον*, the Latin *Cras*, or the Italian and French *Dimane* and *Demain*. But spare yourself the trouble. From the numerous labourers in those vineyards, instead of the grapes you look for, you will gather nothing but thorns.

Let us then trace backward the use of the word in our own language; and try whether we cannot find at home the meaning of this common, useful, and almost necessary word; which our ancestors surely could not have waited for, till the Greeks, or some other nation, were pleased to furnish them with it.

“Shorten my dayes thou canst with sudden sorow  
And-plucke nights from me; but not lend a MOROW.”

*Richard 2d.* fol. 27.

“They sped theym to a place or towne called Antoygnye and there lodged that nyghte, and uppon the MOROWE tooke their journey toward Normandy.”—*Fabian's Chronicle*, p. 253, 254.

“Right so in the MORNING, afore day, he mette with his man and his horse. And so king Arthur rode but a soft pace till it was day.”

*Hist. of Prince Arthur*, 1st part, ch. 21.

“Well, said Qucene Gueneuer, ye may depart when ye will. So early on the MORROW, or it was day, she tooke her horse.”—*Ibid.* ch. 73.

“This night abide and washe your feete;

And; or the day begin,

You shall rise carely in the MORNE

And so departe againe.”—*Genesis*, ch. 19. fol. 37. p. 1.

"Then Abraham rose early up

In MORNE before the sunne."—*Genesis*, ch. 22. fol. 45. p. 2.

"Woo be to you that thynke unproffitable thyng, and werke wycked thyng in your beddes in the MOROWE whan ye may not slepe."

*Dives and Pauper*, 9th Comm. cap. 1.

"The nyght is passed, lo the MOROWE graye,  
The fresshe Aurora so fayre in apparence  
Her lyght *Dawith*, to voyde all offence  
Of wynter nyghtes."

*Lyfe of our Lady*, p. 7.

"Lorde, in relese of our wo

In hygh heuencs thy mercy make enclyne  
And downe discende, and let thy grace shyne  
Upon us wretches in the vale of sorowe,  
And Lorde, do *Dawe* thy holy glade MOROWE."

*Ibid.* p. 120.

"And anoon in the MOREWENDE the heigeste preistis makinge counseil, &c."—*Mark*, ch. 15. v. 1.

"In that nigt thei token no thyng. forsothe the MOREWN maad, Ihesu stood in the brynk."—*Iohn*, ch. 21. v. 3, 4.

"Thei leiden hondis in to hem, and puttiden hem to kepyng til in to the MOREWE, sotheli it was now euen."—*Dedis*, ch. 4. v. 3.

"He expownede witnessyng the kyngdom of God, fro the MOREWE til to euentide."—*Ibid.* ch. 28. v. 23.

From MORROW, MORN and MORNING, we have traced the words back as far as we can go in what is called English, to *Morew*, *Morewn*, and *Morewende*. In the next stage backward of the same language, called Anglo-Saxon, they were written *Mepien*, *Mepzen*, *Mepne*; or *Mapzene*, *Mapne*; or *Mopp*, *Mopzen*, *Mopn*. And I believe them to be the past tense and past participle of the Gothic and Anglo-Saxon verb *MEKGAN*, *Mepnan*, *Minnan*, *Mýnnan*, *To Dissipate*, *To Disperse*, *To Spread abroad*, *To Scatter*.

The regular past tense of *Mýnnan* (by the accustomed change of *y* to *o*) is *moir*; which (in order to express the latter *r*) might well be pronounced and written *Morew*, as we have seen it was; and afterwards *Morow* and *mornow*. By adding the participial termination *en* to the past tense, we have *Mepzen*, *Mepien*, *Mep'n*; *Mapzen*, *Map'n*; *Mopzen*, *Mopn*; or *Morewen*, *Morew'n*, *Mor'n*: according to the



accustomed contraction of all other participles in our language.<sup>1</sup>

MORROW therefore, and MORN (the former being the past tense of *Wynnan*, without the participial termination *EN*; and the latter being the same past tense, with the addition of the participial termination *EN*) have both the same meaning, viz. *Dissipated, Dispersed*. And whenever either of those words is used by us, *Clouds* or *Darkness* are *subaud.* Whose *dispersion*<sup>2</sup> (or the time when they are *dispersed*) it expresses.

“*Dileguate* intorno s’cran le nubi.”—It was the MORROW or the MORN.

Darkness was antiently supposed to be something positive; and therefore in the first chapter of Genesis we are told—

“*ƿeortƿu ƿæron ofer ƿære nipelniſſe bƿadniſſe. God cƿæð ƿa. Leƿeornðe leoht. and he toðælde ƿat leoht ƿƿam ƿam ƿeortƿum. and hæƿ ƿat leoht dæġ. and ƿa ƿeortƿa niht. ƿa ƿæġ ƿeƿorðen æƿen and moġen an dæġ.*”

“Darkness was upon the face of the deep. God said, Let there be light. And God *divided the light from the darkness*. And God called the light, day; and the darkness he called night. The evening and the morning (*Moġen*) was the first day.”

*Wynpende* is the regular present participle of *Wynnan*; for which we had formerly *Morewende*. The present participial termination *ende* is, in modern English, always converted to *ing*. Hence *Morewing*, *Morwing* (and by an easy corruption) MORNING.

POND  
POUND  
PEN  
PIN  
BINN

} *To Pin or To Pen*, is a common English verb.

<sup>1</sup> [So the Latin *CRAS* may be from *Κραῖω*, *dissipo*.]

<sup>2</sup> [“and if the night  
Have gather’d aught of evil or conceal’d,  
*Disperse* it, as now light *dispels* the dark!”—*Milton*, *P. L.* b. 5.

— “the cock, with lively din,  
*Scatters* the rear of darkness thin.”

*L’ Allegro*.—ED.]

"And made Peace porter to PINNE the gates."

*Vision of P. Ploughman*, pass. 21. fol. 116. p. 1.

"PENT up in Utica."

*Cato*.

———"Hearke, our drummes

Are bringing forth our youth: wee'l breake our walles

Rather than they shall POUND us up: our gates

Which yet seeme shut, we haue but PIN'D with rushes,

They 'll open of themselues."

*Coriolanus*, p. 5.

[ "O thou hast a sweet life, mariner, to be PIND' in a few boords, and to be within an inch of a thing bottomlesse."

*Galathea*, (by John Lily,) act. 1. sc. 4.]

This modern English verb *To Pin* or *To Pen* is the Anglo-Saxon verb *Pýndan*, includere; whose past participle is *POND*, *POUND*, *PENN*, *PIN*, *BIN*; and the old Latin *BENNA*, a close carriage.

Skinner says—"POND Minsh. dictum putat quasi BOND, quoniam ibi ligata est (i. e. stagnat) aqua. Doct. Th. II. observat antiquis dictum esse PAND, q. d. patella." He adds, "Mallem deflectere ab A.-S. Pýndan, includere: tum quia in eo pisces, tanquam in carcere, includuntur; tum quia vivarium agro vel horto includitur." Skinner is perfectly right in his derivation; and would have expressed himself more positively than *mallem*, if he had been aware of that change of the characteristic letter of the verb, which runs throughout our whole language: nor would he have needed to use the vague and general word *Deflectere*, when he might have shown what part of the verb it was.

Lye concurs with Skinner—"POND, stagnum, idem credo habere etymon ac POUND. In hoc differunt, quod alterum bestias terrenas, alterum aquaticas includit."

DOTARD } I believe to be DODER'D (i. e. *Befooled*), the  
DOTTEREL } regular past participle of Dýðepian, Dýðpian,  
illudere, *To Delude*.<sup>1</sup> DOTTEREL is its diminutive.

<sup>1</sup> [Skinner says—"TO DORR, confundere, obstupescere; a Teut. *Thor*, stultus. q. d. stupidum vel stultum facere. Alludit Lat. *ferreo* et Gr. *τερυω*; sed proculdubio verius etymon est a nostro Dorr, A.-S. *Dora*, fucus; q. d. fucum, i. e. ignavum et aculei expertem reddere. Vir rev. deflectit a verbo *To Dare*, q. d. minaciter provocare."

[“ And if some old DOTTERELL trees, with standing over nie them.”.]

*B. Ascham, p. 318.*

“ The DOTTEREL, which we think a very dainty dish,  
Whose taking makes such sport, as man no more can wish;  
For as you creep, or cower, or lie, or steep, or go,  
So marking you with care the apish bird doth do,  
And acting every thing, doth never mark the net,  
Till he be in the snare, which men for him have set.”

*Poly-olbion, song 25.*

This *Dotterel*-catching (except treacherously shedding the blood of his most virtuous subjects) was the favourite diversion of Charles the second.

Bow } This word (for it is but one word differently  
BOUGH } spelled) whether applied to the inclination of the  
BAY } body in reverence; or to an engine of war; or an  
BUXOM } instrument of music; or a particular kind of knot;  
or the curved part of a saddle, or of a ship; or to the Arc-en-ciel;  
or to bended legs; or to the branches of trees; or to any recess  
of the sea shore; or in buildings, in barns or windows; always  
means one and the same thing: viz. *Bended* or *Curved*: and  
is the past tense and therefore past participle of the Anglo-  
Saxon verb *Bygan*, *flectere*, *incurvare*. It will not at all  
surprise you, that this word should now appear amongst us so  
differently written as *BOW*, *BOUGH* and *BAY*; when you consider  
that in the Anglo-Saxon, the past tense of *Bygan* was written  
*Bogh*, *Buz*, and *Beah*.

“ I se it by ensample in sommer time on trees,  
There some BOWES bene leued, and some bere none.”

*Vision of P. Ploughman, fol. 78. p. 2.*

“ The tabernacles were made of the fayrest braunches and BOWES that  
myght be founde.”—*Dives and Pauper*, 3d Comm. cap. 4.

“ It is our purpose, Crites, to correct  
And punish, with our laughter, this night's sport;  
Which our court DORS so heartily intend.”

*Ben Jonson, Cynthia's Revels, act 5. sc. 1.*

“ Do it, on pæne of the DOR.

Why, what is 't, say you?

Lo, you have given yourself the DOR. But I will remonstrate to you  
the third DOR; which is not, as the two former DORS, indicative; but  
deliberative.”—*Ibid.* act 5. sc. 2.]

"God badde the childern of Israell take braunches and BOWES of palme trees."—*Dives and Pauper*, 3d Comm. cap. 18.

"All they BOWED away from goddes lawe."

*Ibid.* 4th Comm. cap. 13.

"In tyme of tempest the BOWES of the tree bete themself togydre and all to breste and fall downe."—*Ibid.* cap. 27.

["As in thicke forrests heard are soft whistlings,  
When through the BOWES the wind breathes calmly out."]

*Godfrey of Bulloigne, Translated by R. C. Esq.*

1594. p. 101. cant. 3. st. 6.

"Whereat the prince, full wrath, his strong right hand  
In full avengement heaved up on hie,  
And *stroke* the pagan with his steely brand  
So sore, that to his SADDLE-BOW thereby  
He BOWED low."—*Faerie Queene*, book 4. cant. 8. st. 43.]

"He lept out at a BAY window euen ouer the head where king Marke sate playing at the chesse."

*Hist. of Prince Arthur*, 2d part, ch. 58.

"They stoode talking at a BAY window of that castle."

*Ibid.* ch. 68.

"They led la beale Isond where shee should stand, and behould all the iusts in a BAY window."—*Ibid.* ch. 154.

"Queene Gueneuer was in a BAY window waiting with her ladies, and espied an armed knight."—*Ibid.* 3d part, ch. 132.

"These ceremonies that partly supersticion, partly auaryce, partly tyranny, hath brought into the church ar to be eschuyed, as the sayng of priuat masses, blessing of water, BOWGH bread."

*Declaracion of Christe, By Iohan Hooper*, cap. 11.

———— "Or with earth

By nature made to till, that by the yearly birth

The large-BAY'D barn doth fill."—*Poly-olblon*, song 3.

"Adorn'd with many harb'rous BAYS."—*Ibid.* song 23.

["If this law hold in Vienna ten yeare, ile rent the fairest in it, after three pence a BAY."<sup>1</sup>—*Measure for Measure*, p. 66. col. 2.]

<sup>1</sup> [To which S. Johnson gives the following note :

"A BAY of building is, in many parts of England, a common term ; of which the best conception that I could ever attain, is, that it is the space between the main beams of the roof ; so that a barn crossed twice with a beam, is a barn of three BAYS."]

BUXOM, in the Anglo-Saxon *Bog-jum*, *Boc-jum*, *Buh-jum*; in old English *Bough-some*, i. e. easily *Bended* or *Bowed* to one's will, or obedient.

"Yf ther were any UNBUXOM childe that wold not obeye to his fader and moder &c. God badde that all the people of the cyte or of that towne sholde slee that UNBUXOM childe with stones in example of all other."—*Diues and Pauper*, 4th Comm. cap. 2.

"I praye you all that ye be BUXUM and meke to fader and moder."

*Ibid.* cap. 10.

["Hee did treade downe and disgrace all the English, and set up and countenance the Irish all that hee could, whether thinking thereby to make them more tractable and BUXOME to his government."

*Spenser's View of the State of Ireland.*

*Todd's edit.* 1805. p. 437.

"But they had be better come at their call;

For many han unto mischiefe fall,

And bene of ravenous wolves yrent,

All for they nould be BUXOME and *Bent*."

*Shepherd's Calendar, September.*

"So wilde a beast so tame ytaught to bee,

And BUXOME to his bands, is ioy to see."

*Spenser, Mother Hubbard's Tale.*

"The crew with merry shouts their anchors weigh,

Then ply their oars, and brush the BUXOM sea."

*Dryden, Cymon and Iphigenia.*]

STOCK	}	All these (viz. <i>ȝtoc</i> , <i>ȝtac</i> , <i>ȝticcc</i> ; <i>stok</i> , <i>stok-en</i> , <i>stuk</i> , <i>stak</i> , <i>stik</i> , <i>stich</i> ) so variously written, and with such apparently different meanings, are merely the same past tense and past participle (differently spelled, pronounced, and applied,) of the Anglo-Saxon verb <i>Stican</i> , <i>ȝtician</i> , <i>To Stick</i> , <i>pungere</i> , <i>figere</i> : although our modern fashion acknowledges only <i>stuck</i> as the past tense and past participle of the verb <i>To Stick</i> , and considers all the others as so many distinct and unconnected substantives.
STOCKS		
STOCKING		
STUCK		
STUCCO		
STAKE		
STEAK		
STICK		
STITCH		

We have in modern use (considered as words of different meaning)

**Stock**—*Truncus*, *stipes*, i. e. *Stuck*: as *Log* and *Post* and *Black*, before explained.—"To stand like a stock."

STOCK—metaph. A stupid or blockish person.

STOCK—of a tree, itself *Stuck* in the ground, from which branches proceed.

STOCK—metaph. Stirps, family, race.

“Ony man born of the STROKE of Adam.”

*Declaracion of Christe, By Iohan Hoper, cap. 7.*

STOCK—*Fixed* quantity or store of any thing.

STOCK—in trade: *fixed* sum of money, or goods, capital, fund.

STOCK—Lock; not affixed, but *STUCK* in.

“The chambre dore anone was *STROKE*

Er thei haue ought unto hir spoke.”

*Gower, lib. 7. fol. 171. p. 1. col. 2.*

STOCK—of a gun; that in which the barrel is *fixed*, or *stuck*.

STOCK—Handle; that in which any tool or instrument is *fixed*.

STOCK—Article of dress for the neck or legs. (See *STOCKING*.)

STOCKS—A place of punishment; in which the hands and legs are *stuck* or *fixed*.

“There to abyde *STOCKED* in pryson.”

*Lyfe of our Lady, p. 35.*

STOCKS—in which ships are *stuck* or *fixed*.

STOCKS—The public Funds; where the money of [unhappy] persons is now *fixed*.—[Thence never to return.]

STOCKING—for the leg: corruptly written for *STOCKEN*, (i. e. *Stok*, with the addition of the participial termination *EN*) because it was *Stuck* or made with *sticking* pins, (now called *knitting needles*.)

STUCCO—for houses, &c. A composition *stuck* or *fixed* upon walls &c.

STAKE—in a hedge; *Stak* or *Stuck* there.

[“Whose voice so soone as he did undertake,

Eftsoones he stood as still as any *STAKE*.”

*Fuerie Queene, book 5. cant. 3. st. 39.]*

STAKE—to which beasts are fastened to be baited—i. e. any thing *stuck* or *fixed* in the ground for that purpose.

STAKE—A *Deposit*; paid down or *fixed* to answer the event.

STAKE—metaph. *Risque*; any thing *fixed* or engaged to answer an event.

STEAK—a piece or portion of flesh so small as that it may be taken up and carried, *stuck* upon a fork, or any slender *sticking* instrument. Hence, I believe, the German and Dutch *Stuck*, *Stuk*, to have been transferred to mean any small piece of any thing.

STICK—(formerly written *stoc*) carried in the hand or otherwise; but sufficiently slender to be *Stuck* or thrust into the ground or other soft substance.

STICK—A thrust.

STITCH—in needle work (pronounced *ch* instead of *ck*) a thrust or push with a needle: also that which is performed by a thrust or push of a needle.

STITCH—metaph. A pain, resembling the sensation produced by being *stuck* or pierced by any pointed instrument.

The abovementioned are the common uses to which this participle is applied in modern discourse; but formerly (and not long since) were used

STOCK—for the leg; instead of *stocken* (*Stocking*.)

STOCK—A sword or rapier, or any weapon that might be thrust or *stuck*.

STOCK—A thrust or *push*.

STUCK—A thrust or *push*.

The abovementioned modern uses of this participle stand not in need of any instances or further explanation. For the obsolete use of it, a very few will be sufficient.

“*Speed*. Item, she can knit.

“*Lance*. What neede a man care for a stock with a wench, when she can knit him a stocke?”—*Two Gentlemen of Verona*, p. 31.

“I did thinke by the excellent constitution of thy legge, it was form’d under the starre of a galliard.

“I, ’tis strong; and it does indifferent well in a dam’d colour’d stocke.”—*Twelfth Night*, p. 257.

“Which our plain fathers erst would have accounted sin,  
Before the costly coach and silken stock came in.”

*Poly-olbion*, song 16.

“To see thee fight, to see thee foigne, to see thee traaverse, to see

thee heere, to see thee there, to see thee passe thy *puncto*, thy STOCK,  
thy reuerse, thy distance, thy montant."

*Merry Wines of Windsor*, p. 47.

"I hadde a passe with him, rapier, scabberd, and all: and he giues  
me the STUCKE in with such a mortall motion, that it is ineuitable."

*Twelve Night*, p. 269.

"When in your motion you are hot and dry,  
And that he calls for drinke; Ile haue prepar'd him  
A challice for the nonce; whereon but sipping,  
If he by chance escape your venom'd STUCK,  
Our purpose may hold there."

*Hamlet*, p. 276.

"The fere affrayit my mind astonit als,  
Upstert my hare, the word STAKE in my hals."

*Douglas*, booke 3. p. 68.

Though I have no doubt of my explanation of *stucco*;  
yet, standing alone, I ought to give you Menage's account  
of it. He says, that the French *du Stuc*, is from the Italian  
*Stucco*; and *Stucco*—"forse dal Tedesco *Stuk*, che vale *Fram-*  
*mento*: essendo composto lo *Stucco* di frammenti di marmo.—  
Il S<sup>r</sup> Ferrari da *Stipare*."

The Italian *stocco* and *stoccata* and the French *estoc* are  
the same participle.

F.—Before you quit this word, I wish to know what you will  
do with Dryden's *Stitch-fall'n* cheek?

["Mistaken blessing which old age they call,  
'Tis a long, nasty, darksome hospital;  
A ropy chain of rheums, a visage rough;  
Deform'd, unfeatur'd, and a skin of buff; [jaw;—  
A STITCH-FALN cheek, (*pendentesque genas*) that hangs below the  
Such wrinkles, as a skilful hand would draw  
For an old grandam ape, when, with a grace,  
She sits at squat, and scrubs her leathern face."

*Dryden's Translat. of the Tenth Sat. of Juvenal.*]

Johnson says—"that perhaps it means *furrows* or *ridges*,"  
and that "otherwise he does not understand it."

H.—The woman who knitted his stockings could have told  
him, and explained the figure by her own mishap.

DRY } These words, though differently spelled, and differ-  
DRONE } ently applied, are the same past tense and past  
DRAIN } participle of the Anglo-Saxon verb *Dnyȝan*, *excutere*,  
expellere, and therefore *siccare*.



DRY, siccus, in the Anglo-Saxon Dpýz, is manifestly the past tense of Dpýzan, used participially.

DRONE, excussus, expulsus (*subaud.* BEE), is written in the Anglo-Saxon Dpæn, Dpænc, Dpænen. Dpaz (ɾ in Dpýzan being changed into A broad) is the regular past tense of Dpýzan: by adding to it the participial termination EN, we have Dpægen, Dpæz'n, Dpæn (the A broad) pronounced, by us in the South, DRONE.

DRAIN is evidently the same participle differently pronounced, as Dpænen: being applied to that by which any fluid (or other thing) is excussum or expulsum.

ROGUE<sup>1</sup>

ROCK

ROCHE

ROCHET

ROCKET

RUG

RUCK

ARRAY

RAIL

RAILS

RIG

RIGGING

RIGEL

RILLING

RAY

All these are the past participle of the Anglo-Saxon verb *pýzan*, *tegere*, *To Wrine*, *To Wrie*, *To cover*, *To cloak*.

*To Wrine*, or *To Wrie* was formerly a common English verb.

<sup>1</sup> [" ROGUE, vulgari usu profligatissimus nebulo, trifurcifer, *τριμαστυριος*, trico, scelus; in legibus nostris, erro, mendicus. Sunt qui deflectunt a Fr. G. *Rogue*, arrogans, impudens, q. d. A bold or sturdy beggar. Doct. Th. II. declinat a Fr. G. *Roder*, vagari. Non incommode etiam deduci posset a *rogando*; quia stipem corrogat: *Rogator* autem pro mendico apud Martialem reperitur, lib. 4. Epigr. 30. Et *Roga* in Græco-Romano imperio pro donativo vel eleemosyna, præsertim ab imperatore collata, usurpata est olim apud Codinum et alios passim Orientalis imperii scriptores. Minsh. declinat ab A.-S. *Roagh*, malignari, et Germ. *Roggen*, nebulonem agere: sed hæ voces nusquam gentium comparent. Melius a Gr. *ῥακος* et Heb. *Rong*, malus. Potest et formari a Belg. *Wroeghen*. A.-S. *pnezan*, accusare, deferre, prodere." —*Skinner*.

Junius says—"Erro, scurra, vagus. Græcis *ῥακος* est homo nihili," &c. S. Johnson, in a note to *The Merry Wives of Windsor*, says: "A

"The goode folke that Poule to preched  
 Profred hym ofte, whan he hem teched,  
 Some of her good in charite,  
 But ther of ryght nothyng toke he,  
 But of hys honde wolde he gette  
 Clothes to WRINE hym and hys mete."

*Rom. of the Rose*, fol. 152. p. 1. col. 1.

"I haue wel leuer, sothe to say,  
 Before the people patter and pray,  
 And WRYE me in my foxerye  
 Under a cope of papelardye."

*Ibid.* p. 2. col. 1.

"And aye of loues seruauentes euery whyle  
 Himselfe to WRYE, at hem he gan to smyle."

*Ibid.* fol. 159. p. 1. col. 1.

"For who so lyste haue healyng of his leche  
 To him byhoueth fyrst UNWRIE hys wounde."

*Ibid.* fol. 161. p. 2. col. 2.

"And WRIE you in that mantel euermo."

*Troilus*, boke 2. fol. 165. p. 1. col. 1.

"But O fortune, executrice of Wyerdes,  
 O influences of heuens hye,  
 Soth is, that under God ye ben our hierdes,  
 Though to us beestes ben the causes WRIE."

*Ibid.* boke 3. fol. 175. p. 2. col. 2.

———"Up embossed hygh  
 State Dido al in golde and perrey WRIGH."

*Dido*, fol. 212. p. 2. col. 2.

"WRIE the glede, and hotter is the fyre,  
 Forbyd a loue, and it is ten tymes so wode."

*Tysbe*, fol. 210. p. 2. col. 1.

The disuse of this verb *prizan*, *To Wrine*, or *To Wrie*, has, I believe, caused the darkness and difficulty of all our etymologists concerning the branches of this word which are left in our language.<sup>1</sup> And yet, I think, this should not have hap-

ROGUE is a wanderer, or vagabond; and, in its consequential signification, a cheat."—*Malone's Edition*, vol. 1. part 2. p. 226.

In his Dictionary he says—"ROGUE, of uncertain etymology."]

<sup>1</sup> ["*Ford.* Ile Prat her: out of my doore, you witch, you RAGGE, you baggage, you poul-cat, you runnion, out, out: Ile conjure you, Ile fortune-tell you."

*Merry Wives of Windsor*, (*First Folio*.) p. 55. act. 4. sc. 2.

See in *Malone's edition* the note on the same passage.]

pened to them: for the verb *þrigan* is not so intircly lost to the language, but that it has still left behind it the verb *To Rig*, with the same meaning. Which Johnson (with his wonted sagacity) derives from *Ridge*, the back. Because, forsooth,—“Cloaths are proverbially said to be for the back, and victuals for the belly.”

ROGUE (according to the usual change of the characteristic *i*) is the past tense and therefore past participle of *þrigan*, and means *Covered*, *Cloaked*; most aptly applied to the character designated by that term.

It happens to this verb, as to the others, that the change of the characteristic *i* was not only to *o*, but also to *a*. What we call ROGUE, Douglas thercofse calls RAY (*ɜ* being softened to *y*.)

“Thir Romanis ar bot ridlis, quod I to that RAY,  
Lede, lere me ane uthir lessoun, this I ne like.”

*Douglas*, Prol. of the 8th booke, fol. 239. p. 2.

Upon this passage, the Glossarist to Douglas says—“RAY seems to signify some name of reproach, as Rogue, Knave, or such like: Or perhaps it may be taken for a Rymcr or poet-aster, and so allied to the word *Ray* in Chaucer exp. *Songs*, *Roundels*: Or lastly, perhaps it may denote a wild or rude fellow, from the A.-S. *Reoh*, asper, whence Skinner derives the old English word *Ray*, mentioned in some of their statutes, explained by Cowel *Cloth never dyed*: or from the S. *Rea* (for *Roe*) as we commonly say, as wild as a *Rea*. But after all I am not satisfied.”

The same word, with the same meaning, is also used in *Pierce Ploughman*.

“To Wy and to Wynchester I wente to the fayre,  
With mani maner merchandise as mi master me hight,  
Ne had the grace of Gyle igoo amongst my chaffer,  
It had bene unsolde thys seuen yere, so me God helpe;  
Than draue I me among drapers, my donet to lerne,  
To drawe the lyser a longe the lenger it semed;  
Amonge the riche RAYES I rendred a lesson,  
To broche them with a packnoddle and plitte hem toghethers,  
And put hem in a presse and pyuned them therin,  
Til ten yardes or twelue had tolled owte xiii.”

*Vis. of P. Ploughman*, fol. 23. p. 2.

A **ROCK** (κ instead of α) is the *covered* part of the machine which spinsters use; I mean *covered* by the wool to be spun. It was formerly well written **ROK**, c before κ being always superfluous.

“As sche that has nane uthir rent nor hyre,  
Bot wyth hyr **ROK** and spyunnyng for to thryffe,  
And therwyth to sustene her empty lyffe.”

*Douglas*, booke 8. p. 256.

[“The wyfe came yet  
And with her fete  
She holpe to kepe him downe,  
And with her **ROCKE**  
Many a knocke

She gaue hym on the crowne.” *Sir T. More's Workes*, p. 4.

“Sad Clotho held the **ROCKE**, the whiles the thrid  
By gricly Lachesis was spun with paine.”

*Faerie Queene*, booke 4. cant. 2. st. 48.]

**ROCKET** or **ROCHET**, part of the dress of a bishop, and formerly of women, is the diminutive of the Anglo-Saxon *poc*, exterior vestis (the same participle), or that with which a person is *covered*.

“For there nys no clothe sytteth bette  
On damosel, than doth **ROKETTE**.  
A woman wel more setyse is  
In **ROKETTE**, than in cote ywis:  
The white **ROKETTE** ryddeled fayre  
Betokeneth that ful debonayre  
And swete was she that it bere.”

*Rom. of the Rose*, fol. 125. p. 2. col. 2.

“For al so wel wol loue be sette  
Under ragges as ryche **ROCHETTE**.”

*Ibid.* fol. 142. p. 2. col. 2.

**RUG**, in the Anglo-Saxon *Rooc*, indumentum, is also the same past participle of *pprgan*; the characteristic *ɪ*, as usual, being changed also to *oo* and *u*.

“Horror assumes her seat, from whose abiding flies  
Thick vapours, that like **RUGS** still hang the troubled air.”

*Poly-olbion*, song 26.

**RUCK** also (a very common English word, especially amongst females, though I find it not in any English collection) is the same participle as *poc*, and means *covered*. It is commonly

used when some part of silk, linen, &c. is folded over, or *covers* some other part, when the whole should lye smooth or even.

We may notice in passing, that the old English words *To Rouk* and *To Ruck*, are likewise formed from the past tense of *pruzan*; and mean, not (as Junius supposes) to lye *quiet* or in *ambush*, but simply to lye *covered*.

"What is mankynde more unto you yholde  
Than is the shepe that ROUKETH in the folde?"

*Knyghtes Tale*, fol. 3. p. 1. col. 2.

"Now ryse, my dere brother Troylus,  
For certes it non honour is to the  
To wepe, and in thy bed to ROUKEN thus."

*Troylus*, boke 5. fol. 193. p. 2. col. 2.

"Waytyng his tyme on Chaunticlere to fall,  
As gladly done these homicides all,  
That in a wayte lye to murdre men,  
O false murdrer, RUCKYNG in thy den."

*Tale of Nonnes Priest*, fol. 90. p. 1. col. 1.

We have seen *RAY* (the past tense of *pruzan*) used by Douglas for *ROGUE*. It is likewise used with the same propriety for *ARRAY*.

"The thirde the kyng of nacions was  
And Tidnall was his name,  
These foure did marche in battel RAYE  
By armes to trye the same."

*Genesis*, ch. 14. fol. 25. p. 2.

"And such as yet were left behinde  
Made speede to scape awaie:  
And to the mountaynes fledde for life  
Forgettinge battel RAYE."

*Ibid.* ch. 14. fol. 26. p. 2.

["Like as a ship, whom cruell tempest drives  
Upon a rocke with horrible dismay,  
Her shattered ribs in thousand peeces rives,  
And spoyling all her *geares* and goodly *RAY*,  
Does make herselfe misfortunes piteous pray."

*Faerie Queene*, book 5. cant. 2. st. 50.

"I heard a voyce that called farre away,  
And her awaking bad her quickly dight,  
For lo! her bridegrome was in readie *RAY*,  
To come to her; and seeke her loves delight."

*Spenser, Ruines of Time.*]

By the addition of the participial termination ED to RAY or RAIE, we HAVE RAYED, RAIED, OR RAIDE.

“What one art thou, thus in torne weed ielad?

Vertue. In price whom auncient sages had.

Why poorly RAIDE?”—(i. e. poorly RIGGED.)

*Songes, &c. By the Earle of Surrey, &c. fol. 107. p. 1.*

ARRAY is the same past tense, with A the usual prefix to the præterit of the Anglo-Saxon verbs; and means *Covered, Dressed*: and is applied by us both to the dressing of the body of an individual, and to the dressing of a body of armed men.

ARAYNE is the foresaid past tense ARAY with the addition of the participial termination EN: Arayen, Aray’n, clothed, dressed, covered.

“Eftir thame mydlit samin wént ARAYNE

The’uthir Troyanis and folkis Italiane.”

*Douglas, booke 13. p. 470.*

A woman’s *Night-rail*, in the Anglo-Saxon Rægel, is the diminutive of Ræg or RAY, the past tense of *pūgan*.

As ROCHET so RAIL means thinly or slenderly *covered*. And we have not this word from the Latin *Ralla* or *Regilla*, to which our etymologists refer us, without obtaining any meaning by their reference; but *Ralla* and *Regilla* are themselves from our northern *pægel*: nor is there found for them any other rational reference.

RAILS, by which any area, court-yard, or other place is thinly (i. e. not closely, but with small intervals) *covered*, is the same word *pægel*.

“Furth of the sey with this the *dawing* springis,

As Phebus rdis, fast to the yettis *thringis*

The *chois* gallandis, and huntmen thaym besyde,

With RALIS and with nettis strang and wyde,

And hunting speris stif with hedis brade.”

*Douglas, booke 4. p. 104.*

————— “The bustuous swyne

Quhen that he is betrappit fra hys feris

Amyd the hunting RALIS and the nettys.”—*Ibid.* booke 10. p. 344.

Of the same meaning and family is the word **RILLING** (for *Rillen*, as **RAILING** for **RAILEN**,) for that with which the feet are *covered*.

“Thare left fute and al thare leg was bare,  
Ane ouch **RILLING** of raw hyde and of hare  
The tothir fute couerit wele and knyht.”—*Douglas*, bcoke 7. p. 238.

A **RIG**, **RIGEL**, **RIGIL**, or **RIGSIE**, is a male (horse or other animal) who has escaped with a partial castration, because some portion of his testicle was *covered*, and so hidden from the operator's view.

**RIGGING** (written, I suppose, corruptly for **RIGGEN**, i. e. *Þriggen*) is that with which a ship, or anything else, is **RIGGED** (i. e. *Þrigged*) or *covered*.

I fear I have detained you too long upon this verb *Þriggan*. And, for our present purpose, it is not necessary to shew you what I think of a **ROCK** in the sea;<sup>1</sup> or of a **sky-ROCKET**; or of **RAIMENT**, **ARRAIMENT**, *To Rail* and *To Rally*; the real meaning of all which, I believe, the etymologist will find nowhere but in *Þriggan*.

**DROSS**—is the past participle of **AKINSA**, *Dneoran*, *dejicere*, *præcipitare*.

HOARD	}	HOARD, <b>hAnka</b> , <i>Þopð</i> , is the participle of <i>Þýpðan</i> , <i>custodire</i> .
HERD		
HURDLE		

**HERD** is the same participle; and is applied both to that which is *guarded* or *kept*, and to him by whom it is *guarded* or *kept*. We use it both for *Grege* and *Pastor*.

**HURDLE**, *Þýpðel*, is the diminutive of the same participle *Þýpð*: for (as usual with the change of the characteristic letter) the past tense of *Þýpðan* was written either *Þopð*, *Þýpð*, or *Þepð*.

<sup>1</sup> [“With rich treasures this gay ship freighted was;  
But sudden storme did so turmoyle the aire,  
And tumbled up the sca, that she (alas)  
*Strake* on a **ROCK**, that under water lay.”

*Spenser, Visions of Petrarch.*

SKILL  
SCALE  
SCALD  
SHALE  
SHELL  
SHOAL<sup>1</sup>  
SCOWL  
SCULL  
SHOULDER  
SHILLING  
SLATE  
SCALA  
SCAGLIA  
ESCHELLE  
ESCAILLE  
ESCHALOTTE  
SCALQNA.

At first sight, these words may seem to have nothing in common with each other; little at least in the sound, less in the meaning. Yet are they all the past participle of the Anglo-Saxon verb *Scylan*, *To Divide*, *To Separate*, *To make a difference*, *To Discern*, *To Skill*: and have all one common meaning.

This English verb, *To Skill*, though now obsolete, has not been long lost to the language; but continued in good and common use down to the reign of Charles the First.

"Shall she worke stories or poetries?"

It SKILLETH not which." *Endimion*, (by John Lily,) act 3. sc. 1.

["We shall either beg together, or hang together.

It SKILS not so we be together."

*Galathea*, By John Lily, act 1. sc. 4.]

"And now we three have spoke it,

It SKILLS not greatly who impugnes our doome."

*Henry VI.* part 2. p. 132.

"It's no matter, give him what thou hast; though it lack a shilling or two, it SKILLS not."—*B. Jonson*, *Poetaster*, act 3. sc. 4.

"I am sick, methinks, but the disease I feel

Pleaseth and punisheth: I warrant Love

Is very like this, that folks talk of so:

I SKILL not what it is."

*B. and Fletcher*, *Martial Maid*.

"Now see the blindnes of us worldye folk, how precisely we presume to shoote our folish bolte, in those matters most in whiche we least can SKILL."—*Sir T. More*, *De quatuor nouissimis*, p. 73.

<sup>1</sup> [Quere.

"But this Molanna, were she not so SHOLE,  
Were no lesse faire and beautifull then she."

*Faerie Queene*, *Two Cantos of Mutabilitie*, cant. 6. st. 40.]





"Now here he fights on Galathe his horse,  
And there lacks work: anon he's there a foote,  
And there they flye or dye, like SCALED SCULS  
Before the belching whale."

*Troilus and Cressida*, (p. 103, if paged.)

On this passage of Shakespeare, Mr. Steevens (whose notes are almost always useful and judicious; as Mr. [Malone's] are as constantly insipid and ridiculous) gives us the following note:

"SCULS are great numbers of fishes swimming together. The modern editors, not being acquainted with the term, changed it into *Shoals*. My knowledge of this word is derived from a little book called *The English Expositor*, London, printed by Iohn Legatt, 1616. Again, in the 26th Song of Drayton's *Poly-olbion*;

'My silver-scaled SCULS about my streams do sweep.'"

I forbear to repeat to you the tedious nonsense of [Malone] which he has added to this note: for I think you do not wish to hear (nor, when heard, would you believe) that the Cachalot was—"the species of whale alluded to by Shakespeare."

"By this is your brother saued, your honour untainted, the poore Mariana advantaged, and the corrupt deputy SCALED."—*Measure for Measure*, p. 72.

On this passage Mr. Steevens mistakingly says,—"*To SCALE*, as may be learn'd from a note to *Coriolanus*, act 1. sc. 1., most certainly means, *To Disorder, To Disconcert, To put to flight*. An army routed, is called by Holinshed, an army SCALED. The word sometimes signifies *To Diffuse or Disperse*; at others, as I suppose in the present instance, *To put into confusion*."

———"I shall tell you

A pretty tale, it may be you haue heard it,

But, since it serues my purpose, I will venture

To SCALE 'T a little more."

*Coriolanus*, act. 1. sc. 1.

On this passage Mr. Steevens says,

"*To SCALE* is *To Disperse*.<sup>1</sup> The word is still used in the

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<sup>1</sup> ["May be you placed haue your hope alone  
In bandes, of which this circuit maketh showe,

North. The sense is—Though some of you have heard the story, I will spread it wider, and diffuse it among the rest.

“A measure of wine spilt, is called—a *SCALED* pottle of wine,—in Decker’s comedy of the *Honest Whore*: 1635. So, in the *Historie of Clyomen*, Knight of the Golden Shield, &c. a play published in 1599.

‘The hugie heapes of cares that lodged in my minde,  
Are *SKALED* from their nestling place, and pleasure’s passage find.’

“In the North they say—Scale the corn, i. e. Scatter it. *SCALE* the muck well, i. e. Spread the dung well.

“The two foregoing instances are taken from Mr. Lambe’s notes on the old metrical history of Floddon Field. Again, Holinshed, vol. 2. p. 499. speaking of the retreat of the Welchmen, during the absence of Richard II., says—They would no longer abide, but *SCALED* and departed away.

“In the Glossary to Gawin Douglas’s translation of Virgil, the following account of the word is given—*SKAIL*, *SKALE*, To scatter, To spread, perhaps from the Fr. *Escheveler*. Ital. *Scapigliare*, crines passos seu sparsos habere. All from the Latin *Capillus*. Thus—*Escheveler*, *Scheval*, *Skail*—but of a more general signification.”—*Steevens*.

To these instances from Shakespcare, and those adduced by Mr. Steevens, may be added the following:

“Ane bub of weddir followit in the taill  
Thik schour of rane mydlit full of haill.  
The Tyriane menye *SKALIS* wyde quhare,  
And all the gallandis of Troy fled here and thare.”

*Douglas*, booke 4. p. 105.

And whom *disperst* you vāquisht, *knit* in one  
Now eke assoone to ouercome you *troue*,  
Though of your troopes that store is *SCALD* and gone  
Through wars and want, yourselfe do see and knowe.”

*Godfrey of Bulloigne*, translated by R. C. Esq.  
p. 85. cant. 2. st. 73.

“Ma forse hai tu riposta ogni tua speme  
In queste squadre, ond’ hora cinto siedi.  
Quci che *sparsi* vincesti, uniti insieme  
Di vincer anco agevolmente credi:  
Se ben son le tue schiere hor molto *SCEME*,  
Tra le guerre, e i disagi, e tu te ’l vedi.”

*Gierusalemme Liberata.*]

"An old seck is aye SKAILING." *Ray's Scottish Proverbs*, p. 280.

Shakespeare in *King Lear*, p. 288, mentions—"a SHEAL'D peascod."

"All is not worth a couple of nut SHALIS."

*Skelton*, p. 4. Edit. 1736.

"Al is but nut SHALES  
That any other sayth,  
He hath in him such faith."

*Ibid.* p. 154.

"They may garlicke pill,  
Cary sakes to the mil,  
Or pescodes they may SHIL."

*Ibid.* p. 146.

And Ray, in his *North Country Words*, p. 53, tells us,—"*To SHEAL*, to separate: most used of milk. *To SHEAL* milk, is to curdle it, to separate the parts of it."

"Coughes and cardiacles, crampes and toth aches,  
Reumes and radgondes, and *raynous* SCALLES."

*Vision of P. Ploughman*, pass. 21. fol. 112. p. 2.

You laugh at the derivation from *Scapigliare*, *Escheveler* and *Capillus*, as introduced to account for the antient but now obsolete use of the word SCALE. How much more ridiculous would it appear, if attempted to be applied in explanation of the SCALE in all its modern uses.

We have—SCALE—a ladder.<sup>1</sup> And thence

SCALE—of a besieged place.

A pair of SCALES.

A SCALE of degrees.

SCALE of a fish, or of our own diseased skin.

SCALE of a bone.

SCALL, and SCALED (or SCALD) head.

We have also—SHALE of a nut, &c.

SHELL of a fish, &c.

SHOAL, SHOLE, or SKUL of fishes.

SCULL of the head.

SCOWL of the eyes.

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<sup>1</sup> ["Tu vuoi udir quant' è che Dio mi pose  
Nell' eccelso giardino, ove costei  
A così lunga SCALA ti dispose."—*Il Paradiso di Dante*, cant 26.]

SHOULDER.

And finally—SKILL,  
SHILLING,  
And—SLATE.

Now in every one of these, as well as in each of the instances produced of the antient use of the word SCALE; one common meaning (and only one common meaning) presents itself immediately to our notice: viz. *Divided, Separated*.

Let us look back upon the instances produced.

The fishes come in SHOALS, SHOLES, or SCULS<sup>1</sup> (which is the same participle, *re* being differently pronounced as SH or SK); that is, They come in *separate divisions* or parts *divided* from the main body: and any one of these divisions, (SHOALS or SCULS) may very well again be SCALED, i. e. *divided* or *separated* by the belching whale.

The corrupt deputy was SCALED (or SHALED, if you please) by *separating* from him, or stripping off his covering of hypocrisy.

The tale of Menenius was "SCALED a little more;" by being *divided* more into particulars and degrees; told more circumstantially and at length. That I take to be Shakspeare's meaning by the expression: and not the *staling* or *diffusing* of the tale; which, if they had heard it before, could not have been done by his repetition. For Menenius does not say that *some* of them had heard it before: that word *some* is introduced by Mr. Steevens in his note; merely to give a colour to his explanation of "*diffusing* it amongst the rest."

Holinshed's army of Welchmen "SCALED (i. e. *separated*) and departed."

Clyomen's cares were SCALED (i. e. *separated*) from their nestling place.

The Tyrian menyc, in Douglas, SKALIT (i. e. *separated*) themselves wide quhare.

An old sack (as old men best know) is always SKAILING; i. e. parting, dividing, separating, breaking.

A "*raynous* (i. e. *roynous*, from *ronger*, *rogner*, *royner*; whence also AROYNT) SCALL," is a *separation* or discontinuity

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<sup>1</sup> [In Cornwall they say "a *skool* of pilchards."—ED.]

of the skin or flesh, by a gnawing, eating forward, malady: As is also a SCALL or *Scaled* head, called a SCALD head.

["Her crafty head was altogether bald,  
And, as in hate of honorable eld;  
Was overgrowne with scurfe and filthy SCALD."]

*Faerie Queene*, book 1. cant. 8. st. 47.]

But I need not, I suppose, apply this same explanation individually to each of the other words mentioned. It applies itself: unless perhaps to SCOWL, i. e. *separated* eyes, or eyes looking different ways; which our ancestors termed *recol-eage*. We say only *recol*: i. e. SCOWL; *subaud*. Eyes.

"Than scripture scornid me and a SKILE loked."

*Vision of P. Ploughman*, fol. 53. p. 1. pass. 11.

(The Germans use *Schal* for the same.)

In the same manner their name for the testicles, was *recallan*, i. e. *Divided, separated*.

SHOULDER, which formerly was, and should still be, written SHOULDE, is also the past participle of this verb *reylan*.

"The due fashion of byrthe is this, fyrste the head cometh forward, then foloweth the necke and SHOULDES."—*Byrth of Mankynde*, fol. 13. p. 2. (1540.)

The Latin, Italian, and French words *Scala*, *Scaglia*, *Eschelle*, *Echelon*,<sup>1</sup> *Escaille*, &c. referred to by some of our etymologists as originals, are themselves no other than this same Northern participle. Hence also the French *Eschalotte* and the Italian *Scalogna*.

I think it probable that SHILLING (Dutch, *Schelling*) may be corruptly written for SHILLEN, or *reylan*, an aliquot part of a pound. And I doubt not in the least that SLATE is the past participle of the same verb *reylan*.

<sup>1</sup> Besides its modern uses, the French formerly employed the word *Echelles* for certain divisions of their army: and the modern very useful military position is well called *Echelon*: as Captain James (to whom, for his valuable publications at this time, our [besieged] country is so deeply indebted) informs us in his *Military Dictionary*.

"President Fauchet in his book *De la Milice et des Armées*, tells us, that by this word (*Echelles*) were meant several troops of horse: so that *Echelle* in antient times signified what is now called a Troop."

"*Echelon*, a position in military tactics, where each division follows the preceding one, like the steps of a ladder," &c.

*F.*—This is singular. What you mention as a bare probability, appears to me doubtless. And where you have not the least doubt, I have the most. The meaning indeed of the past participle of *rcylan* would apply very well to SLATES, which are thin flakes of stone *separated* or *scaled* from each other. But the words themselves seem too far asunder.

*H.*—We must bring them nearer together. What we now call SLATE, was formerly SCLAT.

“And thei not fyndinge in what parti thei shulden bere hym in, for the cumpany of peple, *steigeden* up on the roof: and bi the SCLATIS thei *senten* him down with the bedde in to the myddil.”—*Luke*, ch. 5. v. 19.

“He buylded a royall mynster of lyme and stone, and couueryd it with plates of syluer in stede of SCLATE or leade.”—*Fabian*, parte 5. ch. 131.

I suppose the word to have proceeded thus—SKALIT, SKLAIT, SKLATE, SLATE. And I am the more confirmed in this supposition, because our ancestors called SLATES, **SKΛΛΓΞ**; the Scotch (as I am told by the Glossarist of Douglas) SKELLYIS; and the Dutch call them SCHALIEN.<sup>1</sup>

The French *Chaloir*, *Nonchalance*, the Italian *Non cale*,

(“E pien di fe, di zelo; ogni mortale

Gloria, imperio, tesoro, mette in *Non cale*.”—(i. e. It *skills not*.)

*Gierusalemme Liberata*.)

and the Latin *Callidus*; are all from this same northern verb *rcylan*. And it is not unentertaining to observe how the French, Italian and Latin etymologists twist and turn and writhe under the words. If you have the curiosity to know, you may consult Menage's *Orig. Ital.* Article CALERE: and his *Orig. Franc.* Articles NONCHALANT and CHALOIR; and Vossius, Art. CALLIS.

SHOP } The past tense, and therefore past participle, of the  
SHAPE } Anglo-Saxon verb *Scýppan*, *To Fashion*, *To Form*,  
SHIP } *To Prepare*, *To Adapt*.

A SHOP—*formatum* aliquod (in contradistinction from a

<sup>1</sup> [*Shale* (Germ. *schalen*, to peel), *slaty* clay.—*Robert's Dict. of Geology*.—Ed.]

*stall*) for the purpose of containing merchandise for sale, protected from the weather.

A SHIP—*formatum* aliquid (in contradistinction from a *Raft*) for the purpose of conveying merchandise, &c. by water, protected from the water and the weather.

SHAPE requires no explanation.

“At whiche the god of loue gan loken rowe  
Right for dispite, and SHOPE him to be wroken.”

*Troilus*, boke 1. fol. 168. p. 1. col. 2.

———— “We ben SHAPE

Somtyne lyke a man or lyke an ape.”

*Freres Tale*, fol. 41. p. 1. col. 1.

“He was goodly of SHAPPE and of vysage, but that was *mynged* wyth lechery and cruelty.”—*Fabian*, fol. 120. p. 2. col. 2.

“Of dyuerse SHAPPE and of dyuerse colours,”

*Dives and Pauper*, 1st Comm. cap. 28.

“A tyre to costful or to straunge in SHAP.”

*Ibid.* 6th Comm. cap. 13.

“The glorious vyrgyn Mary came out of the chapell in rayment and SHAPPE lyke the knyghtes wyfe.”—*Myracles of our Lady*, p. 14.

SHROUD } SHROUD, in Anglo-Saxon *Scrub*, *vestitus*,  
SHROWDS } though now applied only to that with which  
the dead are *clothed*, is the past participle of *Scruban*, *vestire*:  
and was formerly a general term for any sort of clothing what-  
ever.<sup>1</sup>

“In somer season whan softc was the sonn,  
I *shope* me in to a SCHROUD, as I a schepeherde wer.”

*Vision of P. Ploughman*, pass. 1.

Thus Athelstane commands,

“Æþelſtane cýning. eallum minum ȝeƿerfum  
binnon mine ƿic ȝecýþe. þat ic pille þat ȝe feðað  
ealle ƿæga an earum Englſcman (ȝif ȝe him habbað.  
oþþe oþerne ȝeƿindað) ƿam ƿam minna feorpa

<sup>1</sup> [———— “There is nether buske nor hay

In Mey that it n'ill *shroud*id bene,  
And it with newe levis wrenc.”

*Rom. of the Rose*, line 55.

———— “Than becometh the grounde so proude  
That it wol have a newe *shroude*,

And make so queint his robe.”

*Ibid.* line 65.—ED.]



azȳfe mon hine elce monað ane ambpa melef. and  
an feonc fpicef. oþþe an pam peoþe iiii peningaf  
and 8 c p u d fop tpepf monþa ælc gearp.”

You see here that *feonud*, *SHROUD*, means any sort of clothing generally.

*F.*—Ycs. I see the meaning of *SHROUD*; but I see something besides, worth more than the meaning of any word—*gife him habbað!*—What, Doubt whether an *Englishman* could be found so poor as to accept this bounty! Good God! Were Englishmen ever such a people as this? Had they ever such kings? And had their kings such counsellors? And was this the manner of providing (not out of any taxes, but out of the king’s own estate) for a poor Englishman, *if one could be found*, who would accept such provision? Was this my country? And is this my country?<sup>1</sup>

*H.*—Oh, this was many ages ago. Long before the reign of Messrs. [Pitt] and [Dundas]. Long before the doctrine was in vogue or dreamed of, which has made so many small men great (small in every sense of the word :) I mean the [traitorous doctrine of giving up our last guinea, to secure a remaining sixpence; and the most precious of our rights, in order to secure the miserable rest :] Like pulling out the stones of an arch (and the key-stone amongst them) to render the edifice the stronger : or surrendering all our strong holds to an enemy, that the rest of the country may enjoy the greater security.

But a truce with Politics, if you please. The business of this country, believe me, is settled. We have no more to give up: until some [Chancellor of the Exchequer] shall find out that grand desideratum of a substitute for bread, as he has already discovered a substitute for money. Till that period arrives, let us pursue the more harmless investigation into the meaning of words.

The *SHROUDS* are any things with which the masts of a ship are *dressed* or *clothed*.

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<sup>1</sup> [“Ego illud locupletissimum mortalium genus dixerim, in quo pauperem invenire non posses.”—*Seneca*, Ep. 90. ed. 4to. Lips. p. 580.]

—————"Such a noyse arose,  
As the SHROWDES make at sea in a stiffe tempest,  
As lowd, and to as many tunes."—*Henry VIII.* p. 224.

["With glance so swift the subtle lightning past,  
As split the sail-yards.  
The flaming SHROWDS so dreadful did appear."

*Dryden's Juvenal*, sat 12. By *Thomas Powis*.

"Oh cozen, thou art come to set mine eye :  
The tackle of my heart is crack'd and burnt,  
And all the SHROWDS wherewith my life should saile  
Are turned to one thired, one little haire."<sup>1</sup>—*King John*, p. 22.]

FLOUT—is the past participle of Flitan, jurgari, contendere.

"Here stand I, ladie, dart thy skill at me ;  
Bruise me with scorne, confound me with a FLOUT."

*Loues Labours Lost*, p. 140.

FOUL—the past participle of Fylan, aŷylan, beŷylan, *To File* ;  
which we now write *To Defile*.

["Where feeling one close couched by her side,  
She lightly lept out of her FILED bed."

*Faerie Queene*, book 3. cant. 1. st. 62.]

"For Banquo's issue haue I FIL'D my mind,  
For them the gracious Duncan haue I murther'd."

*Macbeth*, p. 139.

"Sirrah, I scorn my finger should be FIL'D with thee."

*B. and Fletcher, Pilgrim*.

"A scabbit sheep FILES all the flock."—*Ray's Scottish Proverbs*.

SPROUT } A.-S. Spnote, ƿƿnaut. SPROUT is the past par-  
SPURT } ticipie of Spnutan, ƿƿnȳtan, germinare, *To Shoot*  
*out, To Cast forth*. SPURT is the same word, by a customary  
metathesis.

<sup>1</sup> [On this passage Malone says,

"Shakespeare here uses the word SHROUDS in its true sense. The SHROUDS are the great ropes, which come from each side of the mast. In modern poetry the word frequently signifies the sails of a ship." !!

It signifies the same *here* : "SHROWDS wherewith my life should saile." He could not saile with the great ropes alone.]

**TROUBLE**—Is the past participle of *Tribulan*, *tundere*, *contercere*, *pinserc*, *To Bruise*, *To Pound*, *To Vex*. The Latin *Tribulare* is the same word; differing only by a different infinitive termination: *Tribul-an*, *Tribul-are*. As many other Latin verbs differ from the Anglo-Saxon verbs only by the different infinitive terminations *an* or *re*.

BROOK	}	All these words are merely the same past participle (differently pronounced and written) of the verb <b>BRICAN</b> , <i>Brecan</i> , <i>bræcan</i> , <i>To Break</i> .	
BROACH			
BRACK			
BREAK			
BREACH		}	
BREECH			BROOK (in the Anglo-Saxon <i>Broc</i> ) approaches most nearly to our modern past tense <b>BROKE</b> : and indeed this supposed noun was formerly so written.
BREECHES			
BRACCA			
BRACHIUM			

"And so boweth furth bi a **BROKE**, beeth buxome of spech,  
Tyll you fynden a forde, your fathers honourable,  
Wade in that water and wash you wel there."

*Vision of P. Ploughman*, pass. 6. fol. 29. p. 2.

"And helde the waye down by a **BROKE** syde."

*Cuckowe and Nyghtyngale*, fol. 351. p. 1. col. 1.

"He lept ouer a **BROKE** for to fight with the giaunt."

*Hist. of Prince Arthur*, 3d part, ch. 79.

"The eye that scorneth his fader, and despyseth the byrth of his moder, rauyns of the **BROKES**, that is to saye, fendes of helle **BROKES**, shall delue out and *pyke* out that eye."

*Dives and Pauper*, 4th Comm. cap. 1.

"With knyghtly force and violence he entred the sayde cytye (London) and slewe the fore namyd Liuius Gallus nere unto a **BROKE** there at that daye rynnynge, and hym threwe into the sayd **BROKE**. By reason wherof long after yt was called Gallus or Wallus **BROKE**. And at this day the strete where some tyme ranne the sayde **BROKE** is now called *Walbroke*."—*Fabian's Chronicle*, 4th parte, ch. 65.

Doctor Th. Hickes was aware that **BROOK** must be in some manner derived from *Bræcan*: and gives this reason for it—"quia rivus exiliens terram perrumpit." And this is very aptly described in Beaumont and Fletcher's *Faithful Shepherdess*.

————— “Underneath the ground,  
In a long hollow the clear spring is bound,  
Till on yon side where the morn’s sun doth look,  
The struggling water *breaks out* in a BROOK.”

ABROACH is Abpæc, the regular past tense of bpæcan, by the customary addition of the præfix A.

“Hewe fire at the flynt four hundred wynter,  
But thou haue towc to take it, with tinder or BROCHES,  
All thy labour is loste.”

*Vision of P. Ploughman*, pass. 18. fol. 95. p. 1.

BRACK is not far removed from our modern past tense *Brake*; which is still in use with us as well as *Broke*; and it approaches still nearer to the past tense as it was formerly written *Brak*.

“He biholdinge in to heuene, blessinge and BRAK, and gaf looues to disciplis.”—*Mattheu*, ch. 14. v. 19.

“Hec feutred his speare and ranne agains Sir Trian, and there either BRACKE their speares all to peeccs.”

*Hist. of Prince Arthur*, 2d part, ch. 94.

“So he ranne to his sword, and when he saw it naked, he praised it much, and then he shooke it, and therewith he BRACKE it in the middes.”—*Ibid.* 3d part, ch. 79.

Though BRACK (as a noun) is not much in fashion at present, it was formerly in good and common use.

“Let not a BRACK i’ th’ stuff, or here and there  
The fading gloss, a general loss appear.”

*B. and Fletcher, Epilogue to Valentinian.*

“You may find time out in eternity,  
Deceit and violence in heavenly justice,  
Life in the grave, and death among the blessed,  
Ere stain or BRACK in her sweet reputation.”

*Ibid. A Wife for a Month.*

A BREACH (bpic) or BREAK, the same word as the former, with the accustomed variation of CH for CK.

“Is it no BREAKE of ductie to withstande your king?”

*Hurt of Sedition, By Sir John Cheke.*

“The contrarie partie neyther could by justice, neither would by boldenesse haue enterprised the BREAKE thereof.”—*Ibid.*

Of BREECH (the same participle) Skinner says well—"Verum etymon vocis BREECH commodius deduci potest ab A.-S. bynce, ruptio, ruptura: quia sc. in ano corpus in foramen quasi disrupti videtur."—And BREECHES, which cover those parts where the body is *Broken* into two parts. Hence also assuredly the Latin *Bracca*; <sup>1</sup> and, I believe, the Greek and Latin *Βραχιον*, *Brachium*.

<sup>1</sup> "BRACA (pro quo vulgo *bracca*, vel *bracha*, minus recte scribunt) Isidoro, lib. xix. cap. xxii. videtur dici, quod sit *brevis*, nempe a Græco *βραχυς*. Aliis placet, esse a *ράκος*, quod a *ρήσσω* seu *ρήγνυμι*, unde ab Eustathio esse dicitur *διερρώγος ἱματίον*, vestis disrupta. *Αἰολες* (quos Romani maxime imitantur) literam *β* literæ *ρ* præmittunt, quando post *ρ* sequitur *κ*, *τ*, vel *δ*, ut, *ρύτηρ*, *βρυτηρ*, *ρόδον*, *βροδον*, *ράκος*, *βρακος*, &c. Sed sane *bracæ* vox est a Gallis Belgis. Quippe hodieque Belgæ, sive Germani inferiores, eam *broeck* appellant, ut Cimbri, *brog*, Britanni, *breache*. At *braca* esse a Gallis, clare docet Diodorus Siculus, cuius illud de Gallis, *χρώνται δὲ ἀναξυρισιν, ἃς ἐκεῖνοι βρακας καλοῦσιν*. Similiter Hesychius, olimque Galliæ pars ab harum usu dicta *bracata*. Idem confirmant versus isti apud Sueton. in Julio, cap. lxxx. :

‘Gallos Cæsar in triumphum ducit: iidem in curia  
Galli bracas deposuerunt, latum clavum sumserunt.’

Sed et *bracarum Gallicarum* liquido meminere Vopiscus in Aureliano, Lampridius in Alexandro Severo, pluresque alii. *Bracatos* quoque milites Gallicos appellat Ammianus, lib. xvi. Quare et *bracæ* vocem Gallicam putamus: vel, si origo est Græca, vocem eam acceperint Galli a Massiliensibus, qui Græce loquebantur. Non soli autem *bracis* usi Galli; sed et Persæ, quibus eas tribuit Ovidius v. Trist. el. x. item Sarmatæ, sive Scythæ, ut ex eodem, item Mela, et Valerii v. Argon. constat.”—*G. J. Vossius*.

“BRACHIUM, *βραχιον*, ἀπο τῆς βραχυτης. Festus: *Brachium nos, Græci βραχιον dicunt: quod deducitur a βραχυ, hoc est, breve; eo quod ab humeris ad manus breviora sint, quam a coxis plantæ*. Sed videtur ob stare Festo, quod *brachium*, ac *βραχιον*, proprie dicatur de osse, quod inter scapularum et cubiti articulos interjacet. Eoque potius *brachium* sic dici censeo, quia os id, quod dixi, breve sit, imprimis si conferetur cum osse femoris, cui *αναλογον* est. Nam ut pedibus manus, lacertus tibix, genui cubitus, sic femori brachia respondent. Ac quia de hac vocis proprietate aliquis litem movere possit, addo τὴν ὅλην χεῖρα (intelligo per *χεῖρα* totum illud ab humero usque ad extremos digitos, quomodo hac voce etiam usi Homerus et Hippocrates) dividi a Galeno in partes tres; *βραχιονα*, *πηχυν*, et *ακροχειρον*. quæ ipsa etiam complexus Naso, cum, l Met. ait:

———— ‘Laudat digitosque manusque  
Brachiaque et nudos media plus parte lacertos.’

SNOW—In the Anglo-Saxon Snaw, and the same in Douglas.

“His schulderis heildit with new fallin snaw.”

*Douglas*, booke 4. p. 108.

“And tharwithal attanis on euery sydis

The dartis thik and fleand takillis glidis,

As dois the schoure of snaw.”—*Ibid.* booke 11. p. 386.

It is the regular past tense and therefore past participle of Snupan, which Gower and Chaucer write *To Snaw*.

“And as a busshe, whiche is BESNEWED,

Their berdes weren hore and white.”

• *Gower*, lib. 1. fol. 19. p. 1. col. 2.

“The presentes euery daie bene newed,

He was with yeftes all BESNEWED.”

*Ibid.* lib. 6. fol. 135. p. 2. col. 1.

“A bettér viended man was nowhere none,

Withodt bake meate was neuer hys house

Quare, cum tres sint brachii partes, os illud totius brachii maximum, quod est inter humerum et cubitum, proprie βραχιων, seu brachium appellabitur. Os alterum inter brachium et manum Latinis fuerit lacertus, Græcis πηχυς, quanquam hæc vox et angustius interdum sumatur. Nam cum os illud duobus constet ossibus; uno inferiori et grandiori, altero superinsidente et minori; illud quidem eodem nomine cum toto dicitur πηχυς, sive ulna; hoc vero, quia parvarum rotarum radios refert, κερκίς, sive radius nominatur. • Quod superest ακρα χειρ, et una voce ακροχειρον, ac κατ' εφοχην, χειρ, Latinis manus dicitur. Ex his igitur liquet, quid proprie brachii nomine sit intelligendum. At Celsus, lib. viii. cap. 1. quemadmodum pro brachio humerum dixit, ita per brachium intelligit omne illud a scapulis dependens usque ad extremam manum. Qui similiter βραχιονος vocem usurpat Aristoteles, lib. 1. Histor. Animal. cap. xv. ubi hæc a philosopho statuuntur partes βραχιονος: ωμος, αγκων, ωλεκρανον, πηχυς, χειρ. Ωμος ei est articulus brachii cum ωμοπλατη, sive scapula. Αγκων est, quod interjacet inter dictum articulum et eum cui innititur. Is articulus Aristoteli est ωλεκρανον, quibusdam cubitus, aliis gibber brachii, nominatur. Πηχυς est quod inter manum et acutam gibberanque brachii partem, situm est. Χειρ palma et digitis constat. Quædam tamen ex hisce vocabulis aliter ab Hippocrate et aliis accipi, non ignoramus: et qui nescit, discere possit ex definitionibus medicis doctissimi Gorraei. Isidorus autem plane audiri non meretur, cum lib. xi. cap. 1. hoc pacto scribit: *Brachia a fortitudine nominata: Βαρυ enim Græce grave et forte significat, in brachiis enim tori lacertorum sunt et insigne musculorum robur existit.*—G. J. Vossius.

Of fyshe and fleshe, and that so plenteouse  
It SNEWED in hys house of meate and drinke."

*Prologues, The Frankeleyn*

SNOW, is simply—that which is SNIWED or SNEWED.<sup>1</sup>

LOSS } The past participle of **ΛINSAN**, *Lýjan*, *amittere*.  
LOOSE } *dimittere*.<sup>2</sup>

"Their arrows finely pair'd, for timber and for feather,  
With birch and brazil piec'd, to fly in any weather;  
And shot they with the round, the square, or forket pile,  
The LOOSE gave such a twang, as might be heard a mile."

*Poly-olbion*, song 26.

KNEE } I believe the Gothic **HNΛIVGAN**, **HNEL-**  
NECK } **VAN**, and the Anglo-Saxon **ḥnigan** (which  
KNUCKLE } have all the same meaning, viz. *incurvare*, *incli-*  
NOD } *nare*, *To Bow*, *To Bend*, *To Incline*) to be the  
same verb; though something differently pronounced: And I  
suppose **KNIV**, *Eneop*, and our English *KNEE*, to be the past  
tense of this verb.

NECK, in the Anglo-Saxon **ḥnecc** (or **ḥnegg**) may perhaps  
also be the past tense of **ḥnigan**.

KNUCKLE, in Anglo-Saxon **lnucl** (perhaps formerly **ḥnuzel**)  
I suppose to be the diminutive of **ḥnuz**; which may likewise  
have been the regular past tense of **ḥnigan**.

I offer the foregoing to you barely as conjecture. But we  
know that **ḥnah** is perpetually used in the Anglo-Saxon as  
the past tense of **ḥnigan**: by adding to it the participial ter-  
mination **ed**, we have **ḥnaheb**, **ḥnah'ð** (*a broad*); from which,  
I doubt not, we have our English **nod**, i. e. *An inclination*  
of the head.

<sup>1</sup> [In Norfolk *Snew* is used as the præterite; and *Show* as the præterite of *Show*, which is also found in Shakespeare.—ED.]

<sup>2</sup> [There is no authority for rendering this word by *dimittere*: it should have been *perdere*. **ΛINSAN** answers to our *Lose*, but **ΛANSGAN** to our *Loose* or *Loosen*. (See above, p. 85, 91.) Richardson makes strange confusion, by erroneously deriving *Loose* from *liusan*, and stating that *loose* and *lose* "are the same word, somewhat differently applied;" which he labours to support by a forced explanation of the latter word. See Additional Notes.—ED.]

NOTCH	}	Which vary respectively in sound only by the immaterial difference of CH or CK, have all one common meaning: and I believe them to be the past participle of the verb <i>To Nick</i> , incidere.
NOCK <sup>1</sup>		
NOOK		
NICHE		
NICK		

"All ruffe of haire, my nailes UNNOCKT, as of such seemeth best,  
That wander by their wits, deformed so to be."

*Songes &c. By the Earle of Surrey &c.* fol. 61. p. 2.

"Like the good fleacher that mended his bolte with cuttinge of the NOCKE."—*Dr. Martin, Of Priestes unlawful Mariages*, ch. 13. p. 250.

"The rough Hibernian sea I proudly overlook  
Amongst the scatter'd rocks, anfl there is not a NOOK  
But from my glorious height into its depth I pry."

*Poly-olbion*, song 30.

[———"Or did his genius  
Know mine the stronger dæmon, fear'd the grapple,  
And looking round him, found this NOOK of fate  
To skulk behind my sword."—*Dryden, Don Sebastian*, act 1. sc. 1.]

The Italian and French languages have many words, *Nicchio*, *Nicchia*, *Niche*, &c. of the same origin.

WROTH	}	All these are the past tense and therefore the past participle of <i>ppuðan</i> , torquere, <i>To Writhe</i> . The two former are applied to the mind; and, together with WREATH, (or WRITH) speak themselves.
WRATH		
WREATH		
RADDLE		
WRY		
RIDDLE		

A RADDLE<sup>2</sup> hedge, is a hedge of pleached or plashed or twisted or wreathed twigs or boughs. I suppose RADDLE to be so pronounced for *ppaðel*, the diminutive of *ppað*.

So RIDDLE metaphorically.

WRY I suppose to be so pronounced for *ppuð*.

<sup>1</sup> ["NOCKE."—*R. Ascham*, p. 130.]

<sup>2</sup> "With the help of these tools they were so very handy, that they came at last to build up their huts or houses very handsomely; RADDLING, or working it up like basket-work all the way round, which was a very extraordinary piece of ingenuity, and looked very odd."

*Robinson Crusoe*, vol. 2. p. 119. edit. 1790.



DEAL	}	These are the past tense and past participle of the verb <b>ΔΙΑΓΑΝ</b> , Dælan, dividere, partiri, To Deal, To divide, To distribute.
DELL		
DOLE		
DOULE		
DOWLE		

"My wife shal haue of that I wan with truth and no more,  
And DEALE among my daughters and my dear children."  
*Vision of P. Ploughman*, pass. 7. fol. 32. p. 2.

"Thylke that God geueth moste, leest good they DELETH."  
*Ibid.* pass. 11. fol. 45. p. 2.

"If he be pore, she helpeth hym to swynke,  
She kepeth his good, wasteth nquer a DELL."  
*Marchauntes Tale*, fol. 28. p. 2. col. 2.

"I consent, and conferme euery DELL,  
Your wordes all and your opinyon."  
*Ibid.* fol. 29. p. 2. col. 2.

"Al this sentence me lyketh euery DELL."  
*Wife of Bathes Prol.* fol. 34. p. 2. col. 2.

"I shall tell you a part now, and the other DEALE to morrow."  
*Hist. of Prince Arthur*, 3rd part, ch. 75.

["He ceast, and vanisht flew to th' upper DEALE,  
And purest portion of the heavenly scat."  
*Godfrey of Bulloigne*, Translated by R. C. p. 10.<sup>1</sup>]

"And that night a DOALE, and al they that would come had as much  
flesh and fish, wine and ale as they might eate and drinke, and euery  
man and woman had twelue pence, come who would. Thus with his  
owne hands DEALED he his money."  
*Hist. of Prince Arthur*, 3rd part, ch. 171.

["Clients of old were feasted; now a poor  
Divided DOLE is dealt at th' outward door."  
*Dryden's Juvenal*, sat. 1.

"And slaves, now manumiz'd, on their dead master wait:  
They hoist him on the bier, and deal the DOLE."  
*Dryden's Third Sat. of Persius*.]

<sup>1</sup> ["Tacque, e sparito rivolò del ciclo  
A le parti più eccelse, e più serene."  
*Gierusalemme Liberata*, cant. 1.]

"We rede in holy wryte. *Deut.* xxvii. Cursed be he that flytteth the boundes and the DOLES or termes of his neyghbour, and putteth hym out of his ryght."—*Dives and Pauper*, 10th Comm. cap. 7.

In this last passage, DOLE is applied to a Land-mark, by which the lands of different occupants are *divided* and *apportioned*.<sup>1</sup>

———"It was your presurmize,  
That in the DOLE of blowes your son might drop."

*Henry IV.* 2d part, p. 76.

Mr. Steevens, on this passage, says—"The DOLE of blows is the distribution of blows. DOLE originally signifies the portion of *Alms* (consisting either of meat or money) that was given away at the door of a nobleman."

"Now my masters, happy man be his DOLE, say I: Eucry man to his business."—*Henry IV.* 1st part, p. 54.

Sir J. Hawkins says—"The portion of *Alms* distributed at Lambeth palace gate, is at this day called the DOLE."

"If it be my luck, so: if not, happy man be his DOLE."

*Merry Wives of Windsor*, p. 116.

In all the above passages, and wherever the word is used, DOLE is merely the Anglo-Saxon past participle *ðal*; and has not in itself the smallest reference to *Alms*, or to the nobleman's gate, or to Lambeth palace; if indeed those places have any distinguished connection with *Alms*. But DOLE (i. e. *Dal*) might very well be applied to any things *divided*, *distributed*, or *Dealt out*: and therefore to land-marks, and to blows in a battle, &c.<sup>2</sup>

<sup>1</sup> ["Fon þan þe þri ðalar rind ge ðælede þunh lig. Aþra on earþ rice þam ylðrean suna. Aþra on ruð ðæle þær Chameþ cyne. and Eupora on nonð ðæle Iapheþer ofþrþinge."] *Ælfric. de Veteri Testamento*, p. 8.]

<sup>2</sup> ["He with their multitude was nought dismay'd,  
But with stout courage turn'd upon them all,  
And with his brond-iron round about him layd;  
Of which he DEALT large almes."] *Faerie Queene*, book 4. cant. 4. st. 32.

In the following passage from Chaucer, there is no allusion to any of these.

“And for thou *trewe* to loue shalt be,  
I wyl, and eke commaunde the,  
That in one place thou set al hole  
Thine hert, without halfin DOLE.”

*Rom. of the Rose*, fol. 131. p. 1. col. 2.

As it has happened in the interpretation of DOLE; so does it with DOWLE: and so will it usually happen, when the interpreters seek the meaning of a word (or rather endeavour to collect it) singly from the passages in which the word is found: for they usually connect, with the unknown word, the meaning of some other word or words in the sentence. A little regard to the individual etymology of the word whose meaning is sought, would secure them from this perpetually repeated error; and conduct them to the *intrinsic* meaning of the word.

——— “The elements

Of whom your swords are temper’d, may as well

Wound the loud windes, or with bemockt-at stabs

Kill the still-closing waters, as diminish

One DOWLE that’s in my plumbe.” (*plume*).—*Tempest*, p. 12.

Mr. Steevens here tells us, that—“Bailey, in his Dictionary, says that DOWLE is a *Feather*; or rather the single particles of the *Down*.”

To which Mr. Malone adds—“Cole, in his Latin Dictionary, 1670, interprets—*young DOWLE*—by *Lanugo*.”

But *dal*, *dæl*, DOLE, DOULE, DOWLE, DEAL, DELL, are all but one word differently pronounced and differently written; and mean merely a part, piece, or portion, without any designation of *Feather* or *Down*, or *Alms*, or any other thing. And when the cards are *Dealed* or *Dealt* round to the company within doors; each person may as properly be said to receive

See Milton:

“DEALING DOLE among his foes.”—*Sampson Agonistes*, v. 1529.

See also Translation (1598) of *Orlando Innamorato*,

“Thus Ferraw, brauo-like, doth DEALE his DOLE.”]

his DOLE or DOWLE (i. e. that which is *Dealed* out, *Distributed*, or *Dealt* to him) as the attendant beggars at the gate.

Thus Chaucer, in the *Plowman's Tale*, fol. 99. p. 2. col. 2.

"The gryffon grynned as he were wood,  
And loked louely as an owle,  
And swore by cokes hert bloode  
He wolde him tere euery DOULE."

What think you is contained in this threat of the gryffon? That he will tear off the feathers, or the small particles of Down from the pelican? Surely not. But that he would tear him, as we say, *piecemeal*; tear every *piece* of him, tear him all to *pieces*.

Skinner is of opinion, and reasonably, that DOLLAR also belongs to *dal*, *portio*—"quia sc. est aurei, seu, ducati dimidium."

HOWL } The past participle of *Lýllan*, *Lnellan*, *ululare*,  
OWL }  
YELL } *To Yell*.

ROOM } Are the past participle of *Rýman*, *be-pýman*, *dilatare*,  
RIM }  
BRIM } *amplificare*, *extendere*.

Room means *dilatum*, *Extended*, *Place*, *Space*, *Extent*.

In the second chapter of Luke, verse 7. where our modern translation has it—"There was no room for them in the inn," the old English translation says—"There was not *Place* to hem in the comyn stable." Non erat eis *Locus* in *dīversorio*. The Anglo-Saxon—*Þiȝ næfðon ȝum in cūmena huȝ*. The Gothic—*NI VAS ĩM KHMIS ĩN STALA* *ψΑΜΜΑ*.

["At whose first entrie thearunto he made him Master of the Requests, having then no better ROOME voyde."

*Life of Syr Thomas More, By Mr. Roper*, p. 32.

"In the yere xiiij of his gracious raigne there was a parliament holden, whereof sir Thomas More was chosen speaker. Who being very lothe to take this ROOME upon him, made an oracion."—*Ibid.* p. 34.

"The duke of Norfolk, in audience of all the people theare assembled, shewed, that he was from the kinge himselfe streightlic chardged by

speciall commission, theare openlie in presence of them all to make declaration how muche all England was beholdinge to Sir Thomas More for his good service, and how worthie he was to have the highest ROOME in the realme.”—*Life of Syr Thomas More, By Mr. Roper*, p. 55.

“Yet nevertheles he must for his owne part needes confesse that in all things by his grace alleadged he had donne no more then was his dutie: and farther disabled himselfe to be unmeete for that ROOME.”

*Ibid.* p. 56.

“He made suite unto the duke of Norfolke, his singular good friend, to be a meane to the kinge that he might, with his grace’s favour, be discharged of that chardgeable ROOME of the chauncellorship, wherin, for certain infirmities of his body, he pretended himself unable anie longer to serve.”—*Ibid.* p. 65.

“Besides this, the manifolde goodnes of the king’s highnes himselfe, that hath binne soe manie waies my singular good lord, and that hath soe deerlie loved and trusted me, even at my verie first comming into his honourable service with the dignity of his honourable Prive-Counsaile vouchsafinge to admit me, and to offices of great credit and worship most liberallie advanced me; and finally with that weightie ROOME of his grace’s high chauncellor.”—*Ibid.* p. 93.

“It may like your highness to cal to your gracious remembrance, that at such time as of the great weightie ROME and office of your chauncellor (with which so farre above my merites or qualities able and mete therfore, your highnes had of your incōparable goodnes honoured and exalted me).”—*Ibid.* p. 107.]

**RIM** (of rýman) is the utmost *Extent* in breadth of any thing.

**BRIM** (of be-rýman) is also the *Extent* of the capacity of any vessel.

{———“and ran at him ainaine  
With open mouth, that seemed to containe  
A full good pecke within the utmost BRIM.”

*Faerie Queene*, book 6. cant. 12. st. 26.

“Then by the *edge* he doth his mantle take,  
He bowes it, plaites it, reacheth towards him  
The plait, and to these farder specches brake,  
More then to fore of visage spiteful grim,  
O thou that scorne of hardest brunts dost make,  
I peace and warre bring in this plaited BRIM,  
Thine be the choice.”

*Godfrey of Bulloigne, Translated by R. C. Esq.*  
*Windet*, 1594. p. 93. cant. 2. st. 89.]

"Which from a large-BRIM'D lake  
To hie her to the sea with greater haste doth make."

*Poly-olbion*, song 30.

Large-BRIM'D (or be-pým'b) is widely *extended* in breadth.

GROOM]—We apply this name to persons in various situations. There is a GROOM of the stables, a GROOM of the chambers, a GROOM of the stole, a GROOM porter, a *Bride-groom*, &c. But all of them denote attendance, observance, care, and custody; whether of horses, chambers, garments, bride, &c.

["The gentle lady, loose at random lefte,  
The greene-wood long did walke, and wander wide,  
At wilde adventure, like a forlorne wefte:  
Till on a day the Satyres her espide,  
Straying alone withouten GROOME or guide.  
Her up they tooke, and with them home her ledd."

*Faerie Queene*, book 3. cant. 10. st. 36.

"Ne wight with him for his assistance went,  
But that great yron GROOME, his gard and government."

*Ibid.* book 5. cant. 4. st. 3.]

"He is about it, the doores are open:  
And the surfeted GROOMES doe mock their charge  
With snores."

*Macbeth*, p. 136. col. 2.

GROOM therefore has always one meaning. It is applied to the person by whom *something* is *attended*. And, notwithstanding the introduction of the letter R into our modern word GROOM, (for which I cannot account) I am persuaded that it is the past participle of the Anglo-Saxon verb *Lyman*, curare, regere, custodire, cavere, attendere;<sup>1</sup> and that it should be written goom, without the R. And I think it a sufficient confirmation of my opinion, that what we now call *Bride-groom*, our ancestors called Bpud-gum. And, at present, in the collateral languages there is no R;

The Germans calling him—Brauti-gam.

The Dutch . . . . Bruide-gom.

The Danes . . . . Brud-gom.

And the Swedes . . . . Brud-gumme.

<sup>1</sup> ["For þæra kininga geleafearste þe forleton heora drihten and þær folces LIMDELEASTE þe ne LIMDE ȝoder."]

*Ælfric. de Veteri Testamento*, p. 16.]

Swoop } — “ All my pretty ones !  
 Swor } Did you say All ? Oh Hell Kite ! All ?  
 What, all my pretty chickens and their damme  
 At one fell swoope ? ” *Macbeth*, act iv.

Mr. Steevens on this passage, says—“ Swoop is the descent of a bird of prey on his quarry. It is *frequently* however used by Drayton in his *Poly-olbion*, to express the swift descent of rivers.”

Drayton has used it in his *Poly-olbion* only three times : in his first, sixth, and twenty-eighth songs ; but never as a substantive.

“ Proud Tamer swoops along with such a lusty train,  
 As fits so brave a flood.” Song 1.

“ Thus as she swoops along with all that goodly train.” Song 6.

“ And in her winding banks, along my bosom led,  
 As she goes swooping by.” Song 28.

In this use of the word by Drayton there is nothing antique, or unusual, or in the least different from the common, modern, every day’s use of the word : if we except only the spelling of it. Put *SWEEPS* and *SWEEPING* instead of *SWOOPS* and *SWOOPING*, and no man would ask for an interpreter.

[“ Thus, as some fawning usurer does feed  
 With present sums th’ unwary spendthrift’s need,  
 You sold your kindness at a boundless rate ;  
 And then o’erpaid the debt from his estate :  
 Which, mould’ring piece-meal, in your hands did fall ;  
 Till now at last you came to swoop it all.”

*Dryden’s First Part of the Conquest of Granada*, act 1. sc. 1.]

The Anglo-Saxon verb is *Spipan*, in modern English *To Sweep*. *Swoop* and *swor* are (as we have already seen in so many other instances) its regular past participle, by the change of the characteristic *i* to *o*.

*Swoop* has nothing to do with the descent of a bird ; or with any descent or ascent ; but it may be applied to either : for it has to do with a body in motion, either ascending, descending, or horizontal ; and with a body removing all obstacles in its passage.

A *swor* between two persons, is where, by the consent of the parties, without any delay, any reckoning or counting, or

other adjustment of proportion, something is *Swept* off at once by each of them.

**SWOON**—This word was formerly written, **SWOUGH**, **SWOWE**, **SWOWNE**, **ASWOWNE**, **SWOND**, **SOWNE**, and **SOWND**.

“That what for fere of slaunder, and dred of deth  
She loste both at ones wit and breth  
And in a **SWOUGH** she lay.”—*Chaucer, Lucrece*, fol. 215. p. 2. col. 2.

“I fel in suche a slomber and a **SWOWE**,  
Nat al a slepe, ne fully wakyng,  
And in that **SWOWE** methought I herde sing  
The soric byrde the leude cuckowe.”

*Cuckowe and Nyghtyngale*, fol. 351. p. 1. col. 2.

“Whan she this herd, **ASWOUNE** down she falleth.”

*Clerke of Oxenfordes Tale*, fol. 51. p. 1. col. 1.

“**ASWOUNE** I fel, bothe deed and pale.”

*Rom. of the Rose*, fol. 128. p. 2. col. 1.

“Whan this woman sawe this sharte and redde the letter, she felle downe in **SWOWNE**.”—*Dives and Pauper*, 6th Comm. cap. 15.

“Hee tooke such a hartily sorrow at her words, that he fell downe to the floore in a **SWOND**. And when Sir Launcelot awaked of his **swond** hee lept out at a *Bay* window.”—*Hist. of Prince Arthur*, 3d part, ch. 8.

“Hee fell downe off his horse in a **SOWNE**.”—*Ibid.* 2d part, ch. 59.

“Hee fell ouer his horse mane in a **SOWND**.” *Ibid.* ch. 140.

**SWOON** &c. is the past participle of *Spizan*, stupere; whose regular past tense is *Swog*, or *Swoug*, written by Chaucer *Swough* and *Swowe*: adding to which the participial termination **EN**, we have *Swowen*, *Swowne*; and with the customary prefix **A**, *Aswowne*.

**CLOCK** } The past participle of the verb *To Click*.  
**CLACK** }

**PUDDLE** } **PUDDLE** was antiently written **PODELL**.  
**POOL** }

“And all the contre whiche was byfore lykened to paradyse for fayrnesse and plente of the contre, tourned in to a foule stynkyng **PODELL**, that lasteth in to this daye, and is called the deed see.”

*Dives and Pauper*, 6th Comm. cap. 16.

It is the regular past tense and past participle of the verb *To Piddle*.



POOL is merely the contraction of *Podel*, *Poodle*, *Pool*.

F.—I hardly think the word *Piddle* to be of any long standing in the language; as the word POOL (or *Pul*, as the Anglo-Saxons wrote it) certainly is. There is no antient authority, I believe, for the use of the word *Piddle*: and yet, to justify your derivation, it ought at least to be as antient in the language as the Anglo-Saxon *Pul*.

H.—I cannot produce any Anglo-Saxon or antient authority for it. Yet it cannot be of very modern introduction; since it long ago furnished a name to one of our rivers.

“Whilst Froom was troubled thus, where nought she hath to do,  
The PIDDLE, that this while bestirr’d her nimble feet,  
In falling to the POOL, her sister Froom to meet,  
And having in her train two little slender rills,  
Besides her proper spring, wherewith her banks she fills,  
To whom since first the world this later name her lent,  
(Who antiently was known to be instiled Trent)  
Her small assistant brooks her second name have gain’d.”

*Poly-olbion*, song 2.

BEAD—The past participle of Bibban, orare, To BID, To invite, To solicit, To request, To pray.

BEAD (in the Anglo-Saxon Beade, oratio, something *prayed*) is so called, because one was dropped down a string every time a prayer was said, and thereby marked upon the string the number of times *prayed*.

“Silly old man, that lives in hidden cell,  
Bidding his BEADES all day for his trespass.”

*Faerie Queene*, book 1. cant. 1. st. 30.

“All night she spent in *bidding* of her BEDES.”—*Ibid.* cant. 10. st. 3.]

GEWGAW } What we write GEWGAW is written, in the Anglo-  
GAUD } Saxon, *Le-gaþ*. It is the past participle of the  
verb *Le-gīan*: and means any such trifling thing as is *given away* or presented to any one.<sup>1</sup> Instead of GEWGAWES it is sometimes written GIGAWES and GEWGAUDES.

“And of Holy Scriptures *Saves*

He counteth them for GIGAWES.” *Skelton*, p. 171. (Edit. 1736.)

<sup>1</sup> [I doubt this etymology. GAUD and GEWGAW, are rather *Le-eb* and *Le-geab*, from *Eabian* and *Le-eabian*.—H. T.]

["Go back to what thy infancy began,  
Thou who wert never meant to be a man,  
Eat pap and spoonmeat : for thy GUGAWS cry."

*Dryden's Third Sat. of Persius.*

"Give to your boy, your Cæsar,  
This rattle of a globe, to play withal,  
This GU-GAU world." *Dryden, All for Love, act 2. sc. 1.]*

"May not Morose, with his gold,  
His GEWGAUDES, and the hope she has to send him  
Quickly to dust, excite this?"

*B. and Fletcher, The Woman's Prize.*

GAUD has the same meaning, and is the same as the foregoing word, with only the omission of the præfix GE, GI, or GEW. It is the past participle of LIȝan ; *Gaved, Gav'd, Gaud, Gaud.*

"Here is a mittayne eke, that ye may se,  
Ile that his hande wol put in this mittayne  
He shal haue multiplyeng of his grayne, &c.  
By this GAUDE haue I wonne euery yere  
An hundred marke sythen I was Pardouere."

*Prol. of the Pardouers Tale, fol. 65. p. 2. col. 2.*

"And also thynke wel, that this is no GAUDE."

*Troilus, boke 2. fol. 165. p. 1. col. 1.*

"Quhat God amouit him with sic ane GAUDE  
In his dedis to use sic slicht and fraude."

*Douglas, booke 10. p. 315.*

"And stolne the impression of her fantasie,  
With bracelets of thy haire, rings, GAUDES, conceits,  
Knackes, trifles, nosegaies, sweetmeats."

*Mids. Nights Dreame, p. 145.*

—————"My loue to Hermia  
(Melted as is the snow)  
Seems to me now  
As the remembrance of an idle GAUDE,  
Which in my childhood I did doat upon."

*Ibid. act 4. sc. 2. p. 158.*

"Sweeting mine, if thou mine own wilt be,  
I've many a pretty GAUD, I keep in store for thee ;  
A nest of broad-fac'd owls, and goodly urchins too."

*Poly-olbion, song 21.*

LAUGH—Is the regular past tense and past participle of the

Anglo-Saxon verb *hlīhan*, *ridere*; viz. *hlāh*, which we write LAUGH. “Vox *hlāhan* (says Skinner) licet apud Somnerum non occurrit, non dubito quin olim in usu fuerit.” Had Skinner been aware of the regular change of the characteristic letter in all the Anglo-Saxon verbs, he would have been well contented with *hlīhan*; but certainly there remained for him the Gothic *hlaahgan*, though not the Anglo-Saxon *hlāhan*.

WHARF } Are the past participles of *hƿyrpan*, *pƿrpan*;  
WARP } *ambire*, *projicere*.

WALL—Is the past participle of *pīlan*, *connectere*, *copulare*, *To Join together*, *To Consolidate*, *To Cement*. And its meaning is singly, *consolidated*, *cemented*, or joined firmly together. The Anglo-Saxon *peal* is sometimes applied by them in the same manner in which alone we now use it; viz. for any materials, brick, stone, mud, clay, wood, &c. *consolidated*, *cemented*, or fastened together: but it is also sometimes used by them for the *cement* itself, or that by which the materials are connected.

“*þig hæfðon tȳgelan for ſtan. and tȳrpan for Peallum.*”

“They had brick for stone, and slime had they for *Mortar*.”

*Genesis*, ch. 11. v. 3.

Our etymologists derive WALL from the Latin *Vallum*:<sup>1</sup> and

<sup>1</sup> “VALLUM dicebatur—*Murus e terra ad fossæ oram aggestus, crebris sudibus sive palis munitus*—Itaque duæ ejus partes, agger sive terra, et pali sive sudes. De etymo sic Varro, lib. iv. de L. L.:—*Vallum, vel quod ea varicare nemo possit:—vel quod singula ibi extrema bacilla furcillata habent figuram literæ v.* Quæ lectio si recta est, *varicare* hic erit *ὑπερβαίνειν* sive *transgredi*: quomodo *varicare* in vet. Glossis exponitur. De etymo plane assentio. Quamvis enim, quia valli agger jactu aut aggestione terræ fieret, *vallum* et *vallare* non inepte deduci queant a Græco βαλλω; tamen cum non omnis agger sit *vallum*, sed tum demum id nomen adipiscatur, cum *munitus* est *vallis* sive *sudibus*: quin a *vallus* VALLUM dicatur, dubitandum minime censeo. Idem esse *vallus*, quod *palus*, sive *sudis*, ostendimus superius. *Vallos* autem aggeri imponi solere, clare docet hic Vegetii locus, lib. 3. cap. viii.:—‘Primum in unius noctis transitum, et itineris occupatione levior, cum sublatis cespites ordinantur, et aggerem faciunt, supra quem valli, hoc est, sudes, vel tribuli lignei, per ordinem digeruntur.’—Hinc Ammianus, lib. 31.—*Vallo sudibus fossaque firmato*.—Quemadmodum autem *vallum* a *vallus*, ita *vallus* ὑποκοριστικῶς a *varus*, quo furcillas notari ostensum suo loco.”—*Lossius*.

not only the English word, but the Anglo-Saxon *peal* also from the same. They seem to forget that the Latin is a mere modern language, compared with the Anglo-Saxon. The Roman beginning (even their fable) is not, comparatively, at a great distance. The beginning of the Roman language we know; and can trace its formation step by step. But the Northern origin is totally out of sight; is intirely and completely lost in its deep antiquity. Besides, in deriving *WALL* from *Pilan*, we follow the regular course of our whole language without the least contortion; and we arrive at once at a full and perfect meaning, and a clear cause of the application of the word to the thing. But, if we refer *WALL* to *Val-lum*, what have we obtained? We must seek for the meaning of *Val-lum*, and the cause of its application: and that we shall never find but in our own language: none of the Greek or Latin etymologists can help us to it: for *Val-lum* itself is no other than our word *Wal*, with the addition of their Article *UM* (or the Greek *ov*) tacked to it.

*TART* (teapt, asper) is the past participle of *Týnan*, exacerbare, irritare, exasperare. *To Tar. Tar-ed, Tar'd, Tart.*

“Ye faderis nyle ye *TERRE* youre sones to wraththe.”

*Ephesies*, cap. 6. v. 4.

“Faderis nyle ye *TERRE* youre sones to indignacioun.”

*Colocensis*, cap. 3. ver. 21.

“And like a dogge that is compell'd to fight  
Snatch at his master that doth *TARRE* him on.”

*King John*, act 4. sc. 1. p. 14.

“Two cures shal tame each other, pride alone  
Must *TARRE* the mastiffes on, as 'twere their bone.”

*Troilus and Cressida*, end of act 1.

“Faith there has bene much to do on both sides: and the nation holds it no sinne, to *TARRE* them to controuersie.”—*Hamlet*, p. 263.

*SPAN*.—For the etymology and meaning of this word, you may, if you chuse it, travel with others<sup>1</sup> to the German, the

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<sup>1</sup> Vossius de Vit. Serm. lib. 2. cap. 17. “*Spannum* et *spanna* habemus in Legibus Frisonum. Tit. xxii. de Dolg. lxx.: ‘Vulnus, quod longitudinem habeat quantum inter pollicem et complicati indicis ar-

French, the Italian, the Latin, or the Greek. But you may find them more readily at home: for the German *Spanne*, the old French *Espan* mentioned by Cotgrave, the Italian *Spanna*, and the Low Latin *Spannum*, together with the Dutch, the Danish, the Swedish, and the Islandic, are all, as well as the English word, merely the past tense and therefore past participle *rpan*, *rpon*, of the Anglo-Saxon verb *Spinan*, *To Spin*, *extendere*, *protrahere*.

“And eik his coit of goldin thredis bricht,

Quhilk his moder him SPAN.”

*Douglas*, booke 10. p. 349.

“He will not give an inch of his will for a SPAN of his thrift.”

*Ray's Scot. Prov.* p. 291.

NARROW } Napp, Neapp, Neappe. The past participle  
NEAR } of Nÿppian, coactare, comprimere, contrahere,  
*To Draw together, To Compress, To Contract.*

ticulum, *spannum* non impleat, iv. solid. componatur. Quod integræ *spannæ* longitudinem habuerit, hoc est, quantum index et pollex extendi possunt, vi. solidis componatur.’ Et cap. lxvi.: ‘Quod inter pollicem et medii digiti *spannum* longum fuerit, xiii. solidis componatur.’ Item Fris. addit. Tit. iii. lvi.: ‘Si unius *spannæ* longitudinem habuerit.’ Est vero *spannus* et *spanna*, id quod *spithama* antiquis: estque a Germanico *spanne*, quod a *spannen*, tendere: nisi malis esse ab Italico *spandere* pro Latino *expandere*. Nam pro *ex* sæpe initio ponunt s.”

Menage.—“SPANNA. La lunghezza della mano aperta e distesa dalla estremità del dito mignolo a quella del grosso. Lat. *palmus major*. Gr. *σπιθαμή*. Gall. *empan*. Dal Tedesco *spann*, che vale il palmo maggiore, che è costituito di dodici dita Geometriche. Ovvero dal Latino *expalmus*, *expannus*, *expammus*, *expannus*, *spannus*; onde l’antico Francese *espan*. Così da *impalmus*, il Francese *empan*: da *impalmare*, *enpaumer*. La prima opinione par la vera. S’inganna il Monosini diducendo *spanna* da *σπιθαμή*. Lo seguita però il Sr. Ferrari.”

Junius.—“SPAN, Spithama, dodrans, palmus major, intervallum inter pollicem et minimum digitum ductos; estque duodenum digitorum, sive palmorum trium. A.-S. Span, rponn. It. *Spanna*. G. *Espan*. D. *Spand*. B. *Span*. Isl. *Span* vel *Spon*. Su. *Span*. Fr. *Span*. *Spanna*. M. Casaubonus petita vult ex *σπιθαμή*, Spithama. \* V. eum p. 337. opusculi de Vct. Ling. Angl. Sed omnino videntur promanasse ex Teut. *Spannen*, tendere, extendere. Ipsum vero *Spannen* affine est Gr. *σπᾶν*, trahere: quod attrahendo res extendantur.”

Skinner.—“SPAN &c. Omnia per contractionem, et conversionem m in n, et ejus reduplicationem immediate, a Lat. et Gr. *Spithama*. Vel, si a Germanica origine petere malles, a Teut. et Belg. *Spannen*, tendere, extendere. Martinius autem Teut. *Spannen* a Lat. *Expandere* deducit. Alludit Gr. *σπᾶω*.”

["To kerke the NARRE, from God more farre,  
Has bene an olde-said sawe." *Shepheards Calender, July.*]

SHARP—The past participle of *Scýnpan*, *acuere*.

RACK	} A RACK of hay, and a RICK of hay, are the past participle of <b>RICKAN</b> , <i>congerere, colligere, To Collect, To Draw together, To RAKE together.</i>
RAKE	
RICK	
RICH	
RICHES	

A RAKE, the same participle; it being the tool or instrument by which the Hay is collected.

["The sonnes must bee masters, the fathers, gaffers; what we get together with a RAKE, they cast abroad with a forke."]

*Mother Bombie (by John Lily), act 1. sc. 3.*]

RICH and RICHES are the same participle. Throughout the language the different pronunciation of CH and CK is not to be regarded. Thus, what we pronounce RICH and RICHES (*tch*), the French pronounce RICHE and RICHESSE (*sh*), and the Italians RICCO and RICHEZZA (*k*). But it is the same word in the three languages: and it applies equally to any things, *collected, accumulated, heaped*, or (as we frequently express it) *RAKED together*; whether to money, cattle, lands, knowledge, &c.

SALE } is the past participle of *Sylan*, *dare*, *tradere*,  
HANDSEL } *To Sell*. In our modern use of the word a *condition* is understood. HANDSEL is something *given* in hand.

HARANGUE—In Italian *Aringa*, in French *Harangue*; both from our language.

This word has been exceedingly laboured by a very numerous band of etymologists; and upon no occasion have their labours been more unsuccessfully employed. S. Johnson, as might be expected, has improved upon all his predecessors: and as he is the last in order of time, so is he the first in fatuity. He says—"Perhaps it comes from *Orare*, or *Orationare*, *Oraner*, 'Aranger, Haranguer.'"

I will not trouble you with a repetition of the childish conjectures of others, nor with the tedious gossiping tale of Junius.

Skinner briefly mentions a conjecture of Menage; and he spells the word properly, in the old English fashion, HARANG; and not (*à la Française*) HARANGUE.

The word itself is merely the pure and regular past participle, *Hrang*, of the Anglo-Saxon verb *Hringan*, *To Sound*, or *To make a great sound*. (As *Hrino* is also used.) And M. Caseneuve alone is right in his description of the word, when he says—"HARANGUE est un discours prononcé avec CONTENTION DE VOIX."

So far has the manner of pronunciation changed with us, that, if the commencing aspirate before *r* was to be preserved, it was necessary to introduce an *a* between *h* and *r*; and instead of *HRANG*, to pronounce and write the word "*HARANG*."

"By theyr aduyse the kyng Agameynnowne  
For a *trewse* sent unto the towne  
For thirty dayes, and Priamus the kinge  
Without abode graunted his *ARYNGE*."

*Lydgate, Auncient Historie, &c.*

YARD } YARD, in the Anglo-Sax. *Leapð*, is the past  
GARDEN } tense and therefore past participle of the verb  
*Lýpðan*, *cingere*, *To Gird*, *To Surround*, *To Inclose*: and it is therefore applicable to any inclosed place; as *Court-YARD*, *Church-YARD*, &c.

GARDEN is the same past tense, with the addition of the participial termination *EN*. I say, it is the same; because the Anglo-Saxon *L* is pronounced indifferently either as our *g* or *y*.

Though it is not immediately to our present purpose, you will not be displeased, if I notice here, that a *Girth* is that which *Girdeth* or *Gird'th* any thing: that a *Garter* is a *Girder*; that we have in Anglo-Saxon the diminutive *Lýpðel*, or *Girdle*; and that I suppose the verb *Lýpðelan*, whose present participle would be *Lýpðelanð*, encircling, surrounding; and (for which we now employ *ing*) being the Anglo-Saxon and old English termination of the participles present: and that I doubt not that *Lýpðelanð*, *Lýpðlanð*, *Lýpðlanð*, has become our modern *Garland*.

The Italian *Giardino* and *Ghirlanda*,<sup>1</sup> and the French *Jardin* and *Guirlande* have no other origin.

STAGE } Certainly these words do not, at first sight, appear  
STAG } to have the least connection with each other. And,  
STACK } till the clew is furnished, you may perhaps wonder  
STALK } why I have thus assembled them together.

STAY }  
STAIRS } The verb *Stigan*, *ascendere*, to which we owe  
STORY } these words, is at present lost to the language; but  
STYE } has not been long lost. For it survived that period  
STILE } of the language which we call Anglo-Saxon; and  
STIRRUP } descended in very good and frequent use to that  
ETAGE } period of the language which we now call Old  
English: a name hereafter perhaps to be given by our successors to the language which we talk at present.

Instances enough may be found of the use of this verb *stigan*, from the time of Edward the third down even to the end of the fifteenth century. And though it has itself most strangely disappeared for the last two hundred years; it has still left behind it these its surviving members.

In that old translation of the New Testament which was very much, though surreptitiously, circulated in the reign of Edward the third and afterwards, (and of which many other manuscripts remain, beside the curious one which you have given to me) we have seen the word perpetually employed in Matthew, Mark, Luke, John, in the Epistles, in the Acts, and in the Revelations. Let us turn to a few instances.

"Anoon Ihesu constreynide the disciplis to STEIGE in to a boot."—*Mattheu*, ch. 14. v. 22.

"The whiche seyden by spirit to Poul, that he shulde not STIE to Ierusalem."—*Dedis*, ch. 21. v. 4.

"We preiden, and thei that weren of that place, that he shulde not STYE to Ierusalem."—*Dedis*, ch. 21. v. 12.

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<sup>1</sup> "GHIRLANDA (says Menage) è voce presa per'avventura dal partefice futuro passivo del verbo *ghirlare*, non usato, che venga da *girare*, dice il Castelvetro. *E cosa certissima*. Da *gyrus*, *girus*, *girulus*, *girulare*, *girlingare*, *ghirlare*, *ghirlandus*, *ghirlanda*."—Cosa certissima!—Ut plane homines non, quod dicitur, *λογυκα ζωα*; sed ludicra et ridenda quædam neurospasmata esse videantur.



"But whanne thou shalt be bedun to feest, go. and sitte down in the laste place, that whanne he shal come that had thee to feest, he seie to thee, frende STEIGE heiger."—*Luke*, ch. 14. v. 10.

"The firste vois that I herde, as of a trumpe, spekyng with me, seiynge, STY up hidur."—*Apocalips*, ch. 4. v. 1.

"Forsoth Ihesu took twelue disciplys, and seide to hem, lo we STIEN to Ierusalem."—*Luke*, ch. 18. v. 31.

"To ech of us grace is gouchen up the mesure of the gyyng of Crist, for whiche thing he seith, he STEIGYNGE in to heig, led caitifte caitif."—*Ephesyes*, ch. 4. v. 7, 8.

"Ihesu was baptisid of Iohn in Iordan, and anoon he STIYNGE up of the watir."—*Mark*, ch. 1. v. 9, 10.

"Lo we STEIGEN to Ierusalem."—*Mattheu*, ch. 20. v. 18.

"Ihesu forsothe seynghe companyes STEIGIDE in to an hil."—*Mattheu*, ch. 5. v. 16.

"And the thornes STEIGEDEN up and strangliden it."—*Mark*, ch. 4. v. 7.

"And whanne it is sowun it STEIGETH in to a tree."—*Ibid.* v. 32.

"What ben ye troblid, and thoughtis STEIGEN up in to youre hertis?"—*Luke*, ch. 24. v. 38.

"STIEGE up at this feest dai, but I shal not STIE up at this feest day, for my tyme is not yit fillid. Whan he had seide these thingis he dwelte in Galile. Forsothe as hise britheren STIEDEN up, thanne and he STEIEDE up at the feest dai."—*Iohn*, ch. 7. v. 8, 9, 10.

"Nyle thou touche me, for I haue not yit STIED to my fadir. Forsothe go to my britheren and seie to hem, I STIE to my fadir."—*Ibid.* ch. 20. v. 17.

"And whanne he STEIG into a litil ship, hise disciplis suden him."—*Mattheu*, ch. 8. v. 23.

But we need not turn to any more places in this little book; where the word is used at least ninety times.

The same word is constantly employed by Gower, Chaucer, Lydgate, Fabian, Sir T. More, &c. &c.

"And up she STIGHE, and faire and welle  
She drofe forth by chare and whelle  
Aboute in the ayre amonge the skies."

*Gower*, lib. 5. fol. 105. p. 1. col. 2.

"And or Christ went out of this erthe here  
And STIGHED to heuyn, he made his testament."

*Balade to K. Henry IV.* fol. 349. p. 1. col. 2.

"Beryne clepid a maryner, and bad him sty on loft,  
And weyte aftir our four shippis aftir us doith dryue;  
For it is but grace of God, yf they be alyue.  
A maryner anoon wyth that, right as Beryn bad,  
STYED into the top castell, and brought hym tydings glad."

*Merchaunts 2d Tale*, Urry's Edit. p. 607.

———— "Joseph might se  
The Angell styE aboute the sonne beme."

*Lyfe of our Lady*, By *Lydgate*, p. 103.

"Then king Philip seing the boldnesse of the Flemminges, and how little they feared him, tooke counsayle of his lordes, how he might cause them to descende the hylle, for so longe as they kepe the hyl, it was ieoperdous and perelous to stIE towarde them."—*Fabian's Chronicle*, vol. 2. p. 265.

"But like the hell hounde thou waxed full furious, expressing thy malice when thou to honour styED."—*Ibid.* p. 522.

"And so he toke Adam by the ryght hande and styED out of hell up in to the ayre."—*Nichodemus Gospell*, ch. 16.

"The ayre is so thycke and hepy of moysture that the smoke may not styE up."—*Dives and Pauper*, 1st Comm. cap. 27.

"But lord how he doth thynk hym self full wele  
That may set once his hande uppon her whele.  
He holdeth fast: but upwarde as he stiETH  
She whippeth her whele about, and there he lycth."

*Sir T. More's Works*, (1557).

["But when my muse, whose fothers, nothing flitt,  
Doe yet but flagg and lowly learne to fly,  
With bolder wing shall dare alofte to sty  
To the last praises of this Faery Queene."

*Spenser's Verses to the Earle of Essex.*

"The beast, impatient of his smarting wound,  
And of so fierce and forcible despight,  
Thought with his winges to styE above the ground,  
But his late wounded wing unserviceable found."

*Faerie Queene*, book 1. cant. 2. st. 25.

————— “And though no reason may apply  
Salve to your sore, yet love can higher *STYE*  
Then reasons reach.” *Faerie Queene*, book 3. cant. 2. st. 36.

“For he so swift and nimble was of flight,  
That from this lower tract he dar’d to *STIE*  
Up to the clowdes.” *Spenser’s Muirpotmos*, st. 6.

“A bird all white, well feathered on each wing,  
Hereout up to the throne of gods did flie,  
And all the way most pleasant notes did sing,  
Whilst in the smoake she unto heaven did *STIE*.”  
*Spenser, Visions of Bellay.*

“That was ambition, rash desire to *STY*,  
And every linck thereof a step of dignity.”  
*Faerie Queene*, book 2. cant. 7. st. 46.<sup>1</sup>

If more were necessary to confirm the claim of *stigan* to a place in our language, much more might be drawn from a variety of quarters; but I suppose the foregoing instances to be amply sufficient: and you may perhaps think them too many.

Being now in possession of this verb, let us proceed to its application. And first for *STAGE*.

1. We apply *STAGE* to any *elevated* place, where comedians or mountebanks, or any other performers exhibit; and to many other scaffoldings or buildings *raised* for many other purposes. As,

“At the said standarde in Chepe was ordeyned a sumptuose *STAGE*, in the whiche were sette dyuers personages in ryche apparell.”—*Fabian*, vol. 2. p. 334.

2. We apply *STAGE* to corporeal progress. As,—At this *Stage* of my journey—(Observe, that travelling was formerly

<sup>1</sup> [On this passage, T. Warton says;—“The lexicographers inform us, that *STY* signifies to *soar*, to *ascend*. *STY* occurs often. This word occurs in Chaucer’s *Test. of Love*, p. 480. edit. Urry—“Ne steys to *STY* one is none:”—where it is used actively, to lift one up.”

Mr. Warton mistakes the passage; being misled by Chaucer’s spelling. *STY* is not here used *actively*. *One* is here thus written for *on* or *upon*.

Chaucer does not mean—There are no stairs to *STY one*; but—there are no stairs to *STY on*, to *ascend upon*.]

termed "STEIGING;" to Jerusalem, or any other place)—At this *Stage* of the business.—At this *Stage* of my life.—As,

"And O thou young and wourshipful child, quhais age  
Is to my youthede in the nerrest *STAGE*."

*Douglas*, booke 9. p. 285.

3. We apply *STAGE* to degrees of mental advancement in or towards any knowledge, talent, or excellence. As,

"Bot Turnus stalwart hardy *hye* curage,  
For all this fere dymynist newir anc *STAGE*."

*Douglas*, booke 10. p. 325.

4. And besides the above manners of applying this word *STAGE*, our ancestors likewise employed it where the French still continue to use it: for their word *Estage*, *Etage*, is merely our English word *STAGE*; though, instead of it, upon this occasion we now use *STORY*.

"Architriclynus, that is, prince in the hous of thre *STAGIS*."

*Ioan*, ch. 2. v. 8.

"Sotheli sum yong man, Euticus bi name, sittynge on the wyndow, whanne he was dreynt with a greuous sleep, Poul disputynge long, he led bi sleep felde down fro the thridde *STAGE* or sopyng place."

*Dedis*, ch. 20. v. 9.

For *STAGE*, in this last passage, the modern translation puts *LOFT*; which (as we have already seen) is an equivalent participle.

Now I suppose that in all these applications of it, you at once perceive that *ASCENT* (real or metaphorical) is always conveyed by the word *STAGE*: which is well calculated to convey that meaning; being itself the regular past participle of *rtigan*.

*STAG* is the same past participle. And the name is well applied to the animal that bears it;<sup>1</sup> his *raised* and *lofty* head

<sup>1</sup> ["Cervus, or Deer, &c. The species of this genus are seven, enumerated by Linnæus, &c.

"1. The Camelopardalis, or Giraffe, &c. The fore legs are not much longer than the hind legs; but the shoulders are of a vast length, which gives the disproportionate height between the fore and hind parts: &c. The latest and best description of this extraordinary quadruped is

being the most striking circumstance at the first sight of him.<sup>1</sup>  
Thence the poet's well-chosen description :

"When as those fallow deer, and huge-haunched STAGS that graz'd  
Upon her shaggy heaths, the passenger amaz'd,  
To see their mighty herds with high-palm'd head to threat  
The woods of overgrown oaks; as though they meant to set  
Their horns to th' others heights." *Poly-olbion*, song 12.

"E cervi con la fronte alta e superba."

*Orlando Fur.* cant. 6. st. 22.

The swiftness of these animals; the order which they are said to observe in swimming; and the sharpness of their horns; these three distinct properties have induced Minshew, Junius,

given in the 16th number of a work intitled, 'A Description of the uncommon Animals and Productions in the Cabinet and Menagerie of His Serene Highness the Prince of Orange, by Mr. Vosmæ, &c.' All the accounts we have of the giraffe agree in representing its hind quarters as about  $2\frac{1}{2}$  feet lower than its withers, &c.....The giraffe here described, which Mr. Gordon, who dissected it, says was the largest he had ever seen, was 15 feet 4 inches Rhinland measure (about 15 feet 10 inches English) from the ground to the top of its head, &c. M. Vaillant asserts that he has seen several which were at least 17 feet high: and M. Vosmæ declares, that he has been assured by some very respectable inhabitants of the Cape, that they had seen and killed giraffes which, including the horns, were 22 Rhinland feet in height, &c. &c.

"2. The Elk, Alces, or Moose Deer, &c. This is the bulkiest animal of the deer kind, being sometimes 17 hands high, &c. In Siberia they are of a monstrous size, particularly among the mountains, &c.

"3. The Elaphus or Stag, &c.: when pursued they easily clear a hedge or a pale fence of six feet high, &c."

*Encyclopædia Britannica*, Edit. 1797. vol. 4. p. 300.]

<sup>1</sup> [A HORSE is so denominated from his *obedience* and *tractableness*. In the Anglo-Saxon *hepan* and *heoran* is *To Hear* and *To Obey*. (In the same manner *Audire* and *Ακουειν*, signify both *To Hear*, and *To Obey*.)

*þeþungman* means *obedient*: so do *heþrum*, and *hþþrume*, and *hþþrum*. *þþþrumian*, *hþþþrian*, and *hþþþrumian*, and *heonþrumian* mean *To Obey*. *þþþrumnerre*, *obedience*.

*þeþþlice* means *obediently*.

*þeþþr* and *þeþþr* (Anglice *HORSE*) is the past participle of *þþþþrian*, *To Obey*.] [But see Ross in *Meidenger's Wörterbuch*. Outzen considers *Horse* and *Ross* as words of distinct origin.—*Glossar. der Friesischen Sprache*. Yet Alfred calls the Walross *þeþþr-hþæl*.—Ed.]

and Skinner to attempt respectively three different derivations of *STAG*. In which I think they fail.<sup>1</sup>

*STACK* is the same past participle (pronouncing *k* for *a*). Junius supposes it to be the same word as *STAKE*.—"Scacay A.-Saxonibus erant *stipites*: atque inde fortasse cumulus fœni, *aliarumque* rerum, *STACK* dictus est: Quod perticam longam acuminatamque alte satis terra infigebant, circa quam fœnum undiquaque congestum in metam æqualiter assurgeret."

But how would this notion of the word do for a *STACK* of chimnies? I fear he was a worse farmer than etymologist: for I do not believe that a *STACK* of hay or of wood was ever so *Raised* by any one, in any country, at any time.

*STALK*, applied by us at present only to plants, I believe to be the same participle; and perhaps it should be written *STAWK* (as we pronounce it) or *STAK* (the *A*, as formerly, broad): and indeed the *L* may have been introduced to give the broad sound to our modern *A*. This however is only my conjecture, being unable otherwise to account for the introduction of *L* into this word, whose meaning is evident. This etymology, I think, is strengthened by the antient application

<sup>1</sup> Junius says—"STAGG. Cervus. Fortasse est a Στεῖχω, ordine incedo. In cervis certe gregatim proceduntibus mirum ordinem deprehendunt quibus ea res curæ. Præcipue tamen admirabilis est ordo, quem tenent maria transnatantes. Maria tranant gregatim nantes porrecto ordine (inquit Plin. N. H. viii. 32.) et capita imponentes præcedentium clunibus, vicibusque ad terga redeunt. Hoc maxime notatur a Cilicia Cyprum trajicientibus. Nec vident terras, sed in odorem earum natant."

Skinner says—"STAG Minsh. deflectit a Στεῖχω, curro: sed Στεῖχω nusquam *curro*; sed *Eo ordine*, et *Eo* exponitur.—Nescio an ab A.-S. *Stacan*. Teut. *Stechen*, *Stecken*, pungere.—Quia sc. Cornua acuta habet quibus pungere aptus natus est."

<sup>2</sup> ["Like as the seedcd field greene grasse first shoves,  
Then from greene grasse into a *STALKE* doth spring,  
And from a *STALKE* into an eare forth-growes,  
Which eare the frutefull graine doth shortly bring;  
And as in season due the husband mowes  
The waving lockes of those faire yeallow heares,  
Which bound in sheaves, and layd in comely rowes,  
Upon the naked fields in *STALKES* he reares."

*Spenser, Ruines of Rome.*]

of the word STALK to the rounds, or steps, or STAIRS of a ladder.

"He made him ladders three  
To clymben by the ronges, and the STALKES  
Into the tubbes hongyng by the balkes."

*Myllers Tale*, fol. 14. p. 1. col. 2.

It is not impossible that the L. may have been introduced here, for the sake of the rime to *balkes*: it certainly is a liberty often taken both by Gower and Chaucer, and by our other antient rimers.

As the verb *stigan* was variously pronounced and variously written, STEIG, STYE, STIE; some sounding and writing the *g*; some changing it to *y*; and some sinking it altogether; so consequently did its participles vary.

We have already noticed STAG, STAGE, STACK, STALK; in which the *g* hard, or the *g* soft, or its substitute *k*, is retained: and we must now observe the same past participle of *stigan*, without either *g* or *k*; viz. STAY.

"Ane port-thare is, quham the Est fludis has  
In manere of ane bow maid boule or bay,  
With rochis set forgane the streme full STAY  
To brek the salt fume of the seyis stoure."

*Douglas*, booke 3. p. 86.

"Portus ab Eoo fluctu curvatur in arcum,  
*Objectæ* salsa spumant aspergine cautes.  
Ipse latet: gemino demittunt brachia muro  
TURRITI scopuli, refugitque a littore templum."

The Glossarist of Douglas, in explanation, says—"STAY, steep: as we say, *Scot.*—A STAY brae, i. e. a *high bank of difficult ascent*: from the verb *Stay*, to stop or hinder; because the *steepness* retards those who climb it; as the L. say, *iter impeditum, loca impedita*.—Or, from the Belg. *Stegigh*, præruptus."

I think the Glossarist wanders.—"*Rochis full STAY*," are—*very HIGH rocks*. And a "*STAY brae*," is a *HIGH bank*. Without any allusion to, or adsignification of, the difficulty of ascent. Nor is there any word, either in the original or in the translation, which alludes to *delay* or *iter impeditum*. Nor does it appear that they were *præruptæ* cautes. But these

*objectæ cautes* are afterwards called *Turriti scopuli*. And the purpose of this description is barely to account for the port itself being *hidden*: *ipse latet*: for which purpose their *height* was important. But the Glossarist was at a loss for the meaning of the epithet *stay*; and therefore he introduces *difficult ascent*, and *præruptus*; giving us our choice of two derivations; viz. either from our English verb *To Stay*, i. e. to delay; or from the Dutch *Stegigh*. But neither of these circumstances are intended here to be conveyed by the poet: and Douglas knew too well both his author and his duty, to introduce a foreign and impertinent idea, merely to suit his measure or his rhyme.—*STAY* means merely *steig*, *raised, high, lofty*.

*STAIR*, in the Anglo-Saxon, *stægen*, and still in the Dutch *Steiger*, I must not at present call a participle (whatever I may venture to do hereafter;) for fear of exciting a premature discussion. *STAIR* means merely an *Ascender*. The change from *stægen* to *STAIR*, has been in the usual course of the language. First the *g* gave place to the softer *y*, and has since been totally omitted. Chaucer wrote it *STEYER*; and the verb *To Steig* he wrote *To Stey*.

“Depe in thys pynynge pytte with wo I lygge ystocked, with chaynes lynked of care and tene. It is so hye from thens I lye and the comune erth, ther ne is cable in no lande maked, that myght stretche to me, to drawe me into blysse, no *STEYERS* to *STEY* is none.”

*Testament of Loue*, fol. 203. p. 2. col. 2.

Fabian, in the reign of Henry 7. continues to write it in the same manner.

“Then the saied 11 dead corsces were drawn downe the *STEYERS* without pitie.”—*Chronicle*, vol. 2. p. 294.

“At Bedforde this yere at the keping of a Shire daie, by the fallyng of a *STEYER*, wer xviii *murdered* and slaine.”—*Ibid.* p. 434.

[“Otheirs number their yeares, their houres, their minutes, and step to age by *STAIRES*; thou onely hast thy yeares and times in a cluster, being olde before thou remembrest thou wast young.”

*Endimion* (by John Lily) act 4. sc. 3.]

*STORY*, which the French denominate *Estage*, *E'tage*,<sup>1</sup>

<sup>1</sup> “Nicot dans son Dictionnaire, et Caninius dans son Canon des Dialectes, le dérivent *très véritablement* de *στέγη*. *Στεγη, στεγη, stegium, Etage*. Ou bien: *stega, Estage, Estage*.”—Menage.



and which (as we have seen in a foregoing instance) was formerly in England also called a *STAGE*, is merely—*Stagery*, *Stayer*, (the *A* broad) *Stawry* or *Story*, i. e. A set of *Stairs*. As *Shrubbery*, *Rookery*, &c. a number or collection of shrubs; a number or collection of rooks, &c. The termination *ERY*, for this purpose, to any word, is a modern adoption of our language, and the term therefore comparatively modern: but the meaning is clear; and the derivation at least unrivalled.<sup>1</sup>

*STRY*, on the eye. Skinner says well—"tumor palpebræ phlegmonodes, vel ab A.-S. *strigan*, ascendere; quia sc. continuo crescit, nisi per medicamenta cohibeatur." He adds injudiciously—"vel a Gr. *στρία*, lapillus, propter duritiem, ut auguratur Mær. Cas."—The name of this complaint in the Anglo-Saxon is *strigend* or *strigand*, ascendens, rising up; the present participle of the verb *strigan*. Our ancestors therefore wanted not, and were not likely to borrow from the Greeks the name of a malady so common amongst themselves.

*STRY* for hogs, in the Anglo-Saxon *strige*, is the past participle of *strigan*. It denotes a *Raised* pen for those filthy animals, who even with that advantage can scarcely be kept in tolerable cleanliness. The Italian *Stia* is the same word; of which Menage was aware; though he knew not its meaning.—"E vocabol Gottico. *Steyra* dicono gli Suezzi per significare stalla da porci; et *Hogstie*, gli Inghilesi." Which makes it the more extraordinary, that, with his good understanding, Skinner should imagine that it might be derived—"a *stipando*; quia sc. in eo quasi *stipantur*."

A *STILE*, in Anglo-Saxon *strigel*, the diminutive of *Sty*.

*STIRRUP*, in Anglo-Saxon *strig-pap*. In the derivation of this word our etymologists (with the exception of Minshew) could not avoid concurrence. It is a *mounting-rope*; a rope by which to *mount*.

<sup>1</sup> "A *STORY*, contignatio, nescio an a Teut. *Stencer*, fulcrum; vel a nostro *Store*, q. d. locus ubi supellex et reliqua omnia bona asservantur; vel a Belg. *Schuere*, horreum, granarium; vel fort. quasi *Stower* vel *Stowry* ab A.-S. *stop*, locus."—*Skinner*.

["The STIRRUP was called so in scorn, as it were a STAY to get up, being derived of the old English word STY, which is to get up, or mounte."]

*Spenser's View of the State of Ireland,*  
edit. 1805. vol. 8. p. 391.]

The Low-Latin words *Astraba* and *Strepa*, and the Spanish *Estribo*, are manifestly taken from our language by a corrupt pronunciation of *ŕtignap* or *ŕtinap*.<sup>1</sup>

GAIN—i. e. Any thing *acquired*. It is the past participle of *gepan*, of the verb *ŕe-pinnan*, *acquirere*. This word has been adopted from us into the French, Italian and Spanish languages: of which circumstance Menage and Junius were aware; Skinner not concurring.

PAIN—We need not have recourse to *Pæna* and *Πῶνῃ*. It is the past participle of our own Anglo-Saxon verb *Pinan*, *cruciare*.

RAIN—In the Anglo-Saxon *Rægn*, is the past participle of *KIRNĠAN*, *pluere*. As the Latin *Pluvia* is the unsuspected past participle formed from *Pluvi*, the antient past tense of *Pluere*.

"In Helies time heauen was closed

"That no raine ne *RONNE*."—*Vision of P. Ploughman*, fol. 72. p. 2.

STRAIN	}	STRAIN is the past tense and therefore past participle of the Anglo-Saxon verb <i>ŕtignan</i> , <i>gignere</i> , <i>procreare</i> , <i>acquirere</i> .
STRIDE		
YESTER-day		
HESTERN-us		

["Du he leofode nigan hund geara on þære forþman ylbe þirrepe populde, and bearn *LESTRINDE* be hir

<sup>1</sup> "Etiam inter illa, ubi non solum forma exterior, sed res ipsa veteribus fuit incognita, reponi debet instrumentum illud ferreum ab equi lateribus utrimque dependens, cui innituntur atque insistent equitantium pedes. Ea enim veteribus fuisse incognita, recte jam ante duo secula monitum Johanni Tortellio Aretino. Novo igitur huic invento novum quærendum nomen fuit.

"*STREPA* dicitur ferreum illud instrumentum cui insistent pedes equitantium. A *Strepa* est Hispanicum *Estribo*: et, more ejus gentis et Gallicæ, præmisso. Ac inde etiam *Astraba*."

*Fossius de Vit. Serm.* lib. 1. cap. 7. and lib. 2. cap. 17.

gebeddan Euan."—*Ælfric. de Veteri Testamento*, in L'Isle's *Saxon Monuments*, p. 5.

"Ac Adam gēSTRINDE æfter Abeles rlege oðerne runu."—*Ibid.* p. 6.

"Of þam STRENLE com þæt ƿ. cæcu be laƿ."—*Ibid.*

"Nu reƿð ur reo boc be Noer ofrrpunge þat hiƿ runa gēSTRINDON tƿa and hund reofontig runa."—*Ibid.* p. 7.

"Iraac þa gēSTRYNDE Erau and Iacob."—*Ibid.* p. 9.]

"I hate the whole STRAIN."

*B. and Fletcher, Maid's Tragedy*, act 4.

"Does this become our STRAIN?"

*Ibid.* act. 5.

"As William by descent come of the conqueror's STRAIN."

*Poly-olbion*, song 24.

"Thus farre can I praise him ; hee is of a noble STRAIN, of approued valour, and confirm'd honesty."—*Much Ado about Nothing*, p. 107.

["The STRAINE of mans bred out into baboon and monkey."

*Timon of Athens*, p. 82. col. 2.]

Chaucer uses the same word in the same meaning, writing it STREEN and STRENE.

"For Godc it wote, that children ofte been  
Unlyke her worthy elders, hem before :  
Bounte cometh all of God, and not of the STREEN  
Of which they ben engendred and ibore."

*Clerke of Oxenfordes Tale*, fol. 46. p. 1. col. 1.

"For bycause al is corrupable,  
And fayle shulde successyon,  
Ne were their generacioun  
Our sectes STRENE for to sauc  
Whan father or mother arne in grauc."

*Rom. of the Rose*, fol. 143. p. 1. col. 2.

["And them amongst, her glorie to commend,  
Sate goodly Temperance in garments clene,  
And sacred Reverence yborne of heavenly STRENE."

*Fuerie Queene*, book 5. cant. 9. st. 32.

"For that same beast was bred of hellish STRENE,  
And long in darksome Stygian den upbrought."

*Ibid.* book 6. cant. 6. st. 9.]

Douglas, instead of the past tense as a participle, uses the past participle with the participial termination *ED*; *STRYNED*, *STRYN'D*, *STRYND*.

"My fader than reuoluing in his mynd  
The discent of fore faderis of our *STRYND*."

*Douglas*, booke 3. p. 70.

"My son Pallas, this young lusty syre  
Exhort I wald to tak the stere on hand,  
Ne war that of the blude of this ilk land  
Admyxt standis he, takand sum *STRYND*  
Apoun his moderis syde, of Sabyne kynd."

*Douglas*, booke 8. p. 260.

"But an an hýpa hþýlc beapn hæbbe. þonne is me  
leofaſt þæt hit gange on þæt *STRYNED* on þa pæpned  
healpe."—*Alfred's Will*.

There is nothing extraordinary in this use of the participle *STRAIN* or *STRYND* as a substantive. The past participle *GET*, i. e. *Begotten*, is used in the same manner.

"And I thy blude, thy *GET*, and dochter schene."

*Douglas*, booke 10. p. 313.

"Quhare that his douchter, amang buskis ronk,  
In derne sladis and mony sloppy slonk,  
Wyth milk he nurist of the beistis wilde,  
And wyth the pappys fosterit he hys chyld:  
Of sauage kynd stude meris in that forest,  
Oft tymes he thare breistis mylkit and prest  
Within the tendir lippis of his *GET*."—*Ibid.* booke 11. p. 384.

And though we do not at present use *GET* as a past participle, for *Begotten*; it was so used formerly.

"For of all creatures that euer were *GET* and borne  
This wote ye wel, a woman was the best."

*Chaucer, Praise of Women*, fol. 292. p. 1. col. 1.

What is commonly called a Cock's *STRIDE* is corruptly so pronounced, instead of a cock's *STRYND*.

Skinner says well—"A cock's *STRIDE*, vel, ut melius in agro  
Linc. efferunt, a cock's *STRINE*: ab A.-S. *Scpind*."

*Yester-day*, *Yester-night*, *Yester-even*: and Dryden, with great propriety, says also "*Yester-sun*."

["To love an enemy, the only one  
 Remaining too, whom YESTER-sun beheld  
 Must'ring her charms, and rolling, as she past  
 By every squadron, her alluring eyes;  
 To edge her champions' swords, and urge my ruin."

*Don Sebastian, act 2. sc. 1.]*

YESTER-day is in the Anglo-Saxon *ġeȝtƿan bæȝ*. *ġe-ȝtƿan* is the past tense and past participle of *ġe-ȝtƿinan*, *To Acquire, To Get, To Obtain*. But a day is not *gotten* or *obtained*, till it is *passed*: therefore *ȝeȝtƿan bæȝ* is equivalent to the *passed day*. *ġeȝtƿan*, *Yestran*, *Yestern*,<sup>1</sup> *Yester*.

The Latin Etymologists and Menage, with whom Junius and Skinner concur, would persuade us that *HESTERN-us* is derived from *χθες* or *εχθες*. And some of them from *Hæreo*—"nempe quia dies hesternus hæret hodierno." But this reason would suit as well the *subsequent* as the *preceding* day: and therefore the term, leaving no distinction between them, would not be qualified for the office assigned to it. The Latin *HESTERN-us* is also of our Northern origin: *Ghestern*, *Hestern*.

*BRUISE*—according to the constant practice of the language, by the change of the characteristic letter, is the past tense and past participle of the Anglo-Saxon verb *Brýȝan*, *conterere*; according to our antient English, *To Brise*. [French, *Briser*.]

"Then they rashed together as it had beene thunder, and Sir Hemison *BRISED* his speare upon Sir Tristram."

*Historie of Prince Arthur*, 2d part, ch. 83.

"Whan a tree is newly sette men water it, and sette stakes and poles about to strength it ayenst the wyndes blastes and for stormes, it sholde ellys *BRYSE* it or breke it and felle it adowne."

*Dives and Pauper*, 1st Comm. cap. 61.

"The asse sawe the angell and fledde asyde for drede of the angels swerde, and bare Balaam ayenst the walle, and *BROSED* his fote."

*Ibid.* 5th Comm. cap. 15.

*BRUIT*—means (something) *spread abroad, divulged, di-*

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<sup>1</sup> In German, *Gestern*: in Dutch, *Gisteren*. [Wachter says, "Gothis *gistradagis* est cras, Matth. vi. 30: quod miratur Junius."—Ed.]

*spersed*.<sup>1</sup> It is the past tense and past participle, formed in the accustomed manner, of the Anglo-Saxon verb *Brýttian*, *Brýttian*, distribucere, dispensare: In English also *To Brit*.

“TO BRIT, apud Salopienses, to divulge and spread abroad.”

*Ray's Preface to North Country Words.*

TRUCE—is formed in the usual manner. It is the regular past tense and therefore past participle of the Anglo-Saxon verb *Trýppian*, *fidem dare*, *To pledge one's Faith*, *To plight one's Troth*. The French *Trêve* (formerly written *Tresves*) is the same word.

“He therfore sent hym in ambassade to the sayd Rollo to requyre a TREWE or TREWSE for thre monthes.”—*Fabian*, parte 6. ch. 131.

“Under coloure of a fayned TREWCE they were taken and caste the moste parte of theym in pryson.”—*Ibid.* parte 7. ch. 241.

“Was proclaimed throughe the citee and also the hooste, a daie of lenger TREWES.”

“The daie of expiration of the TRUEWES approched.”

*Fabian, Lewes XI. p. 484.*

FULL—is the past tense, used as a past participle, of the verb *Fýllan*, *To Fill*. And may at all times have its place supplied by *Filled*.<sup>2</sup>

<sup>1</sup> [“Brother, we will proclaime you out of hand,  
The BRUIT thereof will bring you many friends.”

*3d Part of Henry VI. p. 167. col. 1.*

Malone says—“The word BRUIT is found in Bullokar's English Expositor, 8vo, 1616, and is defined—‘A reporte spread abroad.’”

So (says Steevens) in Preston's Cambyeses;

——— “Whose many acts do fly

By BRUIT of fame.”

“The French word BRUIT (says Mr. Whalley) was very early made a denizen of our language.

“Behold the noise of the BRUIT is come.”—*Jeremiah*, 10. 22.”]

<sup>2</sup> [The Italian FOLLA; whence the French FOULLE.

Menage says—“FOLLA, dal Lat. inusitato FALLA, originato da FULLUS, detto per *Fullo*, *Fullonis*. Quindi deriva il Francese FOULLE. Vedi *Fouller* nelle Origini Francesi.”—Where may be seen the foolish derivations of Caseneuve and Menage.]

**STUM**—is the past tense and past participle of *Styman*, *fumare*, *To Steam*. It means *fumigated*, *steamed*.<sup>1</sup>

"**STUM**, in the wine trade, denotes the unfermented juice of the grape, after it has been several times racked off and separated from its sediment. The casks are, for this purpose, well *matched* or *fumigated* with *brimstone* every time, to prevent the liquor from fermenting, as it would otherwise readily do, and become wine."

*Encyclop. Britannica. Art. STUM.*

**LUST**—The past tense and past participle of the verb *Lýrtan*, *cupere*, *To List*. It was not formerly, as now, confined only to a desire of one kind; but was applied generally to any thing *wished*, or *desired*, or *liked*.

"And of the myracles of these crownes twey,  
Saynt Ambrose in his preface **LUSTE** to sey."

*Seconde Nonnes Tale*, fol. 57. p. 2. col. 2.

"Faire Sir, said Sir Tristram, to drinke of that water hauē I a **LUST**."

*Hist. of Prince Arthur*, 2d part, ch. 87.

**DUNG** (or, as it was formerly written, **DONG**) by the change of the characteristic letter *y* to *o*, or to *u*, is the past tense and therefore past participle of the verb *Dýngan*, *deicere*, *To Cast down*.

"And Dowel shal **DING** him down,<sup>2</sup> and distroi his might."

*Vision of Pierce Ploughman*, pass. 11. fol. 50. p. 2.

<sup>1</sup> "**STUM** of wine, Sic appellatur, ni fallor, Mustum statim quam primum expressum est, validissimo dolio circulis ferreis munito usque ad summum, nullo spiritibus loco vacuo relicto, inditum seu potius infartum, ne sc. posset effervescere et defæcari: hoc vinis fere vietis et evanidis immissum novum ipsis vigorem et spiritum, instar fermenti, conciliat; et, modo confestim bibantur, palata apprimè commendat. Nescio an a Belg. *Stom*, Teut. *Stumm*, mutus, q. d. vinum mutum; quia nunquam effervuit. Vel potius a Belg. *Stomp*, Teut. *Stumpff*, hebes, obtusus (i. e.) vinum obtusum; quia sc. quoniam nulla fermentatione depuratum est, spiritus, non ut vina ætate defæcata, pueros vividos et expeditos, sed hebetes et languidos habet."—*Skinner*.

Lyc says—"STUM, vox œnopolis satis nota, Su. *Stum*. Detruncatum volunt ex Lat. *Mustum*."

<sup>2</sup> [In Malone's edition of Shakespeare are inserted Poems on Shakespeare, and in the 200th page of the 1st part of the 1st volume, it is thus written :

[“My fore grandsyr, hecht Fyn Mac Cowl,  
That DANG the deuill and gart him yowll,  
The skyis rained whan he wald scowll,  
And trublit all the air.”

*Interlude of the Droichis*, Scotch Poem about the  
time of James the 4th.

“Many strong eddies, gusts, and counterblasts: whereby we are hoisted sometime to heaven with a billow of presumption, and DUNG downe againe with abysses of despaire to helward.”

*Divers Ancient Monuments in the Saxon Tongue*: Published by  
*William L'Isle of Wilburgham, Esquire to the King's body.*  
Printed by E. G. for Francis Eglesfield, 1638. *Preface*, p. 3.]

DUNG, or DONG, therefore means *Dejectum*, and in that meaning only is applied to *Stercus*.

“And at the west gate of the toun (quod he)  
A carte ful of DONGE there shalt thou se.”

*Tale of the Nonnes Priest*, fol. 99. p. 1. col. 1.

“All other thynges in respecte of it, I repute (as sainte Paule saith) for DONG.”—*Sir T. More, Lyfe of Pycus*, p. 20.

[———“Who shall let me now  
On this vile body from to wreak my wrong,  
And make his carkas as the outcast DONG.”

*Faerie Queene*, book 2. cant. 8. st. 28.]

TURD (or, as it was formerly written, Topd and TOORD) is the past tense and past participle of the verb Tīpan, *To Feed upon*.

[“Then hath she an haukes eye.  
O that I were a partridge head.

“Hi. (meaning Marlowe's) Hero and Leander, was published in quarto, 1598, by Edward Blount, as an imperfect work. The fragment ended with this line—

‘DANG'D down to hell her loathsome carriage.’

Chapman completed the Poem, and published it as it now appears, in 1600.”

“Sea-nymphs hourly ring his knell:—

Hark, now I hear them,—DING—DONG, bell.

(Burden, DING—DONG, bell.)”

In Malone's edition of Shakespeare, vol. 1. part 2. *The Tempest*, p. 27.]



To what end ?

That she might **TIRE** with her eyes on my countenance."

*Mydas (by John Lily), act 1. sc. 2.*

"Thou dotard, thou art woman-**TYR'D**, unroosted

By thy dame Partlet here."

*Winter's Tale, act 2. sc. 3.*

———"And like an emptie eagle

**TYRE** on the flesh of me and of my sonne."

*3d Part of Henry VI. p. 149. col. 2.*

———"I greeve myselfe,

To thinke, when thou shalt be disedg'd by her

That now thou **TYREST** on, how thy memory

Will then be pang'd by me."—*Cymbeline, p. 383. col. 1.*

———"And now doth ghostly death

With greedy tallents gripe my bleeding heart,

And like a harper **TYERS** on my life."

*One of Malone's Notes, vol. 1. part 2. p. 211.]*

"Euen as an empty eagle, sharp by fast,

**TIRES** with her beak on feather, flesh and bone,

Shaking her wings, deuouring all in haste,

Till either gorge be stuff'd, or prey be gone."—*Venus and Adonis.*

"I thinke this honourable lord did but try us this other day. Upon that were my thoughts **TYRING** when we encountred."

*Timon of Athens, p. 89.<sup>1</sup>*

———"This man,

If all our fire were out, would fetch down new

Out of the hand of Ioue, and rivet him

To Caucasus, should he but frown; and let

His own *gaunt* eagle fly at him to **TIRE**."

*B. Jonson, Catiline, act 3.*

**TURD** and **DUNG** may therefore be well applied to the same thing; although each word has intrinsically a very different meaning: for **TURD**, i. e. that which has been fed upon, been

<sup>1</sup> [Upon this passage Dr. Johnson says—"A hawk, I think, is said to **TIRE**, when she amuses herself with pecking a pheasant's wing, or any thing that puts her in mind of prey. To **TIRE** upon a thing, is therefore, to be *idly employed upon it*."]!

Upon this note, Malone sagaciously remarks—"I believe Dr. Johnson is mistaken. **TYRING** means here, I think, *Fixed, Fastened*; as the hawk fastens its beak eagerly on its prey."!]

eaten, must, by the course of nature, be afterwards *Dejectum* from the body; and thereby becomes DUNG.

“Sum man hadde a fige tree plauntid in his vyner, and he cam sekinge fruyt in it, and fonde not. sotheli he seide to the tilier of the vyner, lo thre yeris ben, sithen I come sekyng fruyt in this litil fyge tree: and I fynde not. therfor kitte it down, wherto occupieth it the erthe? And he answeringe seide to him, Lord, suffre also this year: til the while I delue aboute it, and sende TOORDIS. And if it shal make fruyt: ellis in tyme to comynge thou shalt kitte it down.”

*Luke*, ch. 13. v. 6, 7, 8, 9.

“Nathelcs I gesse alle thingis for to be peyrment for the clér science of Ihesu Crist, for whom I made alle thinges peirement, and I deme as TOORDIS, that I wyne Crist.”—*Philippensys*, ch. 3. v. 8.

MUCK } These two words are improperly confounded by  
MIXEN } Junius and Skinner. They do not mean the same thing.

MUCK is the past tense and therefore past participle of *Miegan*, *meiere*, *mingere*, *To Piss*. And it means (any thing, something) *pissed upon*. Hence the common saying—“As wet as MUCK,” i. e. As wet as if *pissed upon*. So the hay and straw, &c. which have been *staled on* by the cattle, make the MUCK heap, or heap of materials which have been *staled upon* by the cattle.

MIXEN means the same as *Mixed*, and is equivalent to *Compost*.—“Quia est (as Skinner truly says) miscela omnium alimentorum.”

“The operation of the stomake is, to make a good MYXYON of thynges there in, and to digeste them well.”

*Régiment of Helth*, By Tho. Paynel, fol. 48. p. 1.

What we call a MIXEN was indifferently termed in the Anglo-Saxon either *Meox* or *Mixen*: that is, they either (in their accustomed manner) used the regular past tense as a past participle; or they added the participial termination EN to the verb, and so obtained a past participle. Our English verb *To Mix* is no other than the Anglo-Saxon verb *Mixcan*, *miscere*. By casting off the Anglo-Saxon infinitive termination AN, and, according to our custom, prefixing our infinitive sign *To*, we had the verb *To Misc*. And this, by a transposition common to all people and languages, became *To Mics*,

i. e. *To Mix*. *Meocp* or *Meox* is the past tense of *Meocean* or *Meoeran*, used participially : and *Meocean*, *Meoeren*, or *Mixen* is the past participle.

I cannot help noticing to you as we pass (though I have often forborne a similar remark) that the Latin verbs *Miscere* and *Meiere*, for which Junius and Vossius would send us in vain to the Hebrew, are evidently from our own Northern language ; with no other difference than the Latin infinitive termination *ERE* instead of the Anglo-Saxon infinitive termination *AN*.

Anglo-Saxon	<i>Meocean</i>	A.-S.	<i>Meocean</i> .
Latin	<i>Misc-ere</i>	Lat.	{ <i>Mej</i> <i>Ming</i> } -ere.

*F.*—You have touched upon this subject before. And what you threw out has not been lost upon me. I do spy great relief to the difficulties of the Latin etymologist, by directing his view to the North rather than to the East, when all his labour and toil are frustrate in the Greek. And I agree with you, that, dismissing the *common* terminations, which are mere *common* adjuncts to the different words, it is impossible not to discover at once the derivation of many of them.

Besides those Latin words you have already noticed ; the following,

<b>HAB-AN</b>	} — <i>Hab-ere</i> .
<i>Habb-an</i>	
<i>Hnæc-an</i>	— <i>Nec-are</i>
<i>Sec-an</i>	— <i>Sequi-i</i> —qu equivalent to c.
<i>Hig-an</i>	— <i>I-re</i> —The aspirate suppressed.
<i>Hent-an</i>	— <i>Hend-ere</i> — { Which the Latin has only in composition.
<i>Suc-an</i>	— <i>Sug-ere</i>
<i>Pad-an</i>	— <i>Vad-ere</i>
<i>Pealop-ian</i>	— <i>Volv-ere</i>
<i>Pejt-an</i>	— <i>Vast-are</i>
<i>Fleup-an</i>	— <i>Flu-ere</i>
<i>Spir-ian</i>	— <i>Spir-are</i>
<i>Speop-ian</i>	— <i>Spu-ere</i>
<i>Spit-an</i>	— <i>Sput-are</i>
<i>Milec-ian</i>	— <i>Mulc-ere</i>

<b>weolc-ian</b>	—— <i>Mulg-ere</i>	{ Observe, <i>Lac</i> is the Latin substantive; whilst we retain the past participle of our own verb.
<b>Epenn-ian</b>	—— <i>Grūnn-ire</i>	
<b>Pin-an</b>	—— <i>Pun-ire</i>	
<b>Pýng-an</b>	—— <i>Pung-ere</i>	
<b>Feg-an</b>	—— <i>Fig-ere</i>	
<b>Dilg-ian</b>	—— <i>Del-ere</i>	
<b>Kap-ian</b>	—— <i>Cur-are</i>	
<b>MLΛ-AN</b>	—— <i>Mol-ere</i>	
<b>Er-ian</b>	—— <i>Ar-are</i>	
<b>Til-ian</b>	—— <i>Toll-ere</i>	{ antiently written with only one L.
<b>Enitt-an</b> or	} —— <i>Nect-ere</i> .	
<b>Nict-an</b>		
<b>Kepr-an</b>	—— <i>Cres-cere</i> .	
<b>Crppr-an</b>	—— <i>Crisp-are</i>	
<b>Pæc-an</b>	—— <i>Pecc-are</i>	
<b>Ipr-ian</b>	—— <i>Irasc-i</i>	
<b>TEK-AN</b>	—— <i>Tang-ere</i> —antiently <i>Tag-ere</i>	
<b>Dem-an</b>	—— <i>Damn-are</i>	
<b>Ppor-ian</b>	—— <i>Prob-are</i>	
<b>Epac-ian</b>	—— { <i>Quass-are</i> <i>Quat-ere</i>	
<b>Reap-ian</b>	—— <i>Rap-ere</i>	
<b>Suez-ian</b>	—— <i>Suad-ere</i>	
<b>Bidd-an</b>	—— <i>Pet-ere</i>	
&c.	&c.	

are plainly of Northern origin: and the Latin etymologist struggles in vain to discover any other source.

But, in my opinion, the most decisive fact in your favour, is, that we find in the Latin (*as Nouns*) many of our past participles; which cannot receive any rational explanation in the Latin or Greek languages; because they have either not adopted the verbs to which those participles belong; or did not from those verbs form their past participles in the Anglo-Saxon manner. I mean, for instance, such words as,

[ <i>Gaudi-um</i>	—	Gre-eadiȝ-an.]
<i>Nod-us</i>	—	<i>Knot</i> , of <i>Enittan</i> , nectere.
<i>Stult-us</i>	—	of <i>Styltan</i> , obstupescere.
<i>Long-us</i>	—	<i>Long</i> , of <i>Lengian</i> , extendere.
<i>Fæd-us</i>	—	Fæȝed, of Fæȝan, pangere.
<i>Jug-um</i>	—	Loc. <i>Yoke</i> , of <i>Ican</i> , jungere.
<i>Dir-us</i>	—	<i>Dear</i> , of <i>Dipian</i> , nocere.
<i>Spoli-um</i>	—	<i>Spoil</i> , of <i>Spillan</i> , privare.
<i>Laus</i>	—	Þhor, of Þhȝan, celebrare.
<i>Hestern-us</i>	—	<i>Yester</i> , of <i>Leȝtȝman</i> , acquirere.
<i>Ror-is</i>	}	— Þrop, of Þrȝȝan, cadere, prolabere.
<i>Ros</i>		
<i>Mort-is</i>	}	— { <i>Morð</i> , of <i>Mȝȝan</i> , dissipare, abstra- here.
<i>Mors</i>		
<i>Aur-a</i>	—	<i>Opað</i> , of <i>Opeðian</i> , spirare.
<i>Di-es</i>	—	<i>Dæȝ</i> , of <i>Dæȝian</i> , illucescere.
<i>Ocul-us</i> <sup>1</sup>	—	ANȝ, of ANȝAN, ostendere.
&c.		&c.

Of all which words the serious and elaborate accounts given by the Latin etymologists, will cause to those who consult them, either great disgust or great entertainment, according to the disposition and humour of the inquirer.

But I beg pardon for this interruption, which yourself however occasioned: We shall have time enough hereafter to canvass this matter: and I entreat you at present to proceed in your course.

*H.*—Loos, though now and long since obsolete, was formerly in common use in the language: and your mention of the Latin word LAUS has brought it to my recollection.

“It is a carefull knight, and of kaytife kynges making,  
That hath no land ne linage riche ne good LOOS of hys handes.”

*Vision of P. Ploughman*, fol. 57. p. 2.

“And felle, that Ariadne tho,  
Whiche was the doughter of Minos,  
And had herde the worthye LOS  
Of Theseus.”

*Gower*, lib. 5. fol. 112. p. 2. col. 1.

“Great LOOS hath largesse, and great prise  
For both wyse folke and unwyse.”

*Rom. of the Rose*, fol. 125. p. 2. col. 1.

<sup>1</sup> [*Aksha*, Sanskrit.—ED.]

"She knewe by the folke that in his shippes be,  
That it was Iason ful of renomee,  
And Hercules, that had the great LOOS."

*Hypsiphile*, fol. 214. p. 1. col. 2.

"Ye shal haue a shrewde name  
And wicked LOOS, and worse fame,  
Though ye good LOOS haue well deserued."

*3d Boke of Fame*, fol. 300. p. 1. col. 1.

"And yet ye shal haue better LOOS  
Ryght in dyspyte of al your foos."

*Ibid.*

"And he gan blowe her LOOS so clere  
In hys golden clarioun,  
Through the worlde went the soun."

*Ibid.* col. 2.

"In heuen to bene LOSED with God hath none ende."

*Testament of Loue*, boke 1. fol. 310. p. 2. col. 2.

"Sir priest, he said, I kepe for to haue no LOOS  
Of my crafte, for I wold it were kept cloos,  
And, as you loue me, kepith it secre."

*Tule of Chanons Yeman*, fol. 63. p. 1. col. 2.

["That much he feared least reproachfull blame  
With foule dishonour him mote blot therefore;  
Besides the losse of so much LOOS and fame,  
As through the world thereby should glorifie his name."

*Faerie Queene*, book 6. cant. 12. st. 12.]

This word was also antiently in common use with the French. Menage endeavoured to revive it. He says—"Ce mot étoit un beau mot. Je souhaiterois fort qu'on le rémît en usage: et pour cela, j'ai dit dans mon épître à M. Pelisson :

'Fais-tu raisonner le LOS  
De Fouquet, ton grand héros.'

Loos or LOS is evidently the past participle of the verb *þlyran*, celebrare.<sup>1</sup> As LAUS also is. Of which had the Latin etymologists been aware; they never would, by such childish allusions, have endeavoured to derive it from *Aaos*, populus—"ut LAUS proprie sit sermo populi de virtute alicujus testantis."

"Vel a *Aao*, id est, eloquor."

<sup>1</sup>["þyr þLYSA yr ful CUD on geleafullum bocum."  
*Ælfric. de Veteri Testamento*, p. 13.]

Vel ab antiquo *Λαω*, id est, fruor.—“Quia nullus virtutis major est fructus, quam LAUS.”

BUSY, i. e. Occupatus, is the past participle of *Byrgan*, occupare.

STUNT, i. e. Stopped in the growth: the past participle of *Stuntan*, *To Stop*.<sup>1</sup>

NUMB } [*Swedish*, Dumbskalle.] This word was formerly written NUM. How, or why, or when the B was added to it, I know not.

“She fel, as she that was through NOME  
Of loue, and so forth ouercome.”

*Gower*, lib. 5. fol. 103. p. 1. col. 2.

“He maie neither go ne come,  
But all to gether he is BENOME  
The power both of honde and fete.”

*Ibid.* lib. 6. fol. 127. p. 2. col. 1.

[“Or hath the crampe thy ioynts BENOMD with ache.”

*Spenser, Shepheards Calender, August.*]

————— “If this law  
Of nature be corrupted through affection,  
And that great minde, of partiall indulgence  
To their BENUMMED wills, resist the same,  
There is a law in each well-ordred nation  
To curbe those raging appetites.”

*Troilus and Cressida.*

“Bedlam beggars, who with roaring voices  
Strike in their NUM'D and mortified armes  
Pins, &c.”

*Learn*, p. 293.

“These feet whose strengthlesse stay is NUMME.”

*1st Part of Henry VI.* p. 104.

[“It was such bitter weather that the foote had waded almost to the middle in snow as they came, and were so NUMMED with cold, when they came into the towne, that they were faine to be rubbed to get life in them.”—*Life of Col. Hutchinson*, p. 181.]

NUM is the past tense and past participle of *Niman*, capere, eripere, *To Nim*. Skinner says truly—“Eodem fere sensu

<sup>1</sup> Skinner says—“STUNT, vox agro Linc. familiaris, Ferox, iracundus, contumax, ab A.-S. *Stunta*, *stunte*, stultus, fatuus; fort. quia stulti, praeferores sunt: vel a verbo *To Stand*, ut *Resty*, a *restando*; metaphora ab equis contumacibus sumpta.” Lye says—“STUNT, alicujus rei incrementum impedire: manifeste venit ab Isl. *Stunta*, abbreviare; in decursu, sensu aliquantulum mutato.”

quo Lat. dicitur *membris captus*, i. e. membrorum usu, sc. motu et sensu privatus."

NUMSCULL, in Ital. *Mentecatto*, Animo captus.

So Seneca. *Hercules Furens*.

"Ut possit *animo captus* Alcides agi,  
Magno furore percitus; vobis prius  
Insaniendum est."

HURT—The past participle of *Hýngrian*, injuria afficere, vexare.

HUNGER—The past participle of *Hýngman*, esurire:

DIN }  
DINT } The past participle of *Dýnan*, strepere, *To Din*.  
DUN }

"They hurled together and brake their speares and all to sheuered them, that all the castle rang of their DINTS."

*Hist. of Prince Arthur*, ch. 132.

A DUN is one who has DINNED another for money or any thing.

SNAKE } SNAKE, Anglo-Saxon *Snac*, is the past participle  
SNAIL } of *Snican*, serpere, repere, *To Creep*, *To Sneak*;  
SNUG } as *Serpens* in Latin is the present participle of  
*Serpere*.

Shakespeare very properly gives this name to a *sneaking* or *creeping* fellow.

"I see Loue hath made thee a tame SNAKE."

*As you like it*, act 4. sc. 3. p. 202.

SNAIL, *pnægel* (or *Snakel*) the diminutive of SNAKE: G being sounded and written instead of K in the Anglo-Saxon; and both G and K dropped in the English.

SNUG (i. e. *Snuc*) is likewise the past participle of *Snican*; the characteristic I changed to U, and G sounded for K.

SMUT—is the past participle of *Smitan*, be-pmitan, polluere, inquinare, contaminare.<sup>1</sup>

<sup>1</sup> ["Then, all around with a wet sponge he wiped  
His visage, and his arms and brawny neck  
Purified, and his shaggy breast from SMUTCH."

*Cooper's Iliad*, vol. 2. book 18. p. 235.

"A cauldron of four measures, never SMIRCH'D  
By smoke or flame."

*Ibid.* book 23. p. 380.]



**CRUM**—Mica, is the past participle of *Crȳmman*, *acrȳmman*, friare.

"The ryche man shal gyue answere of euery threde in his clothe, of euery **CROMME** of brede in his bredeskep, of euery droppe of drynke of his barell and in his *Tonne*."—*Diues and Pauper*, 8th Comm. cap. 17.

["Then art thou in a state of life which philosophers commend. A **CRUM** for thy supper, a hand for thy cup."

*Campaspe* (by John Lily), act 1. sc. 2.]

"As the gold-finer will not out of the dust, threads, or shreds of gold, let pass the least **CRUM**; in respect of the excellency of the metall; so ought not the learned reader to let pass any syllable of this law, in respect of the excellency of the matter."

*Lord Coke's Exposit. of 29th chap. of Magna Charta.*

**GRUM** } The past participle of *Crȳmman*, *sævire*, *fremere*.<sup>1</sup>  
**GRIM** }

**GUN**—formerly written *GON*, is the past participle of *Crȳnian*, *hiare*.

"They dradde none assaut

Of gynne, *GONNE*, nor skaffaut."

*Rom. of the Rose*, fol. 140. p. 1. col. 1.

**SCUM**—That which is *Skimmed off*; the past participle of the verb *To Skim*. Hence the Italian *Schiuma* and the French *Escume*, *Ecume*.

**SNUFF**—That which is *Sniffed* up the nose; the past participle of the verb *To Sniff*.

**PUMP**—An engine by which water, or any other fluid is obtained or procured. It is the past participle of the verb *To Pimp*, i. e. *To procure*, or *obtain*.

<sup>1</sup> ["Calati dunque nel cosco, e portati bene, sai? Che monel fra tanto andr  a canzonar co 'l **GRIMO**."

*Guarini, La Idropica*, atto 3. sc. 10.

"**GRIMA**. Vecchia *Grima*," says Menage, "Il Sig.<sup>r</sup> Ferrari da *Critinitia*. L'*Exitreo*, a *Rimis*: 'quod ejus frons rugis arata sit.' Sono da cercare altre derivazioni di questa voce. *Grimace* per *Smorfia*, diciamo in Francia."

La Crusca says—"GRIMO: aggiunto che diamo a vecchio *grinzo*, senex rugosus."

"The hearing this doth force the tyrant **GRY**."

*Godfrey of Bulloigne, Translated by R. C.* p. 61. cant. 2. st. 23.

"Hor, questo udendo, in minaccievol suono  
*Freme* il tiranno."]

**STENCH**—is the past participle of *Stincan*, *fœtere*; pronouncing CH for K. As *Wench* is the past participle of *pincan*; *Drench* of *Dpincan*; and *Wrench* of *pþingan*.

**SNACK**—Something *Snatched*, taken hastily, K for CH; it is the past participle of the verb *To Snatch*.

**DITCH** } The past participle of the Anglo-Saxon verb  
**DYCHE** } *Dician*, *fodcre*, *To Dig*. As the Latin reputed  
**DIKE** } substantive *Fossa* is the past participle of *fodere*.

In these words *Dig*, *Dyke*, *Dyche*, *Ditch*, we see at one view how easily and almost indifferently we pronounce the same word either with G, K, or CH.

"I DYKE and delue and do that truth hoteth,  
 Some tyme I sowe and some tyme I thresh."

*Vision of P. Ploughman*, pass. 6. fol. 29. p. 1.

"These labourers, delucers and DYKERS ben ful poore."

*Dives and Pauper*, 1st. Comm. cap. 46.

"Two freres walkynge on a DYCHES brynke."—*Ibid.* cap. 50.

**DIM**—The past participle of *Dimnian*, *adimnian*, *obscurare*. It was formerly in English written *DIMN*.<sup>1</sup>

"Ye clucs, by whose ayde I haue BEDYMN'D  
 The noone tide sun."

*Tempest*, p. 16.

"With sad unhelpful teares, and with DIMN'D eyes."

*2d Part of Henry VI.* p. 132.

**TRIM**—used adjectively or substantively, is the past participle of the verb *Trþyman*, *ordinare*, *disponere*.

"Young ladies, sir, are long and curious

In putting on their TRIMS."—*B. and Fletcher, Women Pleas'd*.

"In gallant TRIM the gilded vessel goes."

*Gray*.

**LIMB** } In Anglo-Saxon written *Lim*<sup>a</sup> and *Limb*; B being  
**LIMBO** } written for P. It is the past participle of the  
 Anglo-Saxon verb *Limpian*, *pertinere*. And it means—quod

<sup>1</sup> Junius derives this word from "*Δειμασθαι*, quod Hesychio exp. *φοβεισθαι*, metuere; quandoquidem naturalis tenebrarum metus est."

Skinner, from "*Teut. Demmen, Dammen*, obturare; quia omnia obturata propter luminis exclusionem tenebricosa sunt."

Lye from "*C. B. et Arm. Du, vel Dy*; caliginosus, ater, niger." S. Johnson,—from "*Dow, Erse*."

<sup>2</sup> Junius says—"LIM, fortasse per inversionem factum e tribus initialibus literis Græci *μελος*, membrum."

pertinet or quod pertinuit. What belongeth or hath belonged to something. LIMB of the body. LIMB of the law. LIMB of an argument, &c. Hence and hence only are derived the Latin words *Limbus* and *Lembus*:<sup>1</sup> which are sometimes translated *περι-στρωμα*, *περι-πετασμα*: but that is not precisely the meaning, unless the notion of *pertinendi*, i. e. of *holding to*, or *belonging to*, is included.

["He found himself unwist so ill bestad,  
That LIM he could not wag."

*Faerie Queene*, book 5. cant. 1. st. 22.

"And soothly sure she was full fayre of face,  
And perfectly well shapt in every LIM."

*Ibid.* book 6. cant. 9. st. 9.]

IMP—Shakespeare, in *Loues Labours Lost*, p. 125, makes Don Armado say,

"Sadnesse is one and the selfe same thing, dear IMPE."

Upon this passage Dr. Johnson says:—"IMP was antiently a *term of dignity*. Lord Cromwel in his last letter to Henry VIII. prays for the IMP his son. It is now used only in contempt or abhorrence; perhaps in our author's time it was ambiguous, in which state it suits well with this dialogue."

In the 2d part of *Henry IV.* p. 99, we have IMP again,

"Saue thy grace, king Hall, my royall Hall.  
The heauens thee guard and keepe, most royall IMPE of fame."

And again in *Henry V.* p. 83.

"The king's a bawcock, and a heart of gold, a lad of life, an IMPE of fame, of parents' good."

Mr. Steevens (very differently indeed from Dr. Johnson) sought industriously and judiciously for the meaning of Shakespeare's words, by the use which was made of the same terms by other antient authors: and nothing was wanting to Mr. Steevens to make him a most perfect editor of Shakespeare, but

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<sup>1</sup> "LIMBUS—Non occurrit nunc unde verisimilius deducam, quam a λογος, quo τα ακρα παντα significari Hesychius et Suidas testantur."—*Vossius*.

a knowledge of his own primitive language, the Anglo-Saxon. Mr. Steevens tells us,—“An *IMP* is a *Shoot*, in its primitive sense, but means a *Son* in Shakespeare. In Holinshed, p. 951, the last words of Lord Cromwel are preserved, who says—‘And after him that his sonne prince Edward, that goodlie *IMPE*, may long reigne over you.’”——And again, “The word *IMP* is perpetually used by Ulpian Fulwell, and other antient writers, for *progeny*.

‘And were it not thy royal *IMPE*  
Did mitigate our pain.’—

Here Fulwell addressess Anne Bulleyn, and speaks of the young Elizabeth. Again, in the *Battle of Alcazar*, 1594:

‘Amurath, mighty emperor of the East,  
That shall receive the *IMP* of royal race.’—

*IMPYYN* is a Welch word, and primitively signifies a *Sprout*, a *Sucker*. In Newton’s *Herbal to the Bible*, 8vo. 1587, there is a chapter—on shrubs, shootes, slippcs, young *IMPS*, sprays, and buds.”

Mr. Steevens needed not to have travelled to Wales, for that which he might have found at home. Our language has absolutely nothing from the Welch. *IMP* is the past participle of the Anglo-Saxon verb *Impan*, *To Plant*, *To Graft*.

——— “I was continually a fryer  
And the couentes gardiner for to graft *IMPES*  
On limitors and listers, lesynges I *IMPED*  
Tyll they beare leaues of smowthe speach.”

*Vision of Pierce Ploughman*, pass. 6. fol. 22. p. 2.

“*IMPE* on an elderne, and if thyne apple be swete  
Muchel maruaile me thynketh.”—*Ibid.* pass. 10. fol. 44. p. 1.

“As it is in younge and tender *YMPES*, plantes, and twygges, the whiche euen as ye bowe them in theyr youthe, so wyll they euermore remainy.”—*Byrthe of Mankynde*, fol. 54. p. 2.

[“And also for the love which thou doest beare  
To th’ Heliconian *YMPES*, and they to thee;  
They unto thee, and thou to them, most deare.”

*Spenser’s Verses to the Earle of Oxford.*

“And thou, most dreaded *IMPE* of highest Jove,  
Faire Venus sonne.” *Ferie Queene*, Prol. to 1st book.

"That detestable sight him much amazde,  
To see th' unkindly IMPES, of heaven accurst,  
Devoure their dam." *Faerie Queene*, book 1. cant. 1. st. 26.

"For all he taught the tender YMP, was but  
To banish cowardize and bastard feare."—*Ibid.* cant. 6. st. 24.

"Well worthy IMPE, said then the lady gent,  
And pupil fitt for such a tutor's hand."—*Ibid.* cant. 9. st. 6.

"And thou, faire YMP, sprong out from English race,  
How ever now accounted Elfins sonne,  
Well worthy doest thy service for her grace,  
To aide a virgin desolate fordonne."—*Ibid.* cant. 10. st. 60.

"Now, O thou sacred Muse, most learned dame,  
Fayre YMPE of Phœbus and his aged bryde."  
*Ibid.* cant. 11. st. 5.

"Fayre YMPES of beautie, whose bright shining beames  
Adorne the world with like to heavenly light."  
*Ibid.* book 3. cant. 5. st. 53.

"The first was Fansy, like a lovely boy  
Of rare aspect and beautie without pcare,  
Matchable either to that YMPE of Troy,  
Whom Jove did love and chose his cup to beare,  
Or that same daintie lad, which was so deare  
To great Alcides." *Ibid.* cant. 12. st. 7.

"Fond dame! that decm'st of things divine  
As of humane, that they may altdre bee,  
And chaung'd at pleasure for those IMPES of thine."  
*Ibid.* book 4. cant. 2. st. 51.

"Helpe therefore, O thou sacred IMPE of Jove,  
The noursling of dame Memorie his deare."—*Ibid.* cant. 11. st. 10.  
— "That faire city (Cambridge) wherein make abode  
So many learned IMPES, that shoote abroad,  
And with their braunches spred all Britany." *Ibid.* st. 16.

"But Belgè with her sonnnes prostrated low  
Before his fecte, in all that peoples sight;  
Mongst ioyes mixing some teares, mongst wele some wo,  
Him thus bespake: O most redoubted knight,  
The which hast me, of all most wretched wight,  
That carst was dead, restor'd to life againe,  
And these weake IMPES replanted by thy might."  
*Ibid.* book 5. cant. 11. st. 16.

"Ye sacred IMPS that on Parnasso dwell,  
And there the keeping have of learnings treasures."

*Faerie Queene*, book 6. cant. 1. st. 2.

"The noble YMPE, of such new service fayne,  
It gladly did accept."

*Ibid.* cant. 2. st. 38.

"That of the like, whose linage was unknowne,  
More brave and noble knights have rayseed beene  
(As their victorious deedes have often shoven,  
Being with fame through many nations blowen)  
Then those which have bene dandled in the lap.  
Therefore some thought that those brave IMPS were sowen  
Here by the gods, and fed with heavenly sap,  
That made them grow so high t' all honorable hap."

*Ibid.* book 6. cant. 4. st. 36.

"Brave IMPE of Bedford, grow apace in bountie,  
And count of wisdome more than of thy countie."

*Spenser's Ruines of Time.*

"The sectaries of my celestiall skill,  
That wont to be the worlds chiefe ornament,  
And learned IMPES that wont to shoote up still,  
And grow to height of kingdomes government."

*Spenser, Teares of the Muses.*

"The Norman, th' English, and Dardaniane,  
(O royall IMPE) are ioyned by thy sire;  
And thou fro mothers side draw'st blood of Dane."

*To the Prince (Charles 1st) his highnes, Welcome home, &c.  
Ancient Monuments, by William L'Isle of Wilburgham, Esquire  
to the King's body. st. 6. Francis Egglefeld, 1638.*

"Then shall we need no more to plant vs vines,  
Nor them to prop, to spread, to prune, to rub;  
Nor send beyond seas for outlandish wines;  
But in our fields, about each humble shrub,  
The selfe-set IMP shall winde, and load the same  
With purple clusters, all of deere name."—*Ibid.* st. 21.]

GRIP—and its diminutive GRAPPLE, the past participle of  
Γρῦpan, prehendere.

MIST—The past participle of Μῑττιαν, caligare.<sup>1</sup>

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<sup>1</sup> Minshew derives MIST from the Latin *Mistus*. "Acr enim caligine  
et densis vaporibus *Mistus*."

BLISS } The past participle of Blýrrian and Blþýrian,  
BLITH } lætari.

QUICK—The past participle of Lpíccian, vivificare.

WIZEN—The past participle of Þýrnian, arescere.

STIFF—The past participle of Scýffian, rigere.

THICK }  
THICKET } The past participle of Ðiccian, densare, con-  
THIGH } densare.

THICKET, for *Thicked*, i. e. with trees. THIGH (GH for CK) is sometimes in the Anglo-Saxon written Ðeoh (for Ðeoc) by change of the characteristic letter.

WITCH } Skinner inclines to suppose WICKED derived  
WICKED } from *Vitiatus*: and Johnson, that—"Perhaps it is a compound of i c (vile, bad) and *Head*,—*Malum caput*."—

According to which latter wise supposition, a WICKED action means—a *malum caput* action: but nothing is too ridiculous for this Undertaker. WITCH is the past tense, used as a participle, of the Anglo-Saxon verb Þiccian, incantare, veneficiis uti. And WICKED i. e. WITCHED (K for CH) is the same past tense, with the participial termination ED. The word WITCH is therefore as applicable to men as to women.

"WITCHES, in foretime named *Lot-tellers*, now commonly called sorcerers."

*Catalogue of English printed Bookes. 1595.*

*By Andrew Maunsell, p. 122.*

*Lot-teller*; i. e. a teller of *covered* or *hidden* things.

"Wherof came the name of Symonye? Of Symon Magus, a grete WYTCHE."—*Dives and Pauper*, 7th Comm. cap. 16.

"Dauid was lyk wyce so intanglid in the snares of the deuill, that with mouche paine he could quit hym self from the WYCCHYD coupe that the deuill had ons brought hym."

*Declaracion of Christe, By Johan Hooper, cap. xi.*

The notions of enchantment, sorcery and witchcraft were

Dr. Th. Hickes supposes it to be *Moist*.

And according to Junius—"Videtur esse a *μειστον*, quod Hesychio exp. *ελαχιστον*, nihil enim aliud est nebula, quam tenuissima quædam ac subtilissima pluvia."

universally prevalent with our ancestors, who attributed all atrocious actions to this source: thus attempting to cover the depravity of human nature by its weakness, and the depravity of some other imaginary beings. So run our indictments to this day; in which the crime is attributed to the instigation of the Devil.

"Latini certe comici," says Junius, "hominem aperte improbum atque omnibus invisum, pari prorsus ratione, dixerunt *Veneficum*."

HILDING—(like *Coward*) is either the past participle of the verb *Hylban*, inclinare, curvare, *To Bend down, To Crouch or To Cow*; (and then it should be written HILDEN) or it is the present participle *Hylbing* (*Hylband*) of the same verb.

"Which when that squire beheld, he to them stept,  
Thinking to take them from that HYLDING hound."

*Faerie Queene*, book 6. cant. 5. st. 25.]

"A base slaue, a HILDING for a liuorie, a squires cloth, a pantler."

*Cymbeline*, p. 378.

"'Tis positieue against all exceptions, Lords,  
That our superfluous lacquies, and our pesants,  
Who in unnecessarie action swarme  
About our squares of battaile, were enow  
To purge this field of such a HILDING foe."—*Henry V.* p. 86.

"He was some HIELDING fellow, that had stolne  
The horse he rode on." *2nd Part Henry IV.* p. 75.

"Nay, good my lord, put him ~~to~~ 't; let him have his way. If your lordshippe finde him not a HILDING, hold me no more in your respect. Beleeue it, my lord, in mine owne direct knowledge, he is a most notable *coward*."

*All's Well that Ends Well*, p. 243.

Some have supposed HILDING to mean *Hinderling* (if ever there was such an English word) and some *Hilderling*; which, Spelman says, is familiar in Devonshire. It is true that *Hylben* is a term of reproach in the Anglo-Saxon, furnished by this same verb, and means—a *croucher* or *cowerer*.<sup>1</sup>

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<sup>1</sup> S. Johnson, in a note, act 2. sc. 1. *Taming of a Shrew*, tells us that HILDING means—"a low wretch." But in his Dictionary he has discovered that *hild* in the Anglo-Saxon means a *Lord*: and that "perhaps *Hilding* means originally a *little Lord*, in contempt for a man that has only the delicacy or bad qualities of high rank."



RIPE—the past participle of Ripian, maturescere.

RHIME—of Rþiman, numerare.

SPOIL—of Spillan, privare, consumere.

CRISP—In the Anglo-Saxon Cipp, of Cipprian, crispere, torquere.

DEED (like *Actum* and *Factum*) means—something, any thing—DONE. It is the past participle of the Anglo-Saxon verb *Don*, *To Do*. DO-ED, DID, DEED, is the same word differently spelled. It was formerly written DEDE, both for the past tense and past participle.

“I do nought as Ulysses DEDE.”—*Gower*, lib. 1. fol. 10. p. 2. col. 2.

“Fy, upon a lorde that woll haue no mercy  
But be a lyon, bothe in worde and DEDE.”

*Knights Tale*, fol. 5. p. 2. col. 1.

NEED } Nyðde, the past tense and past participle of  
NEEDLE } Nyðian, cogere, compellere, adigere.<sup>1</sup>

NEEDLE, (the diminutive of NEED) a small instrument, *pushed*, *driven*.

Observe, as we pass, that *To Knead* is merely Ge-nyðan, (Lnyðan) pronounced Lneban—k for g.

DEEP } DEEP (which some derive from *βυθος*, fundum;  
DAB-chick } primis tribus literis inversis: and others from  
*Δυττω*) is merely the past participle of the Anglo-Saxon verb  
Dippan, mergere, *To Dip*, *To Dive*.

“DEAPE linen clothes in to sundry waters, and after lay them to dry, and that whiche is sonest dry, the water wherein it was DEAPED, is most subtil.”—*Castel of Helth*, fol. 31. p. 2.

“A sponge DEAPED in cold water.”—*Ibid*. fol. 34. p. 1.

In DAB-chick or DOB-chick; DAB or DOB, (so pronounced for *Dap* or *Dop*) is also the past participle of Dippan; by the accustomed change of the characteristic i to a or o.

<sup>1</sup> Minshew derives NEED from the Hebrew *Nadach*, impulit.

Mer. Casaubon, from the Greek *ενδεια*, penuria.

Junius, from *νυσσω*, *νυττω*.

And NEEDLE, Mer. Cas. would derive from *βελονη*.

“ So was he dight  
 That no man might  
 Hym for a frere deny,  
 He DOPPED and dooked  
 He spake and looked  
 So religious'y.”—*Sir T. More's Workes*, fol. 11. p. 1.

“ This officere  
 This fayned frere  
 Whan he was come aloft,  
 He DOPPED than  
 And grete this man  
 Religiously and oft.”—*Ibid.*

“ The diving DOB-chick, here amongst the rest you see,  
 Now up, now down, that hard it is to proue,  
 Whether under water most it liveth, or above.”

*Poly-olbion*, song 25.

**WEAK**—The past participle of *pican*, labare, *To Totter*,  
*To Fail*.

**HELP**—The past participle of *hýlpan*, adjuvare: which  
 Minshew derives from *Ελπις*; and Junius from “*συλλαβειν*,  
*sibilo tantummodo in aspiratam commutato*.”

**WELL**—Is the past participle of *pillan*, ebullire, effluere,  
*To Spring out*, *To Well*.

It means (any or some place) where water, or other fluid,  
 hath *sprung out*, or *welled*.

“ And than WELLED water for wicked workes  
 Egrely *Ernynge* out of mens eyen.”

*Vision of P. Ploughman*, pass. 20. fol. 109. p. 2.

“ Where as the Poo, out of a WEL small  
 Taketh his first spring and his sours.”

*Clerke of Oxenf. Prol.* fol. 45. p. 1. col. 2.

“ For which might she no lenger restrayne  
 Her teares, they gan so up to WELL.”

*Troylus*, boke 4. fol. 186. p. 1. col. 1.

“ Mine cyen two in vayne, with which I se,  
 Of sorowful teares salte arn woxen WELLIS.”

*Ibid.* boke 5. fol. 197. p. 2. col. 2.

"I can no more but here outcast of al welfare abyde the daye of my dethe, or els to se the syght that myght al my WELLYNG sorowes voyde, and of the *flood* make an ebbe."

*Testament of Loue*, fol. 304: p. 1. col. 1.

"The mother of the Soudon WEL of vices."

*Man of Lawes Tale*, fol. 20. p. 1. col. 1.

"But Christe that of perfeccion is WELL."

*Wife of Bathes Prol.* fol. 34. p. 2. col. 1.

"There dwelt a tersclet me fast by

That seemed WEL of all gentilnesse."

*Squiers Tale*, fol. 27. p. 1. col. 2.

"The ho'y water of the sacrament of baptisme, the water that WELLETH oute of holy church which stretcheth to two seas of synnes."

*Sir T. More's Workes*, p. 385.

["Thereby a christall streame did gently play,

Which from a sacred fountaine WELLED forth alway."

*Faerie Queene*, book 1. cant. 1. st. 34.

—— "About the fountaine .

Whose bubbling wave did ever freshly WELL."

*Ibid.* cant. 7. st. 4.

"All wallowd in his own yet *luke-warme* blood,

That from his wound yet WELLED fresh."—*Ibid.* cant. 9. st. 36.

"And with intrusive enmity to light,

WELLED like a spring, and dimmed the orbs of sight."

*The Maid of Snowdon, By Cumberland.*  
edit. 1810. p. 199.]

WELKIN } In the *Winter's Tale*, act 1. sc. 1. p. 278. We  
WHEEL } have—  
WHILE }

"Come (Sir *Page*)

Looke on me with your WELKIN eye."

On which passage S. Johnson says hardily, as usual; "WELKIN eye: *Blue* eye; an eye of the same colour with the WELKIN or sky."

And this is accepted and repeated by Malone. I can only say, that this Note is worthy of them both; and they of each other.

WELKIN is the present participle *pilligenb*, or *pealcynb*

(i. e. volvens, quod volvitur) of the Anglo-Saxon verb *pilligan*, *pealcan*, *volvcre*, *revolvere*. Which is equally applicable to an eye of any colour—to what revolves or rolls over our heads—and to the waves of the sea. *pealcýnðe ea. pealcenðe jæ.*

A *rolling* or wandering eye is no uncommon epithet:

“Come hither, pretty maid, with the black and *rolling* eye.”

Here is a black *pealcýnð* or *WELKIN* eye: and indeed the *WELKIN*, or that which is *rolled about* over our heads, is sometimes black enough.<sup>1</sup>

But Messrs. Johnson and Malone probably agree with Mr. Tyrwhitt, who, in the advertisement to his Glossary, p. iiiii. says—“Etymology is clearly not a necessary branch of the duty of a Glossarist!”

*WHEEL*, quod volvitur, In Anglo-Saxon *Þpeoꝝl*, *Þpeohl*, *Þpeopol*, (by transposition, for *Peoꝝl* or *þeoꝝl*) is also the past participle of *pilligan*.

<sup>1</sup> [“As gentle shepheard in sweete eventide,  
When ruddy Phebus gins to *WELKE* in west,  
I ligh on an hill, his flocke to vewen wide,  
Markes which doe byte their hasty supper best.”

*Faerie Queene*, book 1. cant. 1. st. 23.

“Ne ought the *WHELKY* pearles esteemeth hec,  
Which are from Indian seas brought far away.”

*Spenser, Virgil’s Gnat.*

On which Mr. Todd gives the following note:

“The *WHILK* or *WELK* is a shell-fish. Perhaps the poet introduced this adjective in the sense of *wreathed*, *twisted*, as that shell-fish appears. Or perhaps it may be considered in the sense of *WHELKED*, that is, *rounded*, or *embossed*; from *WHELK*, a protuberance, according to Fluellen’s description of Bardolph’s face. *K. Hen. V.* ‘His face is all bubukles, and *WHELKES*, and knobs,’ &c.—Where Mr. Steevens cites the word from Chaucer in the same sense.”

—————“Methought his eyes  
Were two full moones: he had a thousand noses,  
Hornes *WEALK’D* and waved like the enraged sea.”

*Lear*, p. 303. col. 1.

“There comes proud Phaeton tumbling thro’ the clouds,  
Cast by his palfreys that their reigns had broke,  
And setting fire upon the *WELKED* shrouds.”

*Drayton, Barons Wars*, book 6. st. 39.]

“Haile to thee, Ladie : and the grace of heauen,  
Before, behinde thee, and on euery hand  
ENWHEELE thee round.”

*Othello*, p. 316.

“Heaven’s grace INWHEEL ye :

And all good thoughts and prayers dwell about ye.”

*B. and Fletcher, The Pilgrim*, act 1. sc. 2.

WHILE—In the Anglo-Saxon *Wpīl* (for *Wpīol*) is the same past participle. We say indifferently—Walk a *While*—or—Take a *Turn*.

[“And commonly he would not heare them *WHILEST* an hundred suters should come at once.”—*R. Ascham*, p. 19.]

CHAP }  
CHEAP } The past participle of *Lýpan*, mercari, *To Traffick*,  
CHOP } *To Bargain, To Buy or Sell*.

*Good-CHEAP* or *Bad-CHEAP*, i. e. Well or Ill bargained, bought or sold : such were formerly the modes of expression. The modern fashion uses the word only for *GOOD CHEAP* ; and therefore omits the epithet *Good*, as unnecessary.

“By that it neghed to haruest, new corne came to *CHEPING*.”

*Vision of P. Ploughman*, fol. 35. p. 2.

“The sack that thou hast drunk me, would haue bought me lights as *Good CHEAPE*, at the dearest chandlers in Europe.”

*1st Part Henry IV.* act 3. sc. 3.

“To *CHOP* and change”—means *To bargain* and change.

“I am an Hebrew borne by byrth

And stolne away was I,

And *CHOPT* and changde as bondslaues bee

This wretched life to trye.”—*Genesis*, ch. xl. fol. 100. p. 2.

A *CHAP* or *CHAPMAN*.—Any one who has trafficked.

WRECK } *ppac*, *ppæc*, *ppēc*. The past participle of  
WRETCH } *VRIKAN*, *ppican*, *persequi*, *affligere*, *punire*,  
WRETCHED } *vindicare*, *ulcisci*, *lædere*, *perdere*. The different  
RACK } pronunciation of *CH* or *CK* (common throughout the language) is the only difference in these words. They have all one meaning. And though, by the modern fashion, they are now differently applied and differently written ; the same distinction was not antiently made.

"Such WRECH on hem for fetching of Heleyne

Thare shal be take." *Troylus*, boke 5. fol. 195. p. 1. col. 2.

"Other thought cometh not in my mynde, but gladnesse to thynke on your goodnesse and your mery chere, frendes; and sorowe to thynke on your WRECHE and your daunger."

*Testament of Love*, boke 1. fol. 303. p. 2. col. 2.

"My sprete for ire *brynt* in propir tene,

And all in greif thoçt cruell vengeance tak,

Of my cowntre for this myscheuous WRAIK

With bitter panis to WREIK our harmes smert."

*Douglas*, booke 2. p. 58.

"Vengeance tuke and WRAIK apoun our flote."

*Ibid.* booke 11. p. 370.

"It was an open token of the grete offence to God with the people of Englonde, and that harde WRETCHIE was comyng but yf they wolde amend them."—*Diues and Pauper*, 1st Comm. cap. 29.

"We sholde wepe and not be gladde for that we haue soo many martyrs, and nyght and daye crye merey, to lett WRETCHIE."

*Ibid.* cap. 60.

"By this commaundement he forbedeth us wrathe and WRETCHIE."

*Ibid.* 5th Comm. cap. 6.

"You haue tresoured wrath and WRETCHIE to you in the laste dayes."

*Ibid.* 8th Comm. cap. 18.

"There nis sicke ne sorye, ne none so much WRETCH

That he ne may loue, if him like."

*Vision of P. Ploughman*, pass. 18. fol. 96. p. 2.

"The WRACHE walis and wryngis for this worldis WRAK."

*Douglas*, Prol. to booke 8. p. 228.

"Na help unto thay WRACHIT folkis I socht

Na armour sekitt, nor thy craft besocht."—*Ibid.* booke 8. p. 255.

"Man may know hymselfe to be as he is a very WRECCHID and dannable creature; were not the vertew of Christes deathe."

*Declaracion of Christe, By Iohan Hoper*, cap. 12.

"So that cornes and frutis gois to WRAIK

Throw the corruptit are."

*Douglas*, booke 3. p. 72.

We say—"go to RACK and ruin."

SMEAR—The past participle of *Smýpian*, ungere, illinere.

SHEEN—The past participle of *Scinan*, splendere, fulgere.

HEARSE } The past participle of *ἵστημι*, ornare, phalerare,  
 HURST } decorare.<sup>1</sup> HEARSE is at present only applied to  
 an ornamented carriage for a corpse.

"So many torches, so many tapers, so many black gownes, so many  
 mery mourners laughyng under black hodes, and a gay IERS."—*Sir T.  
 More, De Quatuor Novissimis*, p. 79.

["But leave these relicks of his living might

To decke his HERCE, and trap his tomb-blacke steed."

*Faerie Queene*, book 2. cant. 8. st. 16.]

HURST is applied only to places *ornamented* by trees.

—"The courteous forest show'd

So just-conceived joy, that from each rising HURST,

Where many a goodly oak had carefully been nurst,

The sylvans in their songs their mirthful meeting tell."

*Poly-olbion*, song 2.

WILE } Menage says—"GUILLE. C'est un vieux mot  
 GUILE } François, qui signifie *tromperie*. Les Anglois di-  
 GUILT } sent encore à présent GILE et WILE, pour *tromperie*.  
 GULL } Il est difficile de savoir s'ils ont emprunté ce mot de  
 nous, ou si nous le tenons d'eux." It is easily settled between  
 them. Neither has borrowed this word from the other. They  
 both hold it in common from their common Northern ancestors:  
 though Mer. Casaubon would derive it from the Greek *αιολος*.  
 In the Anglo-Saxon, *piȝlian*, *ġe-piȝlian*, *Be-piȝlian*, means To  
 conjure, To divine, consequently To practise cheat, imposture  
 and enchantment.

WILE (from *piȝlian*) and GUILE (from *ġe-piȝlian*) is that by  
 which any one is *deceived*.

• GUILT is *ġe-piȝled*, *Guiled*, *Guil'd*, *Guilt*: the past par-  
 ticiple of *ġe-piȝlian*. And to find GUILT in any one, is to find

<sup>1</sup> Minshew derives HEARSE from "Greek, *αρισ*, i. e. a lifting up: for the *Hearse* is a monument or empty tombe erected or set up for the honourable memorie of the dead."

Junius says—"Medii ævi scriptt. dicebatur *Ilersia*, quod vulgo fortasse ita dictum ab A.-S. *Āre*, honor; vel *þerian*, laudare: quod in laudem honoremque defuncti erigatur."

Skinner—"Nescio an a Teut. *Hulse*, siliqua: est enim cadaveris quasi exterior siliqua. Hoc *Hulse*, credo ortum ab A.-S. *þelan*, tegere, q. d. tegumentum."

that he has been *Guiled*, or, as we now say, *Be-guiled*: as *Wicked* means *Witched*, or *Be-witched*. To pronounce GUILT is indeed to pronounce *Wicked*.

GULL is the past tense (formed in the usual manner, by the change of the characteristic letter) and means merely a person *Guiled* or *Beguiled*.

At this day, we make a wide distinction between GULL, the past tense, and GUILT, the past participle; because our modern notions of enchantment, sorcery, and witchcraft are very different from the notions of those from whom we received the words. GULL therefore is used by us for *Guiled* or *Beguiled* (subaud. aliquem) without any allusion to witchcraft. But GUILT, being a technical Law-term, keeps its place in our legal proceedings, as the instigation of the Devil does; and with the same meaning.<sup>1</sup>

F.—You seem to have confined yourself almost entirely to instances of the change of the characteristic letters *i* and *y*. And in those you have abounded to satiety. But we know that the verbs with other characteristic letters change in the

<sup>1</sup> These words have exceedingly distressed our English Etymologists. —GUILTY, Minshew says, “a Belg. *Gelden*, i. e. luere, solvere: ut *Reus* —*Res enim Reorum* petitur in iudicio.”

Junius—“*Eylban* est reddere, solvere. Atque ita *gyltix* vel *giltie* proprie dicitur, qui culpam commissam tenetur solvere vel ære vel in corpore.”

Skinner—“A verbo *Eylban*, solvere. Et hoc prorsus ex moribus priscorum Germanorum; qui quævis crimina, imo homicidium, et, quod vix credideris, etiam regum suorum cædem, muletis pecuniariis expiabant.”

GULL—Mer. Casaubon derives, by a most far-fetched allusion, from *γυλιος*, pera militaris. Junius and Skinner repeat this; and have no other derivation to offer; except that Junius says—“*Mihi tamen Angli. GULL* non ita longe videtur abire a Scot. *Culge*: morari blando sermone, palpandoque demulcere.”

“Now him withhaldis the Phinitiane Dido  
And *culgeis* him with slekit wordis sle.”

*Douglas*, booke 1. p. 34.

“And sche hir lang round nek bane bowand raith,  
To gif thaym souck, can thaym *culge* bayth.”

*Ibid.* booke 8. p. 266.

“The cur or maists he haldis at smale auayle,  
And *culgeis* spangeartis, to chace partrik or quale.”



same manner. Have not they also furnished the language with concealed participles, supposed to be substantives and adjectives?

H.—Surely. In great numbers.

FOOD } In Anglo-Saxon *foð, fæd*, are the past participle of  
FAT } the verb *Feban, pascere, To Feed*.

MILK } One and the same word differently pronounced  
MILCH } (either *ch* or *k*), is the past participle of the verb

*Melcan, mulgere*.

MEAT—In Anglo-Saxon *Mæt* (whatever is *Eaten*) is the past participle of the verb *MATGAN, Metian, edere, To Eat*.

MESS—Is the past participle of *Metrian, cibare, To furnish meat or food*. In French *Mets*; in Italian *Messo*; from the same verb.

SCRAP—Is the past participle of *Sepeopan, scalpere, radere, To Scrape*. It means (any thing, something) scraped off.

OFFAL—The past participle of *Fcallan, Apeallan*; as Skinner explains it—"quod decidit a mensa."

ORT—This word is commonly used in the plural; only because it is usually spoken of many vile things together. Shakespeare, with excellent propriety for his different purposes, uses it both in the singular and plural.

"Where should he have this gold? It is some poor fragment, some slender ORT of his remainder."—*Timon of Athens*, p. 94.

"The fractions of her faith, ORTS of her love,

The fragments, *Scraps*, the *Bits*, and greazie *Reliques*

Of her ore-eaten faith, are bound to Dioined."

*Troilus and Cressida*, p. 102.

Where you may observe *Orts, Scraps, Bits, Reliques*, all participles.

Skinner says—"ORTS, parum deflexo sensu, a Teut. *Ort*, quadrans seu quarta pars: fort. olim quævis pars, seu portio."—Which derivation omits entirely the meaning of the word: for ORT is not applicable to every part or portion of a thing.

Lye says—"Vox est, agro Devonicensi, usitatissima: unde suspicabar per plerosque Angliæ comitatus diffusam fuisse; et ex OUGHT (aliquid) corruptam, quod iis effertur ORT, GH in R,

pro more suo, mutato. At aliter sentire cœpi, cum incidissem in Hib. ORDA, fragmentum. Quod ut verum etymon non potui non amplecti."

This groundless derivation of Mr. Lye, which explains just nothing at all, and leaves us where we were, is by Johnson pronounced most *reasonable*: yet every fragment is not an ORT.

ORTS is, throughout all England, one of the most common words in our language; which has adopted nothing from the Irish, though we use two or three of their words, as Irish. ORTS is merely the past participle of the Anglo-Saxon verb Opettan, turpare, vilefacere, deturpare. ORET, ORT means (any thing, something) *made vile or worthless*.

HEAT } In Anglo-Saxon Hæ̃t, Hæt, i. e. *Heated*; is the  
HOT } past participle of the verb Hæ̃tan, calefacere.  
HOT, as a participle, is sufficiently common: HEAT is rarely so used. Ben Jonson however so uses it in *Sejanus*, act 3.

"And fury ever boils more high and strong,  
HEAT with ambition, than revenge of wrong."

WARM—wær̃m, wæ̃r̃m, and wȳ̃rmec̃b, i. e. *Warmed*, are the past tense and past participle of the verb wȳ̃rman, calefacere.

F.—What is LUKE-WARM or LEW-WARM? For I find it is spoken and written both ways. How does it differ from WARM?

"The beryes of iuniper or galbanum beaten to powder and *dronke* with LUKE WARME wyne."—*Byrth of Mankynde*, fol. 29. p. 2.

"Ye maye use in the stede of wyne, LUKE WARME mylke."

*Ibid.* fol. 38. p. 2.

"Then shall ye geue it her with LUKE WARME water."

*Ibid.* fol. 50. p. 1.

"In the wynter with hote water, in the sommer with LUKE WARME water."—*Ibid.* fol. 55. p. 1.

"Quhare the vyle fleure euer LEW WARME was spred  
With recent slauchter of the blude newlie schede."

*Douglas*, booke 8. p. 247.

"Besyde the altare blude sched and *skalit* newe  
Beand LEW WARME thare ful fast did reik."

*Ibid.* p. 243.

H.—LUKE WARM } The Anglo-Saxon plæc, tepidus (which  
LEW WARM } we corruptly pronounce and write LUKE)

is the past participle of *placian*, *tepcre*, *tepscere*. And *LEW*, in the Anglo-Saxon *þlīp* and *þleop*, is the past participle of *þlīpan*, *þleopan*, *tepere*, *fovere*. Nor need we travel with Skinner to the Greek *λυω*; “quia tepor humores resolvit et cutim aperit:” nor with Junius to *χλιαρος* from *χλιαινω*.

To say *LUKE* or *LEW WARM* is merely saying *WARM-WARM*. And that it is a modern pleonasm, the following passage in the third chapter of the Apocalyps will, I think, convince you.

In the modern Version it stands:—

“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art *LUKE-WARM*, and neither cold nor hot, I will spue thee out of my mouth.”

In the old Version, which is called Wickliffe’s, it is thus given:—

“I woot thy werkis, for nether thou art cold nether thou art hote. I wolde thou were cold or hoot, but for thou art *LEW*, and nether cold nether hoot, I shal bigynne for to caste the out of my mouth.”

In the Version of Edward the sixth, it runs thus:—

“I know thy workes, that thou art nether colde nor hotte: I wolde thou were colde or hote. So then, because thou arte *BETWENE BOTH*, and nether cold nor hote, I wyll spewe thee out of my mouth.”

*PLOUGH* (A.-S. *plog* and *plou*). Is the past participle of *Plezzan*, *incumbere*.

“No man sendinge his hond to the *PLOUG*, and biholdinge agen, is able to the rewme of God.”—*Luke*, cap. ix. v. 62.

Our English verb *To Ply*, is no other than *plezzan*.

“*Pneort* ne beo hunta. ne hapecepe. ne tæpþene, ac *plegge* (incumbat) on hys bocum.”—*Canones sub Edgardo*, R. 64.

CHILL } In *Loves Labours Lost*, p. 144. Shakespeare uses  
COOL } the word *To Keele*.  
COLD }

“Then nightly sings the staring owle

To-whit, to-who,

A merie note,

While greasie Ione doth *KEELE* the pot.”

On this passage Dr. Farmer tells us—“*To Keele* the pot,

is, to cool; but *in a particular manner*: It is—*To stir the pottage with the ladle*, to prevent the boiling over.”

Mr. Steevens too thinks that *Keele* means cooling, *in a particular manner*. But his manner differs from Dr. Farmer’s.—He says—“Mr. Lambe observes, in his notes on the ancient metrical history of the battle of Flodden, that it is a common thing in the North, for a maid servant to take out of a boiling pot a wheen, i. e. a small quantity, viz. a porringer or two of broth, and then to fill up the pot with cold water. The broth thus taken out is called the *Keeling* wheen. In this manner greasy Ioan *Keeled* the pot.”

That Mr. Malone should repeat all this, is nothing wonderful; it is perfectly to his taste. But it is really lamentable, that two such intelligent men as Dr. Farmer and Mr. Steevens should expose themselves thus egregiously. Who, or what, informed them, that *To Keele* meant *To stir with a ladle*, or, *To take out a porringer or two*?

There are very numerous instances of the use of the word *Keel*, without the least allusion to *ladles* or *porringers*.

“Sende Lazarus, that he dippe the laste part of his fynger in watir and KELE my tunge.”—*Luke*, cap. 16. v. 24.

“To the louers Ouide wrote,  
And taught, if loue be to hote,  
In what maner it shulde AKELE.”

*Gower*, lib. 4. fol. 77. p. 2. col. 2.

In the *Castel of Helth*, by Syr Thomas Elyot, book 3. fol. 73. he says—“Onyons, lekcs, fynally all thynges whyche heateth to moche, KELETH to moch, or drieth to moche.” And Malone himself knew, that in Marston’s *What you will*, was the following passage,—“Faith, Doricus, thy braine boyles; *Keel* it, *Keel* it, or all the fat’s i’ the fire.”

So in the *Vision of Pierce Ploughman*,

“Vesture, from CHEYLE to saue.”

Pass. 2. fol. 4. p. 2.

“And the carfull may crye and carpen at the gate

Both a hungerd and a furste, and for CHELS quake.”

Pass. 11. fol. 46. p. 1.

“Bothe hungry and a CALE.”

Pass. 19. fol. 103. p. 1.

“And syth they chosen CHELE and cheitif pouertie

Let them chewe as they chosen.”

Pass. 21. fol. 115. p. 1.

“Do almesse for them, and by almes dede, by masses syngynge, and holy prayers, refresshe them in theyr paynes, and KELE the fyre about theym.”—*Dives and Pauper*, 9th Comm. cap. 11.

“To KELE somewhat theyr hygh courage.” *Fabian*, parte 5. ch. 140.

In the above instances can there be any employment for the ladle or porringer?

In truth, the verb *To Keel*, i. e. the Anglo-Saxon *ſelan*, *refrigerare*, is a general term; confined to and signifying no *particular manner*. And of this verb *ſelan*; CHILL (A.-S. *cele*) and COOL (A.-S. *col*) are the past tense: and *Coled*, *Col'd*, COLD (A.-S. *leald*) is the past participle.

NESH } *Minshew* derives NICE from the Latin *Nitidus*:

NICE } *Junius* from the French *Niais*. It is merely the Anglo-Saxon *ſnerc*, differently pronounced and written; and is the past participle of *ſnercian*, *mollire*.

“Mine herte for joye doth bete

Him to beholde, so is he godely freshe,

It semeth for love his herte is tendre and NESSHE.”

*Court of Love*, in Urry's Edition of Chaucer.

“So that no step of hym was sene in the NESSHE fenne or more that he passed thorough.”—*Fabian*, parte 6. ch. 172.

SLEET—Is the past participle *ſle-ed*, *ſleeb*, *ſleet*; of *ſlean*, *projicere*; and has no connexion (as Johnson imagined) with the Danish *Slet*, which means *smooth*, *polished*.

—— “Flying, behind them, shot

Sharp SLEET of arrowy show'rs against the face

Of their pursuers.”

*Paradise Regained*, book 3. v. 324.

HOAR—Anglo-Sax. *ſap*, is the past tense and past participle of *ſapian*, *canescere*.

“They toke HORED brede in theyr scryppes, and soure wyne in theyr botels, and loded asses with olde HORED brede in olde sakes.”

*Dives and Pauper*, 2d Comm. cap. 20.

ADDLE } Though *Mr. Casaubon* and *Junius* would send us  
AIL } for AIL, to *αλγειν*, *mœrore affici*, or to *αλγειν*, *dolere*;  
IDLE } and for IDLE, to *ἴθλος*, *nugæ*; and for ILL, to the  
ILL } Greek *ἄλλος*, *strabo*; or even to the Hebrew;

I am persuaded that these are only one word, differently pronounced and written: and that it is the past participle of the

Anglo-Saxon verb *Æbhan*, *ægrotare*, *exinanire*, *irritum facere*, *corrumpere*.

"If you loue an ADDLE egge, as well as you loue an IDLE head, you would eate chickens i' th' shell."—*Troilus and Cressida*.

ADDLE-pated, and ADDLE-brained, are common expressions.

"You said that IDLE weeds are fast in growth."—*Richard 3d.* p. 186.

"ILL weeds waxes weil."—*Ray's Scottish Proverbs*, p. 295.

ADDLE becomes AIL, as IDLE becomes ILL by sliding over the *d* in pronunciation.

DAM } The past participle of the Anglo-Saxon verb *Dæman*,  
DUMB } *Demman*, *obturare*, *obstruere*, *To Dam*.

"Now will I DAM up this thy yawning mouth  
For swallowing the treasure of the realm."

*2d Part Henry VI.* p. 137. col. 2.

As we have already seen that *Barren* means *Barred*; and that *Blind* means *Blinded* or *Stopped*; so DUMB means *obturatum*, *obstructum*, *Dammed*. And therefore, when those who have been DUMB recover their speech, their mouths are said to be opened; the DAM being, as it were, removed.

Though these three words, *Barren*, *Blind*, and *Dumb*, are now by custom confined to their present respective application; i. e. to the womb, the eyes, and the mouth; they were originally general terms, and generally applicable; as all the other branches of those verbs, *To Bar*, *To Blin*, and *To Dam*, still are: and, having all one common meaning, viz. *Obstruction*, if custom had so pleased, they might, in their application, very fairly have changed places.

So when B. Jonson, in his *Poetaster*, act 1. sc. 2. says,—  
"Nay, this 'tis to have your ears *Dam'd* up to good counsell."  
—He might have said—"This 'tis to have DUMB ears; or, ears *Dumb* to good counsell."

In *Antony and Cleopatra*, p. 344. Shakespeare writes,

—————"So he nodded,  
And soberly did mount an arme-gaunt steede,  
Who neigh'd so hie, that what I would haue spoke,  
Was beastly DUMBE by him."

Mr. Theobald here alters the text, and instead of DUMBE,

reads DUMB'D. This reading Mr. Malone approves, adopts, and calls a correction. But there needs here no alteration. DUMBE is the past tense of Dæman, Demman, and means Dammed, i. e. *Obstructed*, or stopped.—“What I would have spoke, was, in a beastly manner, *obstructed* by him.”

DUMB was formerly written DOME and DUM; without the B.

“He became so confuse he cunneth not loke,  
And as DOME as death.”

*Vision of P. Ploughman*, pass. 11. fol. 47. p. 2.

“I tell you that which you yerselues do know,  
Shew you sweet Cæsar's wounds, poor poor DUM mouths,  
And bid them speake for me.” *Julius Cæsar*, p. 122. col. 2.

And Junius, whose authority may be much better relied on than his judgement, tells us, and bids us remark it—“Quod in Cantabrigiensis publicæ bibliothecæ codice msto melioris notæ, *Matth. xii. 22. Luc. i. 22. dum scribitur.*”

DULL } DULL (or as it is in the Anglo-Saxon, *ðol*) hebes; is  
DOLT } derived by Mer. Casaubon from *δουλός*, *servus*.  
“Notissima (says he) est Aristotelis opinio, *δουλους* esse a natura, qui scilicet *κοινωνουσι του λογου τοσουτον, όσον αισθανεσθαι, αλλα μη εχειν*: quos etiam ad corporis ministeria natos a bestiis usu *μικρον παραλλαττειν* sancit.”

Skinner would derive DULL from *ðolian*, *pati, sustinere, tolerare*;—“Qui enim obtusi sensus sunt, injurias et quaslibet vexationes æquiore animo patiuntur.” But DULL, *ðol*, is the regular past tense of *ðolian*, *ðolan*, *hebere, hebetare*. And DOLT, i. e. *Dulled* (or *ðol-ed, ðol'd, ðolt*) is the past participle of the same verb.

“Oh gull, oh DOLT, as ignorant as durt.”—*Othello*, p. 337.

Though the verb, *To Dull*, is now out of fashion, it was formerly in good use.

“I DULLE under your disciplyne.”

*Rom. of the Rose*, fol. 143. p. 1. col. 1.

“For though the best harpoure on lyue  
Wold on the best sowned ioly harpe  
That euer was, with al his fynghers fyue  
Touche aye o stryngge, or aye o warble harpe,  
Were his nayles poynted neuer so sharpe,  
It shulde make euery wight *To DULLE.*”

*Troilus*, boke 2. fol. 168. p. 1. col. 2.

"For elde, that in my spirite DULLETH me,  
Hath of endyting al the subtelte  
Welnigh berafte out of my remembraunce."

*Complaynt of Venus*, fol. 344. p. 1. col. 2.

"Myrth and gladnesse conforteth men in Goddes seruyce, and  
heuynesse DULLETH and letteth all maner lykinges."

*Dives and Pauper*, 3d Comm. cap. 18.

"Her syght sholde haue be derked, and her herynge sholde haue  
DULLED more and more."

*A Morning Remembraunce of Margarete Countesse of Rychemonde*,  
By J. Fysshier, Bishop of Rochester.

"I demaunde one thyng; whan myne understanding is DULLED in  
that I haue to dooe, and whan my memory is troubled in that I haue  
to determyne, and whan my bodye is compassed with dolours, and whan  
my heart is charged with thoughtes, and whan I am without knowlege,  
and whan I am set about with perils; wher can I be better accompanied  
than with wise men, or els redyng among bokes?"

*Marcus Aurelius*, Printed by Berthelet.  
London, 1559. sect. 30.]

"Sluggyshnes DULLETH the body."

"Sorowe DULLETH the wyllie."

*Castell of Helth*, fol. 44. p. 2. and fol. 64. p. 2.

"Who am myself attach'd with wearincss,  
To the DULLING of my spirits."

*The Tempest*, Malone's edit. vol. 1. part 2. p. 65.]

"As well his lord may stoope t' advise with him,  
And be prescribed by him, in affaires  
Of highest consequence, when he is DULL'D  
Or wearied with the lesse."

*B. Jonson, Magnetick Lady*, act 1. sc. 7.

—— "Cunning calamity,  
That others gross wits uses to refine,  
When I most need it, DULS the edge of mine."

*Beaumont and Fletcher, Honest Man's Fortune*.

"*Sir Martin*. There's five shillings for thee: What, we must en-  
courage good wits sometimes.

*Warner*. Hang your white pelf: Sure, sir, by your largess, you  
mistake me for Martin Parker, the ballad-maker; your covetousness has  
offended my muse, and quite DULL'D her."

*Sir Martin Mar-all: By Dryden*, act 5. sc. 1.]



GRUB (ΓΡΥΒ) The past tense and therefore past participle of ΓΡΑΒΑΝ, fodere.

GRUDGE, written by CHAUCCR GRUTCHE, GRUCHE, and in some copies GROCHE.

"A lytel yre in his herte ylafte  
He gan to GRUTCHE and blamen it a lyte."

*Reues Prol.* fol. 15. p. 1. col. 2.

"At thende I had the best in cche degre  
By sleight or force, or by some maner thing,  
As by contynuall murmure or GRUTCHYNG."

*Wife of Bathes Prol.* fol. 36. p. 1. col. 1.

"What ayleth you to GRUTCHE thus and grone?"—*Ibid.* col. 2.

"And sayne the Pope is not worth a pease  
To make the people ayen him GRUCHE"—OR GROCHE.

*Ploughmans Tale*, fol. 99. p. 1. col. 2.

Mer. Casaubon derives this word from γογγυζω, murmuro.

Minshew, from the Latin *grunnire*.

Junius, from γρυζω, hiscere, mutire.

Skinner, from the French *Gruger*, briser. And *Gruger* from *cruciari*: "quia qui alicui invidet, aliena felicitate cruciatur."

S. Johnson will have it either from the French *Gruger*, or from the Welch *Grugnach*, or from the Scotch *Grunigh*, or—rather from *Grudgeons*!—"Grudgeons being (as he says) the part of corn that remains after the fine meal has passed the sieve."

A GRUDGE is the past participle of Ἰρπεογαν (Γε-ἡρπεογαν) Ἰρπεογαν, Γε-ἡρπεογαν, dolere, ingemiscere, pœnitere.

DRUDGE—(Δρουν, Δρυγε) The past tense and past participle of Δρעogan, Γε-δρעogan, agere, tolerare, pati, sufferre. Δρעogenδ, the present participle.

SMOOTH—(γμαθ) The past participle of γμεδian, polire, planare.

Junius derives this word from σμαω, σμεω, σμω: and Skinner from μαδος.

MAD · } is merely Mætt, Mæð (ð for t), the past tense and  
 MATTO } past participle of the Anglo-Saxon verb Mætan,  
 somniare, *To Mete, To Dream.*

The verb, *To Mete*, was formerly in common use.

“I fell eftsones a slepe, and sodainly me METTE.”<sup>1</sup>

*Vision of P. Ploughman*, pass. 20. fol. 103. p. 2.

“And eke I sayd, I METTE of him all nyght

And al was fals, I *Dremed* of him right naught.”

*Wife of Bathes Prol.* fol. 36. p. 2. col. 2.

“And whan that he in chambre was alone,

He downe on his beddes fete him sette,

And firste he gan to sike, and efte to grone,

And thought aye on her so withouten lette,

That as he satte and woke,<sup>2</sup> his spirite METE

That he her saugh.”—*Troilus*, boke 1. fol. 159. p. 1. col. 1.

“As he satte and woke, his spirite METE that he her saugh.”  
 —This I take to be a clear, though not a physiological, description of *Madness*.

This is not the place to enter into a physiological inquiry concerning the nature of madness and of dreaming; in order to shew the propriety of the name, as I have explained it. But I may give you a short extract from the ingenious observations on Insanity, by Mr. John Haslam. 1798.

“Some who have perfectly recovered from this disease, and who are persons of good understanding and liberal education, describe the state they were in, as resembling a Dream.”

<sup>1</sup> [*Mette* is here used impersonally, as the case of the pronoun shows. See the instances in Lye, and the Additional Note on English Impersonal Verbs.—ED.]

<sup>2</sup> [“Dubbio così s’aggira  
 Da un torbido riposo  
 Chi si destò talor:  
 Che desto ancor delira  
 Fra le sognate forme;  
 Che non sa ben se dorme,  
 Non sa se veglia ancor.”

*Metastasio, La Clemenza di Tito*, att. 2. sc. 7.

———“gli amanti

Sognano ad occhi aperti.”—*Ibid. Zenobia*, att. 2. sc. 1.]

And our valuable friend Mr. Rogers, in his beautiful poem, *The Pleasures of Memory*, has this note :

“When sleep has suspended the organs of sense from their office, memory not only supplies the mind with images, but assists in their combination. And even in madness itself, when the soul is resigned over to the tyranny of a distempered imagination, she revives past perceptions, and awakens that train of thought which was formerly most familiar.”

The Italian MATTO, is this same Anglo-Saxon participle Mætt, with the Italian terminating vowel. The decided opinion of Menage and Junius, that MATTO is derived from the Greek ματαιος, is overruled in my mind, by the consideration of the time when the word MATTO, was first introduced into the Italian language: for the Greek derivatives, in that language, proceed to it through the Latin. And in the Latin there is nothing which resembles MATTO.

SMUG<sup>1</sup>—is the past participle of Smægan, ꝛmeagan, deliberate, studere, considerare. Applied to the person or to dress, it means *studied*; that on which care and attention have been bestowed.

“I will die brauely, like a SMUGGE bridegroom.”—*Lear*, p. 304.

“A beggar, that was us’d to come so SMUG upon the mart.”

*Merchant of Venice*, p. 173.

“A young SMUG, handsome holiness has no fellow.”

*B. and Fletcher, The Pilgrim.*

“Fie, Sir, so angry upon your wedding day!

Go, SMUG yourself, the maid will come anon.”

*B. and Fletcher, Women Pleas’d.*

“Go in, and dress yourself SMUG, and leave the rest to me.”

*Wycherly, Love in a Wood*, act 4. sc. 1.

PROUD (Anglo-Saxon Pꝛut) The past participle of Pꝛytian, superbire.

SAFE—formerly written SAFFE; The past participle of the verb *To Save*.

<sup>1</sup> “E literis vocis κοσμος fieri potuit σμκος; atque inde *Smuck*. Sed Italis *Smoccare* est emungere: quasi *Emucare*. Ita nimirum solent uti s, tanquam præpositione inseparabili, ex *Se* Latino; quasi *Semucare*, mucum separare. Sed tam multis non est opus: cum facillima derivatione peti possit ex σμαω, σμεω, σμω, σμηχω, abstergo, detergo.”—*Junius*. [See note on *Snite*, p. 395.—ED.]

“He hir wymple fonde blodie,  
And wende a best had hir slayne,  
Where as hyin ought be right fayne,  
For she was *SAFFE* right beside.”

*Gower*, lib. 2. fol. 56. p. 2. col. 1.

“Than his dysepyles sayd to Cryste, Lorde, who may than be *SAVE*?”  
*Dives and Pauper*, *Of Holy Fowerle*, cap. 5.

Low } Low (in Dutch *Laag*) is the past participle of the  
LOWN } Anglo-Saxon verb *Lægan*, *jacere*, *cubare*.  
LOWT }

Of this past tense (according to their common custom) our ancestors made the verb *To Low*: or *To make Low*.

“Fortune hath euer be muable,  
And maie no while stonde stable,  
For nowe it hieth, nowe it *LOWETH*.”

*Gower*, lib. 8. fol. 177. p. 1. col. 1.

“The god of Loue, ah benedicite,  
Howe mighty and howe great a lorde is he.  
For he can make of lowe hertes hye,  
And of hye lowe.  
He can make within a lytel stounde  
Of sicke folke, hole, fresshe and sounde,  
And of hole he can make seke.  
Shortly al that euer he wol he may,  
Agaynst hym dare no wyght say nay,  
For he can *glad* and greue whom hym lyketh,  
And who that he wol, he *LOWETH* or *syketh*.”

*Cuckowe and Nyghtyngale*, fol. 350. p. 2. col. 2.

“The prayer of hym that *LOWETH* hym in his prayer, *thyrleth* the clowdes.”—*Dives and Pauper*, 1st Comm. cap. 15.

“Whan he is waxen and roted in pryde and in mysuse of lyuynge, it is full harde to *LOWE* hym or to amende hym.”

*Ibid.* 4th Comm. cap. 10.

“They lyue forth in pryde and not *LOWE* them to God, ne pray to God for helpe.”—*Ibid.* 5th Comm. cap. 3.

“For al this Adam repented hym not, ne wolde axe mercy, ne *LOWE* him.”—*Ibid.* 6th Comm. cap. 25.

Of this verb *To Low*, the past participle is indifferently either *Low-en*, *Low'n*, *LOWN*; or *Low-ed*, *Low'd*, *LOWT*, (T for D.)

“We should have both Lord and *LOWN*, if the peenish baggage would but giue way to customers.”

*Pericles Prince of Tyre*, act 4. sc. 6.

—————“I haue belyed a lady,  
The princesse of this country, and the ayre on't  
Reuengingly enfeeble me, or could this carle,  
A very drudge of natures, haue subdu'de me  
In my profession? Knighthoods and Honors (borne  
As I weare mine) are titles but of scorne.  
If that thy gentry (Britaine) go before  
This *LOWT*, as he exceeds our lords, the oddes  
Is, that we scarce are men, and you are goddes.”

*Cymbeline*, p. 392. col. 1.

You will observe that, of this participle *LOWT*, we have again made another verb, viz. *To Lowt*, To do or To bear one's self as the *Lowed* person, i. e. the *LOWT*, does.

SLACK	}	(in the Anglo-Saxon <i>plæc</i> , <i>plæc</i> , <i>plæg</i> , <i>plæp</i> , <i>plæp</i> , <i>plap</i> ) are all the same past tense and therefore past participle (differently pronounced and written) of the Anglo-Saxon verb <i>plæcian</i> , <i>plæcgian</i> , <i>placian</i> (A broad) <i>tardare</i> , <i>remittere</i> , <i>relaxare</i> , <i>pigrescere</i> .)
SLOUCH		
SLOUGH		
SLUG		
SLOW		
SLOVEN		
SLUT		

“The noblest of the Greekes that there were  
Upon her shulders caryed the bere  
With *SLAKE* pace.”—*Knyghtes Tale*, fol. 10. p. 2. col. 2.

*SLOUCH*, *plæc*—(CH for K) i. e. a *slow* (pace).  
*SLOUGH*, *plæg*—(GH for CH) i. e. *slow* (water).  
*SLUG*, *plæg*—(G for K) i. e. *slow* (reptile).  
*SLOW*, *plap*—(W for G.)

Such changes of pronunciation are perpetual and uniform throughout the whole language.

*SLOW-EN*, *SLOVEN*, *SLOVEN*; and *SLOW-ED*, *SLOW'D*, *SLOUD*,

**SLOUT, SLUT**; are the past participles of the verb *Slapan*, *To Slow*, i. e. *To make Slow*, or *cause to be Slow*.<sup>1</sup> There is no reason, but the fashion, for the distinction which is at present made between **SLOVEN** and **SLUT**, by applying the former of these words to males only, and the latter only to females: and we are sure that distinction did not prevail formerly: for Gower and Chaucer apply **SLUT** to males.

“ Among these other of **SLOUTES** kinde

Which all labour set behinde,

And hateth all besines,

There is yet one, which *Idelnes*

Is cleped.

In wynter doth he nought for colde,

In somer maie he nought for hete;

So, whether that he frese or swete,

Or be he in, or be he out,

He woll ben ydell all about:

For he ne woll no trauaile take

To ride for his ladies sake.” *Gower*, lib. 3. fol. 69. p. 1. col. 1.

“ Why is thy lorde so **SLOTLYCHE**,<sup>2</sup> I the pray,

And is of power better clothes to bey?”

*Prol. of Chanons Yeman*, fol. 59. p. 2. col. 2.

**LORE**—The past participle of *Læpan*, *docere*.

**HOME**—The past participle of *Hæman*, *coire*.

**HONE**—(petrified wood) the past participle of *Hænan*, *lapidescere*.

[**GOWN**—from *Hýnan*, *Ir-hýnan*, *humiliare*, *To bring down* to the ground. Past participle *Irchon*, *Irchun*. N.B. Anglo-Saxon substantive *Hýnð*, i. e. that which *humbleth*, or *bringeth down to the ground*.

<sup>1</sup> [“ Lookt on by ech the stately ladie goes,  
But lookes on none, and to the king she came,  
Nor, for he angry seemes, one steppe she **SLOWES**.”

*Godfrey of Bulloigne, Translated by R. C.*  
p. 58. cant. 2. st. 19.

“ *Mirata da ciascun passa, e non mira  
I’ altera donna, e innanzi al re se n’ viene.  
Nè, perche irato il veggia, il piè ritira.*”]

<sup>2</sup> Mr. Urry reads **SLOTTISH**; and Mr. Tyrwhitt, **SLUTTISH**.

*Italian*, GONNA. Menage says well—"Lo tengo d' origine Tedesca; leggendosi in Luitprando *Gunata*, id est, pellicea Saxonia. L' ebbero gl' Italiani da' Longabardi; e i Greci moderni da gl' Italiani."]

LOAN—The past participle of the Anglo-Saxon verb *læn*an, *Lænan*, *To Lend*, formerly written *To Lene*.

"Yf a man LENE away an other mannes good without assent of him."  
—"In the LENYNGE he useth an other mannes good ayenst his wyl."

*Dives and Pauper*, 7th Comm. cap. 8.

"Yf wynnyng come frely to the LENER for his LENYNGE without couenaunt."—"Yeue ye your LONE hopyng noo wynnyng."—"The usurer selleth togydre the thyng that he LENETH."—*Ibid.* cap. 24.

FOAM—*fæm*; the past participle of *Fæman*, *spumare*.<sup>1</sup>

BROAD

BOARD

BRID

BIRD

} are the past tense and past participle of *Bpædan*,  
dilatate, propalare, dispalare, ampliare.

FOWL. As *Bir* ! so FOWL, (A.-S. *fu* el,) by a similar but not quite so easy and common a metathesis, is the past participle of *Fhogan*, *fiolgan*, *fioglan*, *volare*.

SHOCK—The past participle of *Scacan*, *To Shake*.

"And after that himselfe he SHOKE  
Wherof that all the halle quoke."

*Gower*, lib. 6. fol. 139. p. 1. col. 2.

"In the dyenge of Ihesu the erth groned and SHOKE."

*Nycodemus Gospell*, ch. 8.

"Whan I herde the commaundement of his worde, I trembled and SHOKE for drede."—*Ibid.* ch. 15.

"The erthe SHOKE so and trembled that they *Sonke* downe in to helle."  
—*Dives and Pauper*, 6th Comm. cap. 16.

"The sterre heuen me thought SHOKE with the shout."

*Skellon*, p. 57.

<sup>1</sup> "FOME, quibusdam videtur dicta quasi *Vome*; quod sit quasi quidam vomitus aquæ violento motu concitatæ ac veluti ferventis. Ubi notandum quod Chaucero in Angl. translatione Boethianæ Consolationis, *Vomes* sunt spumæ. 'Setiger *spumis* humeros notavit.' 'The bristled Bore marked with *Vomes* the shulders of Hercules.'"—*Junius*.

Skinner thinks *fæm* is from the Latin *Fumus*. "Spuma enim rarescens instar fumi vel nebulæ est; certe proximum ei raritatis gradum obtinet."

"The frere arose,  
But I suppose  
Amased was his bed,  
He SHOKE his cares,  
And from grete feares  
He thought hym well a fled."

*Sir T. More's Workes.*

DOOM—The past participle of the Anglo-Saxon verb *Deman*, *judicare*, *consecrare*, *decernere*, *To Deem*.

"Whan I *Deme* DOMES, and do as trouth teacheth."

*Vision of P. Ploughman*, pass. 16. fol. 77. p. 1.

"Than sayd Pilate, Take hym in to your synagoge and *DEME* thare on hym your lawe."—*Nycodemus Gospell*, ch. 3.

"God ruleth, *DEMETH* and gouerneth all mankynde &c.—whoos DOMES and ordenaunces passe mannes wytte."

*Dines and Pauper*, 1st Comm. cap. 19.

"None of us can tel what deth we be *DEMED* to."

*Sir T. More, De Quatuor Novissimis*, p. 84.

ROOF—In the Anglo-Saxon *Þrof*, the past participle of *Þræfnan*, *sustincere*.

Minshew, Junius and Skinner derive it from the Greek *οροφος*.

WOOF } are the past tense and past participle of *wefan*, *texere*,  
WEFT } *obvolvcre*, *tegere*. *To Weave*.

PROOF } The past tense and past participle of the verb *To*  
REPROOF } *Preve* and *To Repreve*.

"Euery seruauant is bounden to warne his lorde of the harme that is done to his lorde in his offyce for good fayth and saluacyon of his owne persone &c. yf he can *PREUE* them he is bounde to telle them to his lorde, yf his lord is pacyent and resonable and not to cruell, and yf he cannot *PREUE* them he is not bounde to telle them."

*Dines and Pauper*, 2d Comm. cap. 13.

"Commende vertues and despyse vyces, *Chese* truthe and lette falsehode, commende heuen blysse, and ghoostly thynges and *REPREUE* pompe and pryde of this worlde."—*Ibid.* 5th Comm. cap. 10.

BREED }  
BROOD }  
BRIDE } The past participle of *Breban*, *fovere*.  
BRAT }



**SAW**—(Any thing, something) **SAID**. The past tense and past participle of *ſægan*, *ſeggan*, *ſecgan*, *dicere*, *To Say*.

“Experyence accordeth with this **SAWE** of the apostle.”

*Dives and Pauper, Of Holy Pouerte*, cap. 1.

“By comon **SAWES** of clerkes God in the fyrste commaundement forbedeth thre pryncypal synnes.”—*Ibid.* 1st Comm. cap. 37.

“Than they that ſhal be dampned ſhall ſay a **SAWE** of ſorowe that neuer ſhall haue ende.”—*Ibid.* 8th Comm. cap. 15.

“Some doctours of Law

Some learned in other **SAW**.”

*Skelton*, p. 203.

[“So Love is lord of all the world by right,

And rules their creatures by his powrfull **SAW**.”

*Spenser, Colin Clouts come home againe.*]

“Yea from the table of my memory

He wipe away all triviall fond records,

All **SAWES** of bookes.”

*Hamlet*, p. 258.

“When all aloud the winde doth blow,

And coſſing drownes the parsons **SAW**.”

*Loves Labours Lost*, p. 144.

[So  
SUCH } So (for **SA**) the past participle of *ſægan*. So, i. e. in  
TALIS } the **SAID** manner.  
QUALIS } **SUCH**—So **EACH** : i. e. in the *ſaid* manner *Each*.

**TALIS** and **QUALIS** are compound words: the first part of these compounds are the Greek *τε* and *και*, which both signify *And*:—*τε*-illius—*και*-illius, i. e. and of this—and of that.]

**TALE** } A **TALK**, the past participle of the Anglo-Saxon  
RE-TAIL } verb *Tellan*, something *told*. To sell by **TALE**,  
i. e. by numeration, not by weight or measure, but by the  
number *told*.—**RETAIL**, *told* over again.

**HAND** } **HINT**, something *taken*. **HAND**, that limb by which  
**HINT** } things are *taken*. The past tense and past participle  
**HANDLE** } of *ſentan*, *capere*, *To take hold of*.

“And with that word, his *ſcherand* ſwerd als tye

**HYNT** out of ſcheith, the cabyll in tua gan smyte.”

*Douglas*, booke 4. p. 120.

“This ſayand with richt hand has ſcho **HYNT**

The hare, and cuttis in tua or that ſcho ſtynt.”

*Ibid.* p. 124.

So **HANDLE** or *Hand-del*, is a small part taken hold of.

“He would gladly cathe holde of some small **HANDELL** to kepe hys money fast, rather then help his frendes in their neccessitie.”

*Sir T. More, Supplication of Soules, p. 330.*

**FANG** } **FANG**, the past tense and past participle of *Fengan*,  
**FINGER** } *capere, prehendere.*

**FINGER**, i. e. *ƿenȝen*, quod *prehendit*.

**SPEECH**—Any thing *spoken*, and the faculty by which any thing is *spoken*. The past tense and past participle *ƿæc*, *ƿæce*, of *ƿeccan*, *To Speak*. The indifferent pronunciation of **CH** or **CK** pervades the whole language.

**FETCH**, (A.-S. *ƿæc*) is the past tense and past participle of *Feccan*, *fraude acquirere, adducere.*

[“Yet since so obstinate grew their desire,  
 On a new **FETCH** (t’ accord them) he relide.”

*Godfrey of Bulloigne, cant. 5. st. 72.]*

**THACK** } (A.-S. *Þac*) is the past tense and past participle of  
**THATCH** } *Þecan, tegere.*

“Thy turphie mountaines, where liue nibling sheepe,  
 And flat medes **THETCHED** with stouer, them to kepe.”

*Tempest, act 4. sc. 1. p. 14.*

“A well-built gentleman; but poorly **THATCHT**.”

*B. and Fletcher, Wit without Money, act 1. sc. 1.*

**LACE**  
**LATCH**  
**LATCHET**  
**LUCK**  
**CLUTCH**  
**CLUTCHES** } **LACE** and **LATCH** are the past tense and past  
 participle of *Læccan*, *Læcȝan*, *Læccecan*, *prehendere, apprehendere.*

“A stronger than I shal come aftir me, of whom I, kneelinge, am not worthi to unbynde the **LACE** of hise shoon.”—*Mark*, ch. 1.

“There cometh one mightier than I after me, the **LATCHET** of whose shoes I am not worthy to stoop down and unloose.”—*Ibid.* v. 7.

“His hatte *Hinge* at hys backe by a **LACE**.”

*Prol. to Chanoins Yeoman, fol. 59. p. 1. col. 2.*

[“Therewith in haste his helmet gan **UNLACE**.”

*Faerie Queene, book 1. cant. 3. st. 37.*

"There the foud flie, entangled, strugled long,  
 Himselfe to free thereout ; but all in vaine.  
 For, striving more, the more in LACES strong  
 Himselfe he tide, and wrapt his winges twaine  
 In lynie snares." *Spenser's Muirpotmos, st. 54.]*

The LATCH of a door, or that by which the door is *caught*,  
*latched*, or held, is often likewise called a *catch*.

"If thou wilt be gracious to do good as the gospel techith,  
 And biloue the among low men, so shalt thou LATCH grace."  
*Vision of Pierce Ploughman, pass. 7. fol. 34. p. 2.*

"As who so layeth lynes for to LATCH foules." *Ibid. fol. 26. p. 1.*

"The same I say forsoth, by al such priestes,  
 That haue nether cunning ne kynne, but a crowne one,  
 And a tittle a tale of nought, to liue by at his mischife ;  
 He hath more beleue, I leue, to LATCH through crown  
 Cure than for kennynge." *Ibid. pass. 12. fol. 57. p. 2.*

"And whan the find and the flesh forth with the worlde  
 Manacen behinde me my frute for to *Fetche*,  
 Than liberum arbitrium LATCHETH the first polante."  
*Ibid. pass. 17. fol. 87. p. 2.*

"What shepe that is full of wulle  
 Upon his backe thei tose and pulle  
 Whyle ther is any thyng to pille, &c.  
 Whiche is no good shepelherdes dede,  
 And upon this also men sayn  
 That fro the *Lease*, whiche is plaine,  
 In to the breres thei forcatche,  
 Here of for that thei wolden LACHE  
 With suche duresse, and so bereue  
 That shal upon the thornes leue  
 Of wool, whiche the brere hath tore." *Gower, Prol. fol. 3. p. 1.*

"As Ouid in his boke recordeth  
 How Polyphemus whilom wrought,  
 When that he Galathe besought  
 Of loue, whiche he maie not LACHE."  
*Ibid. lib. 2. fol. 27. p. 2. col. 2.*

"Of love which he maie not LACHE ; i. e." says Skinner,  
 "amoris quem *dimittere* non potest: amoris sc. *inextinguibilis*.  
 a Fr. G. *Lascher*, laxare, remittere. Vir Rev. dictum putat  
 pro *Catch*. Verum quoniam iste metaplasmus nusquam,

quod sciam, in Germ. et recentioribus dialectis occurrit, mallem secundum etymon petere a Fr. G. *Laisser*, relinquere: i. e. Amor qui *relinqui* seu *demitti* nequit: vel a Teut. et Belg. *Leschen*, extinguere, delere: i. e. Amor, ut dictum est supra, *inextinguibilis* et *indelebilis*."

Skinner's mistake in the etymology of the word *To Latch*, caused his mistake in the meaning of the preceding lines; in which Gower does not speak of the love of Polyphemus; but of the love of Galathea, which he besought, and could not get, could not take hold of, could not *Latch*.

"Loue wyl none other byrde catche,  
Though he set cyther nette or LATCHIE."

*Rom. of the Rose*, fol. 127. p. 2. col. 2.

"Thre other thynges that great solace  
Doth to hem that be in my LACE." *Ibid.* fol. 133. p. 1. col. 2.

"So are they caught in loues LACE." *Ibid.* fol. 144. p. 1. col. 2.

"Loue that hath the so faste  
Knytte and bounden in his LACE." *Ibid.* p. 2. col. 2.

["Tho pumie stones I hastily hent,  
And threw; but nought awayed:  
From bough to bough he lepped light,  
And oft the pumies LATCHED."

*Spenser: Shepheards Calender, March.*

"Which when the kiddie stouped downe to catch,  
He popt him in, and his basket did LATCH." *Ibid.* May.]

—— "I haue words

That would be howl'd out in the desert ayre,  
Where hearing should not LATCH them."

*Macbeth*, act 4. sc. 3. p. 147.

Junius, concurring with Minshew, says—"LATCH magnam videtur habere affinitatem cum B. *Letse* vel *Litse*, nexus, laqueolus, quo aliquid continetur ne excidat. M. Casaubonus Angl. *Latch* per metathesin profluxisse putat ex *αγκυλιον*."

Skinner and Lye concur that it is—"satis manifeste a Lat. *Laqueus*."

"LAQUEUS Nunnesio placet esse a *λυγος*, id est, vitex, salix; ut mutetur υ in α. Malim a *Lax*, quod fraudem notat, Festo teste. Vel ab Hebræo."—G. I. Vossius.

Isaac Vossius dissents from his father, and says it is—"omnino a *κλοιος*."—I am persuaded that the Latin *La-*

*queus* itself (as well as the Italian *Laccio*) is this same past participle *Lacc* or *Iacz* of *Læccean*, *Læczan*.

*LUCK* is derived by Minshew, “a *λαχος*, i. e. Sors, fortuna.” By Junius—“a B. *Geluck*, quod valde affine est Græco *γλυκυ*, dulce; quod nihil mortalibus videatur suavius, quam negotia sua bene feliciterque administrare.” “Aliter de vocabuli etymologia M. Casaubon, ‘*λαγχανω*, sortior, sortito obtineo. *To λαχον*, quod sorte obtigit. Inde *Luck* et *Luckie*. Quamquam dubito utrum ex eadem sint origine, et non potius *Luckie* sit ex *λευκος*, candidus, albus.’”

But *LUCK* (good or bad) is merely the same participle, and means (something, any thing) *caught*. Instead of saying that a person has had good *Luck*, it is not uncommon to say,—he has had a good *catch*.

*CLUTCH* is also the past participle of *Le-læccean*, *capere*, *arripere*.

“Is this a dagger which I see before me,  
The handle toward my hand? Come, let me *CLUTCH* thee.”

*Macbeth*, act 2. sc. 1. p. 136. col. 1.

“But age with his stealing steps  
Hath caught me in his *CLUTCH*.”

*Hamlet*, p. 277.

So *CLUTCHES*, i. e. *Clutchers* (*Gelatchers*): as *Fangs* and *Fingers* from *Fenzan*, and *Hand* from *Hentan*. Though Junius would persuade us that they are—“*Hamatae* atque *aduncæ* ferarum volucrumque prædatricum ungulæ: a B. *Klutsen*, quaterere, concutere: item *Kletsen*, gravi ac resono ictu percutere.”

[“But all in vaine: his woman was too wise  
Ever to come into his *CLOUCH* againe.”

*Fuerie Queene*, book 3. cant. 10. st. 20.

“And in his hand an huge long staffe he held,  
Whose top was arm’d with many an yron hooke,  
Fit to catch hold of all that he could weld,  
Or in the compasse of his *CLOUCHES* tooke.”

*Ibid.* book 5. cant. 9. st. 11.]

HANK	}	One and the same word, only with a different final pronunciation, common throughout the language, either of <i>K</i> , <i>CH</i> , or <i>GE</i> .
HAUNCH		
HINGE		

Minshew derives HAUNCH from *αγκυλος*. Junius from *αγκων*; “quod non modo cubitum, sed quemlibet flexum significat:” Skinner from *αγκη*: Menage, the Italian *Anca*, from *αγκων*: S. Johnson says—“HINGE or *Hingle* from *Hangle* or *Hang*.”—I believe no one ever before saw or heard of *Hingle* and *Hangle*. All the three words however are merely the past participle of the verb *Hangan*, pendere, *To Hang*.

To have a HANK upon any one, is, to have a hold upon him; or to have something *Hank*, *Hanky*, *Hanged* or *Hung* upon him.

The HAUNCH, the part by which the lower limbs are *Hanky* or *Hanged* upon the body or trunk. Hence also the French *Hanche*, and the Italian and Spanish *Anca*.

HINGE—That upon which the door is *Hung*, *Heng*, *Hyng*, or *Hyng*; the verb being thus differently pronounced and written.

“He HANKYD not the picture of his body upon the crosse to teache them his death.”—*Declaracion of Christe, By Iohan Hooper*, cap. 5.

“The same body that HANKYD upon the crosse.”—*Ibid.* cap. 8.

“And therewithal he HYNG adowne hys heed  
And fel on knecs.”—*Troilus*, boke 3. fol. 178. p. 1. col. 2.

“Than Gesmas the thefe whiche HENG on the lefts syde of our Lorde sayd thus to our Lorde Ihesu. If thou be God, delyuer bothe the and us. Than Dysmas that HENG on the ryght syde of our Lorde Ihesu blamed hym for his wordes.”—*Nycodemus Gospel*, ch. 7.

“Absolon HENG stylle by his hecr.”

*Dives and Pauper*, 4th Comm. cap. 2.

“Example of the theef that HYNGE on the ryght syde of Cryste.”

*Ibid.* 5th Comm. cap. 11.

“Thys mater HYNGE in argument before the spyrytual iudges by the space of xv dayes.”

*Fabian*, parte 7. ch. 243.

[“Then gin the blustering brethren boldly threat

To move the world from off his stedfast HENG.”

*Fuerie Queene*, book 1. cant. 11. st. 31.]

WAKE } are one and the same word, differently pronounced  
WATCH } and therefore differently written. Though accounted substantives in construction, they are merely the past participle

of the verb *pecan*, *peccan*; *vigilare*, *excitare*, *suscitare*, *expergisci*, *solicitare*.

In the old translation of the New Testament attributed to Wickliffe, we read,

“Aboute the fourthe WAKING of the nigȝt.”

In the modern translation,

“About the fourth WATCH of the night.”—*Mark*, ch. 6. v. 48.

“And comaundide the porter that he WAKE. Therefore WAKE ye, forsothe ye witen not whanne the lord of the hous shall come.”

“And commanded the porter to WATCH. WATCH ye therefore, for ye know not when the master of the house cometh.”—*Ibid.* ch. 13. v. 34, 35.

“And he cam and *fonde* hem slepinge, and he seide to Petir, Symount, slepist thou, migtest thou not WAKE oon hour with me? WAKE ye, and pric ye, that ye entre not in to temptacion.”

“And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Coudest not thou WATCH one hour? WATCH ye and pray, lest ye enter into temptation.”—*Ibid.* ch. 14. v. 37, 38.

“And if he shal come in the secounde WAKING, and if he shal come in the *thridde* WAKING, and shal fynde so, the seruantis ben blessid. Forsothe wite ye this thing, for yf an husbanc man wiste in what hour the theef shulde come, sotheli he shulde WAKE and not suffre his hous to be mynyd.”

“And if he shall come in the second WATCH, or come in the third WATCH, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have WATCHED, and not have suffered his house to be broken through.”—*Luke*, ch. 12. v. 38, 39.

“The constable of the castell that kepith al the WACHE.”

*Vision of P. Ploughman*, pass. 10. fol. 42. p. 1.

“Ne how that Arcite is brent to ashen colde,

Ne how the lyche WAKE was holde

All that nyght, ne how the Grekes play

The WAKE playes, kepe I nat to say.”

*Knyghtes Tale*, fol. 11. p. 1.

“Al be it so, that no tonge may it deuise,  
Though that I might a thousande winter tell  
The paynes of that cursed house of hell;

But for to kepe us from that cursed place,  
WAKE, and prayeth Iesu of his grace."—*Freres Tale*, fol. 42. p. 1.

"They nolde drinke in no maner wyse  
No drinke, that *dronke* might hem make;  
But there in abstynence pray and WAKE,  
Lest that they deyden." *Sompners Tale*, fol. 43.

"Saynt Poule byddeth us WAKE in all manner besynesse of gode wrkes."—*Dines and Pauper*, 10th Comm. cap. 6.

AWAKE is the same past participle of *pecan*, preceded by *Λ*; the usual Anglo-Saxon prefix to the past tense.

Hence too, I believe, the old Italian words *Avaccio* and *Avacciare*; which have so exceedingly distressed their etymologists. The Italians not having a *w*, and pronouncing *c* as we pronounce *ch*, have made *Avaccio* from *Apacc*, or *Awatch*; which appears to me to be its meaning in all the passages where *Avaccio* is employed.<sup>1</sup>

*F.*—Though it is not much to our present purpose, I cannot but notice a word in our own language, as little understood by us. I mean the common nautical term *AVAST*; which seems to supply the place of our antient *Yare, Yare*. Skinner says, it means—"Ocyus facesse, hinc te proripe, abi quam primum; vox nautis usitatissima: fort. a præp. Lat. *Ab* et Belg. *Haesten*, festinare; q. d. Hinc festines." This is given by Skinner only as a conjecture; but it is not a happy one: for this Latin and Dutch mixture makes but an ill-assorted English compound. Apothecaries often complain of the physician's want of skill in pharmacy. S. Johnson, without even a glimpse of the meaning of the word, says—"AVAST, adv. [from *Basta*, Ital. It is enough] Enough. Cease."

*H.*—Skinner and Johnson differing thus widely in the import of the word, as well as in its derivation, I may be permitted to differ from both, and to offer my conjecture. *AVAST*, when used by seamen, always precedes some orders or some conversation. It cannot therefore mean *Abi quam primum*. *Hinc te proripe*: neither can it mean *Cease*. *Enough*. *AVAST*

<sup>1</sup> [Qu. Bivouac, Be-wachten?—Ed.]



answers the same purpose as—*Hearkye, List, Attend, Take heed, Éala, Hola*, or (as the French used to begin the exercise of their soldiers) *Alerte*. Like the Italian *Avacci*, I think it means—*Be attentive, Be on the Watch*, i. e. *AWAKE*. I do not undertake to shew the gradations of the corruption.

PACK	}	Of these words S. Johnson says,
PATCH		
PAGE		“PACK— <i>pack</i> , Dutch.”
PAGEANT		“PATCH— <i>pezzo</i> , Italian.”
PISH		
PSHAW	}	“PAGE— <i>page</i> , French.”

This Dutch, this Italian, and this French derivation (which explain nothing; and in point of signification leave us just where we were without them) he takes from Skinner. He then proceeds upon his own bottom.

“PAGEANT. Of this word the etymologists give us no satisfactory account. It may perhaps be *Payen Géant*, a *Pagan Giant*; a representation of triumph used at return from holy wars;—as we have yet the Saracen’s head.”

Undoubtedly we have in London the sign of the Saracen’s head. Undoubtedly *Payen* is French, and *Géant* is French: but these words—Un *Payen Géant*—were never yet seen so coupled in French. He proceeds,

“PATCHERY, Botchery, Bungling work, Forgery. A word not in use.”

“PAGEANTRY, Pomp, Show.”

“PISH, interj. A contemptuous exclamation. This is sometimes spoken and written PSHAW. I know not their etymology, and imagine them formed by *Chance*.”

His *Chance* is not half so disgusting as his *Payen Géant*: and it would have been better for his readers; would have saved him a little trouble; and been no disgrace to *his* philosophy; if he had at once assigned *Chance* as the common cause of all the words in the language.

The word PATCH however having been formerly applied to men, and PATCHERY to their conduct; and these applications of those words being no longer in common use; the commen-

tators of Shakespcare (in whose writings they are frequent) were compelled to inquire into the meaning of the words PATCH and PATCHERY.

“What a py'de ninnie 's this! Thou scurny PATCH.”

*Tempest*, p. 12. col. 1.

Mr. Steevens says—“It should be remembered that Trinculo is no sailor, but a Jester, and is so called in the antient *Dramatis Personæ*. He therefore wears the parti-coloured dress of one of these characters.”

Mr. Malone says—“Dr. Johnson observes that Caliban could have no knowledge of the striped coat usually worn by fools; and would therefore transfer this speech to Stephano. But though Caliban might not know this circumstance, Shakespcare did. Surely he who has given to all countries and all ages the manners of his own, might forget himself here, as well as in other places.”

“*S. Dro.* Mome, malthorse, capon, coxcombe, idiot, PATCH.”

“*E. Dro.* What PATCH is made our porter?”

*Comedy of Errors*, p. 90. col. 1.

Mr. Steevens says—“PATCH, i. e. A fool. Alluding to the parti-coloured coats worn by the licensed fools or jesters of the age.”

“A crew of PATCHES, rude mechanicals,  
That worke for bread upon Athenian stals.”

*Midsummer Nights Dreame*, p. 151. col. 1.

What were the commentators to do here? These were not licensed Jestors, in parti-coloured coats; a crew of Jestors: but rude mechanicals, working for bread upon their stalls.

Johnson says—“PATCH was in old language used as a term of opprobry; perhaps with much the same import as we use *ragamuffin*, or *tatterdemalion*.”<sup>1</sup>

T. Warton—“This common opprobrious term probably

<sup>1</sup> These *explanatory* words are themselves thus *explained* by Johnson:

“Ragamuffin—from *Rag*, and I know not what else.”

“Tatterdemalion—*Tatter*, and I know not what.”

took its rise from PATCH, Cardinal Wolsey's fool. In the Western Counties, *Cross-patch* is still used for *perverse, ill-natured fool*."

Steevens—"The name was rather taken from the *patch'd* or *pyed* coats worn by the fools or jesters of those times."

Tyrwhitt—"I should suppose PATCH to be merely a corruption of the Italian *Pazzo*, which signifies properly a *Fool*. So, in the *Merchant of Venice*, Shylock says of Launcelot—"The PATCH is kind enough"—after having just called him—"That fool of Hagar's offspring."

Malone—"This term should seem to have come into use from the name of a celebrated fool. This I learn from Wilson's *Art of Rhetorique*—"A word-making, called of the Grecians *onomatopœia*, is when we make words of our own mind, such as be derived from the nature of things; as to call one PATCHE<sup>1</sup> or COWLSON, whom we see to do a thing foolishly: because these two in their time were notable fools."—Probably the dress which the celebrated PATCHE wore, was, in allusion to his name, *patched* or *parti-coloured*. Hence the stage fool has ever since been exhibited in a motley coat. PATCHE, of whom Wilson speaks, was Cardinal Wolsey's fool."

"*Serv.* There is ten thousand—

*Macb.* Geese? villaine.

*Serv.* Souldiers, sir."

"*Macb.* What souldiers? PATCH."

"What souldiers? Whey-face."—*Macbeth*, p. 42.

Steevens again says—"An appellation of contempt, alluding to the py'd, patch'd or parti-coloured coats antiently worn by the fools belonging to noble families."

Johnson, Steevens, Warton, and Malone assume, for the purpose of their explanation, that *Patched* means the same as *pyed* or *parti-coloured*. But this assumption every huswife can contradict.

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<sup>1</sup> [In two books in the Remembrancer's office in the Exchequer, containing an account of the daily expenses of King Henry the 7th, are the following articles, &c.

"Item, to *Pachye* the Fole for a rew . . . . 0 . 6 . 8."

See *Malone's Edition of Shakespeare*, vol. 1. part 2. p. 53.]

In the following passages of Shakespeare can they find any *pying* or *particolouring*?

“And oftentimes, excusing of a fault  
Doth make the fault the worse by the excuse:  
As PATCHES, set upon a little *breach*,  
Discredite more in hiding of the fault,  
Than did the fault before it was so *patch’d*.”

*King John*, p. 14. col. 2.

They who put *patches* on a little *breach*, to *hide* it, are careful that the *colour* shall as nearly as possible *resemble* that upon which they put it.

“Other diuels that suggest by treasons,  
Do botch and bungle up damnation,  
With PATCHES, colours, and with formes being fetch’t  
From glistering *semblances* of piety.”—*Henry V.* p. 75. col. 1.

“Here is such *Patcherie*, such jugling and such knauerie: all the argument is a cuckold and a whore.”—*Troylus and Cressida*, p. 87.

“*Tim.* There’s neuer a one of you but trusts a knaue,  
That mightily deceiues you.

*Poet & Painter.* Do we, my lord?

*Tim.* I, and you heare him *cogge*, see him *dissemble*,  
Know his grosse PATCHERY, loue him, feede him,  
Keepe in your bosome, yet remaine assur’d  
That he’s a made-up villaine.”—*Timon of Athens*, p. 96. col. 1.

But beside the words PATCH and PATCHERY, Shakespeare applies the word PACK<sup>1</sup> in a manner now almost obsolete.

<sup>1</sup> [“Sought to nousel the common people in ignorance, least, being once acquainted with the truth of things, they would in time smiell out the untruth of their PACKED pelfe and Masse-peny religion.”

*E. K.’s Glosse on Shepheards Calender: June.*

“These were the arts, with which she could surprize  
A thousand thousand soules by theenish trade,  
Rather the armes with which, in robbing wise,  
To force of loue them humble slaues she made;  
What maruaile then if fierce Achilles lyes,  
Or Hercules or Thescus, to blade  
Of Loue a pray; if who for Christ it draw,  
The *naughtie-PACKE* sometimes do catch in paw.”

*Godfrey of Bulloigne, Translated by R. C. Esq.*  
cant. 4. st. 92.

——“What hath bin seene

Either in snuffes, and PACKINGS of the dukes,

Or the hard reine which both of them hath borne

Against the old kinde king.”

*Lear*, p. 296. col. 1.

Upon this passage Mr. Steevens says—“PACKINGS are underhand contrivances. So, in *Stanyhurst's Virgil*, 1582.—‘With two gods PACKING, one woman silly to cozen.’—We still talk of PACKING juries.”

——“She, Eros, has

PACKT cards with Cæsars, and false plaid my glory

Unto an enemies triumph.”—*Antony and Cleopatra*, p. 362. col. 1.

To these instances from Shakespeare we may add some others, written before Shakespear's time; one in the reign of Henry the seventh, before Wolsey was a Cardinal, or had a fool.

“King Rycharde did preferre such byshops to bishoprykes, as could neyther teache nor preache, nor knewe any thinge of the Scripture of God, but onely to call for theyr tythes and duties, and to helpe to serue his lustes and pleasures; whiche in dede were not worthye the name of byshops, but rather of noughtye PACKES disguised in byshoppes apparell.”—*Fabian*, vol. 2. p. 343.

“Some haue a name for thefte and bribery,

Some be call'd crafty, that can pyke a purse,

Some men be made of for their mockery,

“Queste fur l' arti, onde mill' alme, e mille

Prender furtivamente ella poteo;

Anzi pur furon l' arme, onde rapille,

Et à forza d' Amor serve le feo.

Qual meraviglia hor fia, se 'l fero Achille

D' Amor fu preda, et Hercole, e Theseo,

S' ancor chi per Giesu la spada cinge

L' EMPIO ne' lacci suoi tal' hora stringe?”—*Tasso*, cant. 4. st. 92.

——“his lord of old

Did hate all errant knights which there did haunt,

Ne lodging would to any of them graunt:

And therefore lightly bad him PACKE away,

Not sparing him with bitter words to taunt.”

*Faerie Queene*, book 6. cant. 6. st. 21.

“Faire Cytheree, the mother of delight,

And queene of beautie, now thou maist go PACK;

For lo! thy kingdome is defaced quight.”

*Spenser, Teares of the Muses.*]

Som careful cokolds, som haue their wiues curse,  
 Som famous witwoldes, and they moche wurse,  
 Som lidderous, som losels, som naughty PACKES,  
 Som facers, som bracers, som make gret cracks.”

*Skellon*, p. 15. edit. 1736.

“I tell you nothing nowe of many a noughtye *PACKE*, many a flecke and his make, that maketh their ymages metinges at these holsum halowes.”—*Sir T. Mores Workes, A Dialogue*, &c. p. 140.

Now, if you have well considered the use and signification of the words *PACK*, *PATCH* and *PATCHERY* in the above different passages; I think I shall not surprize you, when I affirm that *PACK*, *PATCH* (in both its applications, viz. to men or to clothes) and *PAGE*, are the same past participle *PAC* (differently pronounced and therefore differently written, with *K*, *CH*, or *GE*) of the Anglo-Saxon verb *Pæcan*, *Pæccan*,<sup>1</sup> *To*

<sup>1</sup> [“Ne let the *PONKE*, nor other evill sprights,  
 Ne let mischievous witches with theyr charmes,  
 Ne let hobgoblins, names whose sense we see not,  
 FRAY us with things that be not.”—*Spenser: Epithalamion*.

Todd supposes *POUKE* to be the true reading, i. e. *PUCK*, or *Robin Goodfellow*. I suppose the same; and that it belongs to this word *Pæcan* or *Pæccan*. His tricks account for his name.

“*Puck*. Either I mistake your shape and making quite,  
 Or else you are that shrew’d and *knavish* sprite  
 Cal’d Robin Good-fellow. Are you not hee,  
 That frights the maidens of the villag’ree,  
 Skim milke, and sometimes labour in the querne,  
 And bootlesse make the breathlesse huswife cherne,  
 And sometime make the drinke to beare no barme,  
 Misleade night-wanderers, laughing at their harme,  
 Those that Hobgoblin call you, and sweet *PUCKE*,  
 You do their worke, and they shall haue good lucke.  
 Are you not he?”

*Rob.* Thou speak’st aright;  
 I am that merrie wanderer of the night:  
 I iest to Oberon, and make him smile,  
 When I a fat and beane-fed horse beguile,  
 Neighing in likeness of a silly foale;  
 And sometime lurke I in a gossips bole,  
 In very likeness of a roasted crab:  
 And when she drinks, against her lips I bob,  
 And on her withered dewlop poure the ale.  
 The wisest aunt telling the saddest tale,

*deceive by false appearunces, imitation, resemblance, semblance, or representation; To Counterfeit, To Delude, To Illude, To Dissemble, To impose upon.* And that PAGEANT is (by a small variation of pronunciation) merely the present participle Pæcceand, of the same verb.—*Pacheand, Pacheant, Pageant.*

“I will put on his presence; let Patroclus make his demands to me: You shall see the PAGEANT of Ajax.”—*Troilus and Cressida.*

——“With him Patroclus  
Upon a lazie bed, the liue-long day  
Breakes scurril jests,  
And with ridiculous and aukward action,  
Which, slanderer, he imitation calls,  
He PAGEANTS us.”

*Ibid.*

[“In Satyres shape Antiopa he snatcht:  
And like a fire, when he Ægin’ assayd:  
A shepelcard, when Mnemosyne he catcht:  
And like a serpent, to the Thracian mayd.  
Whyles thus on earth great Iove these PAGEAUNTS playd,  
The winged boy did thrust into his throne.”

*Faerie Queene*, book 3. cant. 11. st. 35.

“Before mine eies strange sights presented were,  
Like tragick PAGEANTS seeming to appeare.”

*Spenser’s Ruines of Time.*

“Of this worlds theatre in which we stay,  
My Love, like the spectator, ydly sits;  
Beholding me, that all the PAGEANTS play,  
Disguysing diversly my troubled wits.  
Sometimes I ioy when glad occasion fits,  
And *mask* in myrth lyke to a comedy:  
Soone after, when my ioy to sorrow flits,  
I waile, and make my woes a tragedy.”—*Spenser: sonnet 54.*]

The ejaculations PISH and PSHAW are the Anglo-Saxon Pæc, Pæca; pronounced PESH, PESHA (A’ broad). And

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Sometime for three-foot stoole mistaketh me,  
Then slip I from her bum, downe topples she,  
And Tailour cries, and fals into a coffe.  
And then the whole quire hold their hips, and loffe,  
And waxen in their mirth, and neeze, and sweare,  
A merrier houre was neuer wasted there.”

*A Midsommer Nights Dreame*, p. 148. col. 1, 2. act 2.]

are equivalent to the ejaculation—*Trumpery!* i. e. *Tromperie* from *Tromper*.

As servants were contemptuously called *Harlot*, *Varlet*, *Valet* and *Knave*, so were they called *Pack*, *Patch* and *Page*. And from the same source is the French *PAGE* and the Italian *PAGGIO*.

But if you shall be pleased rather to suppose that the English word *PAGE* comes from the French, and the French from the Italian, because that is the order in which you learned those languages: What will you gain by such a supposition? You must still go on, and inquire the meaning of *PAGGIO*. And all the satisfaction you will obtain, will be; that some will tell you, it comes either from the Latin *Pædagium*, or from *Fabeus*, or from the Greek *παις*, or from the Turkish *Peik*, or from the Persian *Bagoas*. But still you will have made no progress: for the meaning of any one of these words (distinct from its application) they will not attempt to tell you.

*F.*—If the office of *PAGE* was an inferior station, your etymology would have more probability; but you know there is much dispute upon that subject; and that many contend, it was a post of honour and distinction, unlikely to receive so degrading an appellation.

*H.*—A *page of honour*, comparatively with other *pages*, was no doubt in a post of honour. But of the grandeur of the station you may judge by what follows.

“Sir knight, I pray thee to tell me what thou art, and of thy being. I am no knight, said Sir Gawaine, I haue been brought up many yeares in the gard-robe, with the noble prince king Arthur for to take heede to his armour and his other aray, and for to point his pauldoxes that belongeth to him selfe. At Christmas last hee made me *Yeoman*, and gaue me horse and harneis and an hundred pound in money, and if fortune be my friend, I doubt not but to be well aduanced and holpen by my liege lord. Ah, said Priamus, if his *Knaves* be so keene and fierce, then his knights be passing good. Now for the kinges loue of heauen, whether you be knight or *knave*, tell me thy name. By god, said Sir Gawaine, now will I tel the truth; my name is Sir Gawaine, and knowen I am in his noble court and in his chamber, and on of the knights of the round table: he dubbed me a duke with his own hande, therefore grudge not if his grace is to me fortune and common, it is the goodnesse of God that lent to me my strength. Now am I better



pleased, said Priamus, then if thou hadst giuen me all the prouince of Paris the rich, I had rather to be torne with wild horses then any *Varlet* should haue wonne such lots, or any PAGE or *Pricker* should haue had the price of me.”—*Hist. of Prince Arthur*, ch. 97.

“Our lyege lorde the kyng hath power and fredom, of a PAGE for to make a *Yoman*, of a *Yoman* a *Gentylman*, of a *Gentylman* a *Knight*, of a poore man a grete Lord, without leue or helpe of the planetes.”—*Dives and Pauper*, 1st Comm. cap. 17.

WREST } The past participle of the verb *Prætan*, torquere,  
WRIST } intorquere, *To Wrest*.

“It causeth hertes no lenger to debate  
That parted ben with the WRESTE of hate.”

*Lyfe of our Lady*, p. 176.

WRIST, which is the same participle, was formerly called *ἡανδρῦνρη*, i. e. *Handwrist*, or *Handwrest*.

[“Their shining shieldes about their WRESTES they tye.”

*Faerie Queene*, book 1. cant. 5. st. 6.

“His sunbroad shield about his WREST he bond.”

*Ibid.* book 2. cant. 1. st. 21.

“His puissant armes about his noble brest,  
And many-folded shield he bound about his WREST.”

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*Ibid.* cant. 8. st. 22.]

GRIST—(*Γε-πυρεδ*) the past participle of *Γε-πυραν*, *Γε-ηπύραν*, contundere, conterere, collidere, *To Crush*. *To Crush* comes from the same verb. As does also the French *Escraser*, *Ecraser*. *ἡKISAN*, *ΓΑ-ἡKISAN*, *NS-ΓΑ-ἡKISAN*.

FRAME } The past participle of *Frēman*, facere.  
FORM }

The Latin *Forma*, by a common transposition, is likewise from the same verb: But if this derivation should not please you, see whether you will be better off with the Latin etymologists.

“FORMA ab antiquo *Formus*, id est, *calidus*; quia ex calore nativo provenit. Nonnullis placet, ut *καλον* juxta Platonem venit *απο του καλειν*, id est, *vocare*; quia pulcra hominem ad

se alliciunt: ita *Formam* esse ab ὄρμη; quia *impetu* quodam homines ad *Formæ* amorem impellantur. Sane spiritus asper crebro abit in *Ϝ*. Atque idem locum habeat, si *Forma* deducatur ab ὄραμα, quod ab ὄραω, video. Et sane hoc prioribus impensius placuit. Quare vel istud verum erit: vel κατὰ μεταθεσιν fuerit *Forma* ex Dorico μορφα pro μορφή, quod idem ac *Forma*. Indeque Ovidio *Morpheus* dictus somni vel filius vel minister; quod varias *Formas* in dormientium φαντασία gignat.”—*Vossius*.

**FLAW**—The past participle of *Flean*, excoriare, *To Flay*.

**GLEAM** } The past participle of A.-S. *Leoman*, *Lioman*, *Le-*  
**GLOOM** } *leoman*, *Le-lioman*, radiare, coruscare, luccre.

“This light and this **LEEM** shal Lucifer ablend.”

*Vision of P. Ploughman*, pass. 19. fol. 99. p. 1.

[“Of this faire fire the faire dispersed rays  
Threw forth abrode a thousand shining **LEAMES**,  
When sodain dropping of a golden shoure  
Gan quench the glystering flame.”—*Visions of Petrurch*, st. 9.]

“O Cynthia, if thou shouldest continué at thy fulnesse &c. but thou, thinking it sufficient if once in a *moneth* we enjoy a glimpse of thy majestic, thou doest decrease thy **GLEMES**.”

*Endimion*, By John Lilly, act 1. sc. 1.

[“Scarsely had Phœbus in the **GLOOMING** east  
Yett harnesssed his fyrie-footed teeme.”

*Faerie Queene*, book 1. cant. 12. st. 2.

“There by th’ uncertaine **GLIMS** of starry night,  
And by the twinkling of their sacred fire,  
He mote perceive a litle dawning sight  
Of all which there was doing in that quire.”

*Ibid.* book 6. cant. 8. st. 48.]

“I have methinks a kind of fever upon me: a certain **GLOOMINESS** within me, doubting, as it were, betwixt two passions.”

*B. and Fletcher: The Woman Hater*.

“The field, all iron, cast a **GLEAMING** brown.”

*Paradise Regained*, book 3. v. 326.

The Latin *Lumen* is the past participle of *Lioman*.

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The Latin *Lumen* is the past participle of Lioman.

LONG—The past participle of *Lengian*, *extendere*, *producere*. Nor can any other derivation be found for the Latin *Longus*.<sup>1</sup>

SLEEVE—A.-S. *plȳp*. Formerly called *Capm-pliȳ*: that with which the arm is covered: The past participle of *Sleȳan*, *induere*.

*Sleeveless* means without a cover, or pretence.

BED—i. e. *Stratum*. The past participle of *Bebbian*, *sternere*. Therefore we speak of a Garden-bed and a Bed of Gravel, &c. And in the Anglo-Saxon *Bebb* is sometimes used for a table.

PATH—The past tense and participle of *Peððian*, *conculcare*, *pedibus obterere*.<sup>2</sup>

<sup>1</sup> G. I. Vossius tells us—"LONGUS a *Linea* quæ porrecta est: Ita Isidorus. Vel potius a longa figura venabuli aut lanceæ, quam Græci *λογγην* vocant: Ita Cæsar Scaliger. Item Petrus Nunnesius."

But Isaac Vossius tells us—"Est ex Græco *ογκος*, *λαογκος*, *λογκος*: nisi forsau ex *δολεχος*, Æol. *λοδιχος*."

<sup>2</sup> [TRODE, TRADE, WENT.

"This rede is rife, that oftentime  
Great clymbers fall unsoft.  
In humble dales is footing fast,  
The TRODE is not so tickle,  
And though one fall through heedless hast,  
Yet is his misse not mickle."—*Shepherds' Calendar*: July.

"They saye they con to heaven the high-way,  
But by my soule I dare undersaye  
They never sette foote in that same TROAD,  
But balke the right way, and strayen abroad."—*Ibid.* September.

"As shepheardes curre, that in darke eveninges shade  
Hath tracted forth some salvage beastes TRADE."  
*Faerie Queene*, book 2. cant. 6. st. 39.

"Till that at length she found the TRODEN gras,  
In which the tract of peoples footing was."  
*Ibid.* book 1. cant. 3. st. 10.

—"an island spacious and brode,  
Found it the fittest soyle for their abode,  
Fruitfull of all things fitt for living foode,  
But wholly waste and void of peoples TRODE."  
*Ibid.* book 3. cant. 9. st. 49.

["That PATH he kept, which beaten was most plaine."

*Faerie Queene*, book 1. cant. 1. st. 28.]

NEST—The past participle of *Nejan*, *visere*, *visitare*, *To Visit frequently*, *To Haunt*.

["Sweete Loue deuoyd of villanie or ill  
But pure and spotless, as at first he sprong  
Out of th' Almighty's bosom, where he NESTS."

*Spenser: Tears of the Muses.*]

[Vide Pye Nest in Yorkshire. See also Duncness, &c.]

GRASS—That which is *grazed* or fed upon by cattle: the past participle of *Irpanian*, *To Graze*.

QUAG—The past participle of *Epacian*, *tremere*.

MEAD } A.-S. *Mæb* (i. e. *Mæpeb*) *Mowed*, the past parti-  
MEADOW } ciple of *Mæpan*, *metere*.

"This Troilus is by a privy WENT  
Into my chamber come."—*Chaucer, Troilus*, iii. 786. See Junius.

"Farre under ground from tract of living WENT,  
Downe in the bottome of the deep abysses  
—— their dreadfull dwelling is."

*Faerie Queene*, book 4. cant. 2. st. 47.

"But here my wearie teeme, nigh over-spent,  
Shall breath itselfe a while after so long a WENT."

*Ibid.* book 4. cant. 5. st. 46.]

"And, through the long experience of his dayes,  
Which had in many fortunes tossed beene,  
And past through many perillous assayes,  
He knew the diuerse WENT of mortall wayes,  
And in the mindes of men had great insight."

*Ibid.* book 6. cant. 6. st. 3.

"He chaunst to come, far from all peoples TROAD,  
Unto a place, whose pleasaunce did appere  
To passe all others on the earth which were."

*Ibid.* cant. 10. st. 5.

"Said then the Foxe;—Who hath the world not tride,  
From the right way full eath may wander wide.  
We are but novices, new come abroad,  
We have not yet the tract of anie TROAD,  
Nor on us taken anie state of life."

*Spenser: Mother Hubbard's Tale.*]

- { CAGE. A place shut in and fastened, in which birds are confined. Also a place in which malefactors are confined.  
 GAGE. By which a man is bound to certain fulfilments.  
 WAGES. By which servants are bound to perform certain duties.  
 GAG. By which the mouth is confined from speaking.  
 KEG. In which fish or liquors are shut in and confined.  
 KEY. By which doors, &c. are confined and fastened.  
 QUAY. By which the water is confined and shut out [or in.]

All these I believe to be the past participle of the verb *Eæggian*, obscure.

From the same Anglo-Saxon verb are the French *Cage*, *Gage*, *Gages*, *Gageure*, *Engager*, *Quai*; the Italian *Gaggia*, *Gaggio*, *Gabbia*; and the antient Latin *Caiare*: which have so much bewildered the different Etymologists.

GRAVE	} <i>Ůpaþ</i> and <i>Ůpæþ</i> serve equally in the Anglo-Saxon for GRAVE or GROVE. GRAVE, GROVE, GROOVE are the past tense and therefore past participle of <i>Ůpaþan</i> , <i>fodcere</i> , <i>insculpere</i> , <i>excavare</i> .
GROVE	
GROOVE	
GRAFT	
GROT	
GROTTO	

" But o alas, the rhetorikes swete  
 Of Petrake fraunces that coude so endyte,  
 And Tullius, with all his wordes whyte  
 Full longe agone, and full olde of date  
 Is dede a las, and passed into fate,  
 And eke my maister Chaucers nowe is GRAVE,  
 The noble rethore, poete of Britaine."

*Lydgate's Lyfe of our Lady*, p. 96.

" Eleyne and eke Policene  
 Hester also and Dido with her chere  
 And riche Candace of Ethiope quene,  
 Lygge they nat GRAVE under colours grene."

*Ibid.* p. 197.

GRAFT (sometimes written GRAFF) is the same past tense *Ůpaþ*, with the participial termination ED. GRAF-ED, GRAF'D, GRAFT.

" Little meruail it is though cnuy be an ungracious GRAVE, for it cometh of an ungracious stocke."—*Sir T. More, De Quatuor Novissimis*, p. 85.

In GROT, from GRAFT (A broad), the F is suppressed, and GROTTA (or rather GROTTA<sup>1</sup>) is obliged to the Italians for its terminating vowel.

HELL

HEEL

HILL

HALE

WHOLE

HALL

HULL

HOLE

HOLT

HOLD

All these words, now so differently applied, are merely the same past participle of the Anglo-Saxon verb *þelan*, tegere: in Old English *To Hele*, *To Heal*, or *To Hil*.

"Nyl ye be bisy, sciynge what shulen we etc, ether what shulen we drynke, ether with what shulen we be HILID."—*Matheu*, ch. 6. v. 31.

"The litil ship was HILID with wawys."—*Ibid.* ch. 8. v. 24.

"I was herborles, and ye gederiden me, ether herbourden me, nakid and ye HILIDEN me."—*Ibid.* ch. 25. v. 36.

"Iust men shulen answeze, whanne seigen we thee nakid and we HILIDEN thee."—*Ibid.* chap. 25. v. 38.

"And thei entringe in to the sepulcre sayen a yong oon HILID with a white stoole sittinge on the right half."—*Mark*, ch. 16. v. 5.

"Forsothe no man ligtinge a lanterne HILITH it with a vessel, ether puttith under a bedde, but on a candilstik."—*Luke*, ch. 8. v. 16.

"No man ligtneth a lanterne and puttith in HIDLIS, nether undir a busshel, but on a candilstik."—*Ibid.* ch. 11. v. 33.

"Forsothe no thing is HILID whiche shal not be shewid, nether hid that shal not be wist."—*Ibid.* ch. 12. v. 2.

"Thanne thei shulen bigynne to seie to mounteyns, falle ye down on us; and to litil HILLIS, HILE ye us."—*Ibid.* ch. 23. v. 30.<sup>2</sup>

<sup>1</sup> Menage derives GROTTA from *κρυπτα*.

<sup>2</sup> [Although the instance from Luke, ch. 23. v. 30., adduced by Mr. Tooke, may seem to countenance his referring HILL, a mount, to the verb *þelan*, yet, if, instead of an apparent resemblance, the cognate dialects are taken as our guides, we cannot overlook the Dutch *Heuvel*, Isl. *Hvel*, Germ. *Hübel*, which Wachter derives from *heben*, levare: and more especially the Swedish *Hygel* and German *Hügel* (from *höhen*,



"Seie thou not in thin herte, who shal *stie* in to heuene, that is to seie for to lede doun Crist? or who shal go doun in to depnesse, or HELLE, that is for to agen clepe Crist fro the dede spiritis."

*Romayns*, ch. 10. v. 6, 7.

"Eche man preyinge or propheciynge, the heed HILID, defoulth his heed, forsothe eche womman preiynge or propheciynge, the heed not HILID, defoulth her heed."—1 *Corinthies*, ch. 11. v. 4, 5.

"That in the name of Ihesu eche kne be bowid of heuenli thingis and erthly and HELLIS."—*Philippensis*, ch. 2. v. 10.

"And for he was of the same craft, he dwellide at hem and wrougte, forsothe thei weren of tenefactorie craft, that is to make HILYNGIS to traueilynge men."—*Dedis*, ch. 18. v. 3.

"And al the houses bene Hyled haies and chambres."

*Vision of P. Ploughman*, pass. 6. fol. 30. p. 1.

"And yet me marueiled more howe many other birds  
Hydden and HILDEN her egges full derne."

*Ibid.* pass. 12. fol. 58. p. 2.

"Kind kenned Adam to knowe his priuy membres,  
And taught him and Eue to MYLL hem with leaues."

*Ibid.* pass. 13. fol. 63. p. 1.

"Lewed men many times masters they apposen  
Why Adam ne HILLED not first his mouth that eat the apple  
Rather than his licham alowe."

*Ibid.* fol. 63. p. 2

"What highest thou, I pray the, HEALE not thy name."

*Ibid.* pass 21. fol. 116. p. 2.

"As she that was not worthie here  
To ben of loue a chambrere.  
For she no counsaile couth HELE."

*Gower*, lib. 3. fol. 52. p. 1. col. 1.

"For I haue in you suche a triste  
As ye that be my soule hele,  
That ye fro me no thyng woll HELE."

*Ibid.* lib. 4. fol. 62. p. 2. col. 2.

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extollere), of which Kilian and Schilter consider HILL to be a contraction. Elevation is more the essential character of HILL than covering. Richardson gives Germ. *Huegel* as the root, and then, confounding incompatible etymologies, refers that to A.-S. *þelan*, To cover. As to the passage he gives from R. Brunne, p. 224,

"He sped him thider in haste, with *killed* hors of pris,"  
and which he interprets "high horse;" it no doubt means "horse covered with trappings." So in the following page, "with hors and herneys."—ED.]

"She toke up turues of the londe  
Without helpe of mans honde  
And HELED with the grene grass."

*Gower*, lib. 5. fol. 105. p. 2. col. 1.

"Murdre is walsome and abhominable  
To God, that so juste is and reasonable  
That he ne wol it suffre HEALED to be,  
Though it abyde a yere, two or thre,  
Murdre wol out." *Tale of the Nonnes Priest*, fol. 89. p. 1. col. 2.

"And some men sain, that great delyte haue we  
For to ben holde stable and eke secre  
And in o purpose stedfastly to dwell  
And nat bewray thing that men us tell,  
But that tale is not worth a rake stele,  
Parde we women can no thyng HELE,  
Witnesse of Midas, wol ye here the tale."

*Wife of Bathes Tale*, fol. 38. p. 2. col. 1.

"For which I wol not hyde in HOLDE  
No priuete that me is tolde,  
That I by worde or sygne ywis  
Ne wol make hem knowe what it is,  
And they wollen also tellen me,  
They HELE fro me no priuete."

*Rom. of the Rose*, fol. 104. p. 1. col. 1.

"His brade schulderis wele cled and ouer HEILD  
With ane young bullis hyde newly of hynt."

*Douglas*, booke 11. p. 388.

"Encas houit stil the schot to byde,  
Him *schroudand* under hys armour and his scheild,  
Bowand his hock, and stude a lytle on HEILD."

*Ibid.* booke 12. p. 427.

"And fyrie Phlegon his dym nychtis stede  
Donkit sa depe his hede in fludis gray,  
That Phebus rollis down under HEL away:  
And Hesperis in the West with bemes brycht  
Upspringis, as fore rydare of the nycht."

*Ibid.* Prol. to booke 13. p. 449.

"Laye it in a troughe of stone, and HYLL it wyth lede close and juste,  
and after do bynde it wyth barres of iron in moste strongest and sure  
wise."—*Fabian*, parte 6. ch. 213.

Ray says—"To HEAL, To cover. Sussex. As—To HEAL  
the fire.—To HEAL a house.—To HEAL a person in bed, i. e.

To cover them. ab A.-S. *þelan*, To hide, To cover. Hence, in the West, he that covers a house with slates is called a *HEALER* or *HELLIER*."—Ray, *South and East Country Words*, p. 78:

*HELL*—any place, or some place *covered* over.<sup>1</sup>

*HEEL*—that part of the foot which is *covered* by the leg.<sup>2</sup>

*HILL*—any heap of earth, or stone, &c. by which the plain or level surface of the earth is *covered*.<sup>3</sup>

*HALE*—i. e. *HEALED*, or *WHOLE*.

["There he remaind with them right well agreed,  
Till of his wounds he waxed *HOLE* and strong."

*Faërie Queene*, book 6. cant. 1. st. 47.]

*WHOLE*—the same as *HALE*, i. e. *covered*.—It was formerly written *HOLE*, without the *w*.—As, a wound or sore is *HEALED* or *WHOLE*, that is, *covered* over by the skin. Which manner of expression will not seem extraordinary, if we consider our use of the word *Re-cover*.

*HALL*—a *covered* building, where persons assemble, or where goods are protected from the weather.<sup>4</sup>

*Les HALLES* in French has the same signification.

"Ce sont des places et lieux publics couverts pour y vendre les denrées à l'abri."—"In quibus tempore pluviali omnes mercatores merces suas mundissime venderent."—"Le lieu auquel pour l'exercice du commerce on s'assemble de toutes parts, mesme es jours ordinaires de marché, et aussi pour conférer et communiquer."—"Domus quævis in qua merces plurimorum conservantur."

The French etymologists were all clear enough in the ap-

<sup>1</sup> Minshew derives *HELL* from ἑλος, lacus—palus.

<sup>2</sup> Minshew derives *HEEL* from κηλη, tumor. Skinner from "ἧλος, clavus, et secundario, callosum illud tuberculum quod medici *clavum* dicunt; nos Angli, a *Corn*: fort. quia os hoc instar capitis clavi ferrei, vel potius clavi morbi, protuberat."

<sup>3</sup> *HILL*, Junius says—"videri potest abscissum ex κολωνη vel κολω-  
vos. Plures derivarunt ab *High*, altus."

<sup>4</sup> *HALL*, say the etymologists, from the Latin *Aula* and the Greek αυλη. Junius thinks from "ἄλως, atrium; vel ab αυλων, quod significat oblongum locum."

plication of the word; but trifled egregiously when they sought its derivation from the Latin *Aula*, or *Area*, or *Hallus*, "qui (say they) dans les loix barbares signifie *Rameau*." Or from the Greek *άλια*, *άλισαι*, *άλων*, *άλως*.

HULL—of a nut, &c. That by which the nut is *covered*.

HULL—of a ship. That part which is *covered* in the water.

HOLE—some place *covered* over.<sup>1</sup>

"You shall seek for HOLES to hide your heads in."

HOLT—*Holed*, *Hol'd*, *Holt*. A rising ground or knoll *covered* with trees.

HOLD—As the *Hold* of a ship: in which things are *covered*; or the *covered* part of a ship.<sup>2</sup>

F.—I cannot perceive that HOLE always means *covered*; though it may in the instance you have chosen to produce. Cannot I drill a HOLE in the centre of this shilling? And then where will be the *covering*?

H.—After you have so drilled it, break it diametrically: and then where will be the HOLE? Of the two pieces each will have a notch in it; but no HOLE will remain.

A SHADE } which our etymologists unnecessarily derive from  
A SHADOW } the Greek *σκια*, mean (something, any thing)  
A SHAW } *secluded, separated, retired*; or (something) by  
A SHED } which we are *separated* from the weather, the  
sun, &c. They are the past tense and therefore past participle of *Sceaban*, *separare*, *segregare*, *dividere*.

"Hantit to ryn in woddis and in SCHAWIS."

*Douglas*, booke 5. p. 137.

"Quher that the happy spayman on his gyse

Pronuncit the festuale haly sacrifice,

And the fat offerandis did you call on raw

To banket amynd the derne blissit SCHAW."—*Ibid.* booke 11. p. 391.

<sup>1</sup> Minshew derives HOLE from *κοιλος*, *cavus*. "Alludit etiam (says Skinner) *αυλαξ*, sulcus: *αυλων*, fossa seu convallis oblonga; *γωλεα*, latibula ferarum: *κωλον*, *κολον*, inter alia, *alvus*; et *φωλεος*, antrum."

<sup>2</sup> Skinner has well described HOLT and HOLD, though he missed their derivation. HOLD of a ship, he says—"sic dicitur contabulatio navis infima, ubi penus navis *conditur*." And HOLT—"Nemus seu arborum quarumvis *densius consitarum* multitudinem designat."

LEWD } LEWD, in Anglo-Saxon *Læpēb*, is almost equivalent  
 LAY } to *wicked*; except that it includes no agency of  
 infernal spirits: it means *misled, led astray, deluded, imposed  
 upon, betrayed into error*. LEW'D is the past participle, and  
 LAY is the past tense and therefore past participle of the  
 Anglo-Saxon verb *Læpan*, *prodere, tradere, To Delude, To  
 Mislead*.

LEWD, in its modern application, is confined to those who  
 are *betrayed* or *misled* by one particular passion: it was an-  
 tiently applied to the *profanum vulgus* at large; too often *misled*  
 through ignorance.

F.—Our word MANY seems to me a strange word, and its  
 use in our language still stranger. There is nothing like it, I  
 believe, in the use of the equivalent words of any other lan-  
 guages. What is its intrinsic meaning? Is it a substantive  
 or an adjective? What is the rule of its employment? Dr.  
 Lowth is extremely puzzled with it: amongst other perplexing  
 passages he cites the following:

“How MANY *a message* would he send.”

*Swift, Verses on his own Death.*

On which, Lowth says—“He would send MANY *a message*  
 —is right: but the question *How*, seems to destroy the unity  
 or collective nature of the idea: and therefore it ought to have  
 been expressed, if the measure would have allowed of it,  
 without the *Article*, in the plural number,—‘how MANY *mes-  
 sages*.’”

H.—The bishop mistakes in one point. “MANY *a message*”  
 —is not right: except by a corrupt custom. There is a cor-  
 ruption here in this familiar expression; which, not being  
 observed by Lowth, made him suppose this *a* to be an *Article*;  
 and therefore made him attempt to arrange the use of it,  
 as an *Article*, on such occasions; and to reduce it to some  
 regularity.

“*a* made a finer end, and went away, and it had beene any christome  
 child: *a* parted eu’n just betweene twelue and one. How now Sir  
 Iohn (quoth I<sup>1</sup>) what man? Be *a* good cheare: so *a* cryed out, God,

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<sup>1</sup> Because the third person singular of our English verbs is usually  
 designated by *eth* or *th*; many ignorant persons, affecting to shew a

God, God, three or foure times : now I, to comfort him, bid him *a* should not thinke of God : I hop'd there was no neede to trouble himselfe with any such thoughts yet : so *a* bad me lay more clothes on his feet."—*Henry V.* p. 75.

So, in page 78 of the same play, Gower says to Flucellen—"Here *a* comes."

Sir T. More, as we have seen, writes—"Burne up, quoth *a*."

So we say—John *a* Nokes,<sup>1</sup> Tom *a* Stiles, Thomas *a* Becket, &c.

In all the above passages and in similar phrases, which are common enough, *a* by a slovenly pronounciation, stands sometimes for *He*, sometimes for *She*, and sometimes for *Of*. The use of *a* after the word MANY is a similar corruption for *Of*; and has no connection whatever with the *Article a*, i. e. *One*.

Instead of this corrupt *a* after MANY, was formerly written *Of*, without the corruption :

"Ye spend a great MEANY OF wordes in vayne."—*Bishop Gardiner, Declaracion against Ioye*, fol. 14.

"I haue spoken a MEANY OF wordes."—*Ibid.* fol. 24.

and innumerable other instances may be produced of the same manner of expression. As for the "collective nature of the idea;" that is confined to the word MANY. MANY is indeed a *collective* term, and may therefore be preceded by the article *a*; but *Message* is not a *collective* term. Therefore—*Many a message*, is not right; except by a corrupt custom. It should be—"a *many of messages*."

MANY, is supposed by Lye to be derived from MAN;—"ac *proprie* de hominum multitudine usurpatum:" and thence, according to him, transferred to other things. But MANY is

superior propriety\* of speech, are shocked at the expression—*Quoth I*—as a false concord; and affectedly depart from the customary phrase, and write *Quod I*. But *Quoth I*, is strictly accurate for *said I*. The *th* in *Quoth*, does not designate the third person. The verb is *Lpeřan*, and its past tense is *Lpoř* or *Quoth*.

<sup>1</sup> [In the case of proper names, it is probably the representative of *at*, in like manner as, "Sym *at* Style, Hankyn *Attibridge*, John *Atlewater*."—Mr. Stevenson's note in *Boucher's Glossary*, v. AT, ATTEN, ATTE.—Ed.]

merely the past participle of *Denzan*,<sup>1</sup> *miscere*, *To Mix*, *To Mingle*: it means *mixed*, or *associated* (for that is the effect of *mixing*) subaud. *company*, or any uncertain and unspecified number of any things.

"And in her house she abode with such MEYNE  
As tyl her honour nede was to holde."

*Troylus*, boke 1. fol. 157. p. 2. col. 2.

"Nor be na wais me lyst nat to deny

'That of the Grekis MENYE ane am I." *Douglas*, booke 2. p. 41.

["The commoditie doth not countervaille the discommoditie; for the inconveniencies which thereby doe arise, are MUCH MORE MANY."—*Spenser's View of the State of Ireland*, Todd's edit. 1805, p. 367.]

Similar instances of the use of this word abound in all our antient authors.

Lowth observes that MANY is used "chiefly with the word *Great* before it." I believe he was little aware of the occasion for the frequent precedence of *Great* before *Many*: little imagining that there might be—a *Few* MANY, as well as a *Great* MANY. S. Johnson had certainly no suspicion of it: for he supposes *Few* and *Many* to be opposite terms and contraries: and therefore, according to his usual method of explanation, he explains the word *Few*, by—"Not many." What would have been his astonishment at the following lines? A comment of his upon the following passage, like those he has given on Shakespeare, must have been amusing.

"In nowmer war they but ane FEW MENYE,  
Bot thay war quyk and valyeant in melle."

*Douglas*, booke 5. p. 153.

F.—Will this method of yours assist us at all in settling the famous and long-contested passage of Shakespeare in *The Tempest*?

—— "These our actors  
(As I foretold you) were all spirits, and

<sup>1</sup> ["Thou bewray'dst his mothers wantonnesse,  
When she with Mars was MEYNT in ioyfulnessse."]

*Faerie Queene*, book 3. cant. 11. st. 36.]

Are melted into ayre, into *thin ayre* :  
 And, like the baselesse fabricke of this vision,  
 The clowd-capt towres, the gorgeous pallaces,  
 The solemne temples, the great globe itselfe,  
 Yea, all which it inherit, shall dissolue,  
 And, like this insubstantiall *Pageant* faded,  
 Leaue not a RACKE behind."

*Tempest*, p. 15. col. 1.

Many persons, you know, and those of no mean authority, instead of RACKE read WRECK. And Sir Thomas Hanmer reads TRACK : which Mr. Steevens says—"may be supported by the following passage in the first scene of *Timon of Athens*"—

"But flies an eagle flight, bold, and forth on,  
 Leaving no TRACT behind."

H.—The ignorance and presumption of his commentators have shamefully disfigured Shakespeare's text. The first Folio, notwithstanding some few palpable misprints, requires none of their alterations. Had they understood English as well as he did, they would not have quarrelled with his language.

F.—But if RACKE is to remain, what does it mean?

"RACK (says Mr. Malone) is generally used by our ancient writers for a *body of clouds sailing along* ; or rather, for *the course of the clouds when in motion*. But no instance has yet been produced, where it is used to signify a *single small fleeting cloud* ; in which sense *only* it can be figuratively applied here. I incline therefore to Sir Thomas Hanmer's emendation ; though I have not disturbed the text."

Dr. Johnson concurs with Malone. He says—

"RACK (*Racka*, Dutch. A track.) The clouds as they are *driven by the wind*."

Though I mention their opinions, I am not in the least swayed by their authority : for Shakespeare himself gives a flat contradiction to their imputed signification of RACK ; where he says, in *Hamlet*,

"But as we often see against some storme,  
 A silence in the heauens, the RACKE *stand still*,  
 The bold *windes speechlesse*, and the orbe below  
 As hush as death."



If the RACKE may *stand still*; it cannot be—"the *course of the clouds when in motion*." Nor—"the *clouds as they are driven by the wind*."

Upon this passage too, in the *Third Part of Henry VI*.

"Dazzle mine eyes, or doe I see three sunnes?  
Threc glorious sunnes, each one a perfect sunne,  
Not separated with the RACKING clouds,  
But seuer'd in a pale cleare-shining skye."

Upon this passage Mr. Malone quotes from Shakespeare's *Sonnets*,

"Anon permit the basest clouds to ride  
With ugly RACK on his celestial face."

Can Mr. Malone imagine that—"ugly RACK" means here—an ugly *motion* that rides on the sun's face?<sup>1</sup>

Upon the whole, What does RACK mean? And observe, you will not satisfy my question by barely suggesting a signification; but you must shew me etymologically, how the word RACK comes to have the signification which you may attribute to it.

H.—You ask no more than what should always be done by those who undertake to explain the meaning of a doubtful word. It surely is not sufficient to produce instances of its use, from whence to conjecture a meaning; though instances

<sup>1</sup> ["Full many a glorious morning have I seen  
Flatter the mountain tops with sovereign eye.....  
Anon *permit the basest clouds* to ride  
With *ugly RACK* on his celestial face."—*Shakespeare: Sonnet 33*.

Now read the following passage in the *First Part of Henry IV*. p. 50, where the same thought is expressed in different words.

"Yet heerein will I imitate the sunne,  
Who doth *permit the base contagious cloudes*  
To smother up his beauty from the world,  
That when he please againe to be himselfe,  
Being wanted, he may be more wondred at,  
By breaking through the *foule and ugly mists*  
Of vapours, that did seeme to strangle him."

N.B. In the Sonnet, it is—"permit the basest clouds"—and—"ugly RACK."

In the Play, it is—"permit the base contagious clouds"—and—"ugly mists of VAPOURS."]

are fit to be produced, in order, by the use of the word, to justify its offered etymology.

RACK is a very common word, most happily used in *The Tempest*; and ought not to be displaced because the commentators know not its meaning. If such a rule for banishing words were adopted, the commentators themselves would, most of them, become speechless.

In *Songs and Sonets* by the Earl of Surrey and others, p. 61, we read,

“When clouds be driven, then rides the RACKE.”

By this instance also we may see that RACK does not mean *the course of the clouds when in motion*.

“Some time we see a clowd that’s dragonish,  
A VAPOUR some time, like a beare, or lyon.  
That which is now a horse, euen with a thought,  
The RACKE dislimes, and makes it indistinct  
As water is in water.” *Antony and Cleopatra*, p. 362. col. 1.

Mr. Steevens says—“The RACK dislimes, i. e. The *fleeing away of the clouds* destroys the picture.”

But the horse may be dislimb’d by the approach of the RACK, as well as by the fleeing away of the clouds: for RACK means nothing but *Vapour*; as Shakespeare, in a preceding line of this passage, terms it.

“The upper part of the scene, which was all of clouds, and made artificially to swell and ride like the RACK, began to open; and the air clearing, in the top thereof was discovered Iuno.”—*Ben Jonson: Masque*.

“A thousand leagues I have cut through empty air,  
Far swifter than the sayling RACK that gallops  
Upon the wings of angry winds.”

*B. and Fletcher: Women pleas’d.*

—————“Shall I stray  
In the middle air, and stay  
The sayling RACK?”

*Ibid. Faithful Shepherdess.*

“The drawin blade he profferis thare and here  
Unto thai monstouris euer as thay drew nere.  
And were not his expert mait Sibylla  
Taucht him thay war but vode gaistis all tha  
But ony bodyis, as waunderand WRACHIS waist,  
He had apoun thame ruschit in grete haist.”

*Douglas, booke 6. p. 173.*

Upon this passage the Glossarist of Douglas says—"WRACHIS, *spirits, ghosts*. We once thought that it might be a typographical error for *Wrathis*, *t* and *c* being written the same way in the manuscript. But we thought fit not to alter it."

What a mischievous fury have commentators and editors to alter those words of their author which they do not understand! The Glossarist of Douglas did well here not to yield to his inclination.

"Na slaw cours of thy hors onweildy  
Thy carte has rendrit to thy incmye,  
Nor yit nane vane WRECHIS nor gaistis quent  
Thy chare constrenit bakwart for to went."

*Douglas*, booke 10. p. 339.

"Sic lik as, that thay say, in diuers placis,  
The WRACHIS walkis of goistis that ar dede."

*Ibid.* p. 341.

"Thiddir went this WRAYCH or schade of Enee  
That semyt all abasit fast to fle."

*Ibid.* p. 342.

"Persauyt the mornyng bla, wan and har,  
Wyth cloudy gum and RAK."

*Ibid.* Prol. to booke 7. p. 202.

———"The brychtnes of day  
Inuoluit all with cluddis hid away.  
The rane and ROIK reft from us sycht of heuin."

*Ibid.* booke 3. p. 74.

"As we may gyf ane similitude, wele like  
Quhen, that the herd has fund the beis bike,  
Closit under ane derne cauerne of stanis  
And fyllit has full sone that litil wanyis  
With *smoik* of soure and bitter REKIS stew :  
The beis wythin affrayit all of new  
Ouerthowrt thare hyuis and waxy tentis rynniss,  
With mekil dyn and beming in thare innis,  
Scharpand thare stangis for ire as thay wald ficht :  
Swa here the laithly odoure rais on hicht  
From the fyre blesis, dirk as ony ROIK,  
That to the ruffis toppis went the *smoik*,  
The stanis warpit in fast did rebound,  
Within the wallis rais the grete brute and sound,  
And up the REIK all wod went in the are."

*Ibid.* booke 12. p. 432.

"Quhare thir towris thou seis down fall and sway,  
And stane fra stane down bet, and REIK upryse,  
With stew, pouder, and dust mixt on this wyse."

*Douglas*, booke 2. p. 59.

"Furth of his thrott, ane wouderous thing to tell,  
Ane laithlie smok he yeiskis black as hell,  
And all the hous inuoluit with dirk myst,  
That sone the sicht vanyst, or ony wist,  
And REKY nyecht within an lilit thraw  
Gan thikkin our al the cauerne and ouer blaw,  
And with the mirknes mydlit sparkis of fire.  
The hie curage of Hercules lordlie sire  
Mycht this no langar suffir, bot in the gap  
With haisty stert amynd the fyre he lap,  
And thare, as maist haboundit *smokkis* dirk,  
With huge sope of REIK and flambis myrk,  
Thare has he *hynt* Cacus."

*Ibid.* booke 8. p. 250.

["Through th' tops of the high trees she did descry  
A little smoke, whose vapour thin and light  
REEKING aloft uprolled to the sky."

*Faerie Queene*, book 3. cant. 7. st. 5.]

"You common cry of curs, whose breath I hate  
As REEKE a th' rotten fennes : whose loues I prize  
As the dead carkasses of unburied men,  
That do corrupt my ayre."

*Coriolanus*, act 3. p. 19.

["Thou mightst as well say, I love to walke by the Counter-gate,  
which is as hatefull to me as the REEKE of a lime-kill."—*Merry Wines  
of Windsor*, p. 58. col. 1.

"A paire of REECHIE kisses."

*Hamlet*, p. 271.

"REECHIE recke."

*Coriolanus*, p. 10. col. 1.]

"A REEK, with us (says Mr. Ray, in his preface to *North  
Country Words*, p. viii.) signifies, not a smoak, but a *Steam*,  
arising from any liquor or moist thing heated."

RACK means merely—That which is *Reeked*. And, whether  
written RAK, WRAICH, RECK, REIK, ROIK<sup>1</sup> or REEKE, is the

<sup>1</sup> [Ray has ROOKY, misty : and the Vocabulary of East Anglia has  
ROKE, a fog ; ROKY, foggy.

—"Light thickens : and the crow  
Makes wing to the ROOKY wood."—*Macbeth*, act iii. sc. 2.

in explaining which Mr. Forby observes, "an East Anglian ploughboy

same word differently pronounced and spelled. It is merely the past tense and therefore past participle, *neac* or *pec*, of the Anglo-Saxon verb *Recan*, *exhalare*, *To Reek*; and is surely the most appropriate term that could be employed by Shakespeare in this passage of *The Tempest*; to represent to us, that the dissolution and annihilation of the globe, and all which it inherit, should be so total and compleat;—they should so “melt into ayre, into *thin ayre* ;”—as not to leave behind them even a *Vapour*, a *Steam*, or an *Exhalation*, to give the slightest notice that such things had ever been.

Since you seem to be in no haste to reply upon me, I conclude that the explanation is satisfactory. And on this subject of *subaudition* I will, at present, exercise your patience no further; for my own begins to flag. You have now instances of my doctrine in, I suppose, about a thousand words. Their number may be easily increased. But, I trust, these are sufficient to discard that imagined *operation of the mind*, which has been termed *Abstraction*: and to prove, that what we call by that name, is merely one of the contrivances of language, for the purpose of more speedily communication.

F.—You have at least amused me, and furnished me with matter for reflection: Conviction and satisfaction are plants of slower growth. But, to convince you that you have not tired me, I beg leave to remind you, that you some time since asserted that the *Winds*, as well as colours, must have their denomination from some circumstances attending them; and that there must be a meaning in each of their denominations. *L'Orient* and *L'Occident*, for instance, are intelligible enough; but how is it with the other names which all our Northern languages give to these same winds?

The EAST, the WEST, the NORTH, the SOUTH.

The French [*Est*,] *Ouest*, *Nord*, and *Sud*.

The Dutch *Oost*, *West*, *Noord*, *Zuid*.

The German *Ost*, *West*, *Nord*, *Sud*.

The Danish *Ost*, *Vest*, *Nord*, *Sud*.

would have instantly removed the learned commentator's doubts whether it had any thing to do with *rooks*.”—ED.]

The Swedish *Oster, Wester, Norr, Soder*.

The Spanish language, besides *Oriente, Levante, Poniente, Occidente, Aquilon, Septentrion*, and *Medio dia*, has likewise *Este, Oeste, Nord, Sur*.

What do these mean? For when the English etymologist merely refers me to the Anglo-Saxon *East, West, North, South*, he only changes the written characters, and calls the same language by a different name; but he gives me no information whatever concerning their meaning: and, for any rational purpose, might as well have left me with the same words in the modern English character.

*H.*—Certainly. It is a trifling etymology that barely refers us to some word in another language, either the same or similar; unless the meaning of the word and cause of its imposition can be discovered by such reference. And permit me to add, that, having once obtained clearly that satisfaction, all etymological pursuit beyond it is as trifling. It is a childish curiosity, in which the understanding takes no part, and from which it can derive no advantage.

Our winds are named by their distinguishing qualities. And, for that purpose, our ancestors (who, unlike their learned descendants, knew the meaning of the words they employed in discourse) applied to them the past participles of four of their common words in their own language: viz. *Yrrian, Peran, Nýrpan*, and *Seoþan*. *Irasci, Maccrare, Coactare, Coquere*.

EAST	}	The past participle of <i>ýrrian</i> or <i>ierrian</i> , <i>irasci</i> , is <i>ýrred, ýrð, ýrct</i> : dropping the <i>þ</i> (which many cannot articulate) it becomes <i>ýrct</i> ; and so it is much used in the Anglo-Saxon. They who cannot pronounce <i>r</i> , usually supply its place by <i>l</i> : hence, I suppose, <i>EAST</i> , <sup>1</sup> which means <i>angry, enraged</i> .
WEST		
NORTH		
SOUTH		

<sup>1</sup> ["As whence the sunne 'gins his reflection,  
Ship-wracking stormes and direfull thunders break;....."]

*Macbeth*, p. 131.

See Dr. Warburton's note on this passage.

"Qualis frugifero quercus sublinis in agro, &c."

"At quamvis primo nutet casura sub EURO, &c."—*Lucan*, lib. 1.

There seems but little connexion between the *EAST* wind and *Goose*-

"The wynd *Tiffouyk*, that is cleped NORTH EEST, or wynd of tempest."  
—*Dedis*, ch. 27.

*berry.* Ge-ýnyrian, Ynyrian, Ge-ýnyrian; Geonyreb, Ionyreb, Ionyrb, Ionyrt.

"GOOSEBERRY, n. s. [*goose* and *berry*, because eaten with young geese as sauce.]"—*Johnson's Dictionary*.

It is a corruption for Ionyrt berry. Ionyrt is a *thornbush*; so that it means, the *berry* of the *thornbush*. S. Johuson says "GORSE [*Gonyr*, Saxon,] *Furze*; a thick prickly shrub that bears yellow flowers in winter." Skinner says "Goss or GORS; ab A.-S. Geonyrt, Ionyrt, erica."

Ge-onyrt, i. e. enraged, angry. Ge-ýnyrian, irritare.

"Give all present a sprig of Rosemary, *hollies* or *GORSES*."—*A codicil to the last will and testament of James Clegg, conjurer*; May 25, 1751.

— "Then I beat my tabor,  
At which, like unback'd colts, they prick'd their ears,  
Advanc'd their eye-lids, lifted up their noses  
As they smelt musick; so I charm'd their ears,  
That calf-like, they my lowing follow'd, through  
Tooth'd briers, sharp furzes, pricking goss, and thorns,  
Which enter'd their frail shins."

*Tempest*, Malone's edition, p. 81.

Steevens's Note.—"I know not how Shakspeare distinguished goss from *furze*; for what he calls *furze*, is called Goss or GORSE in the mid-land counties."

Tollet's Note.—"By the latter, Shakspeare means the *low sort* of GORSE that only grows upon wet ground, and which is well described by the name of *whins* in Markham's Farewell to Husbandry. It has prickles like those on a rose tree or *gooseberry*."

"A troope of cavalliers searcht Mr. Needham's house: they found not him, for he hid himselfe in the GORSE, and so escaped them."—*Memoirs of the Life of Colonel Hutchinson*, p. 101.

"He rid along, muttering that it was to no purpose, and when he came to Saxondale GORSE, purposely lost himselfe and his forlorne hope."—*Ibid.* p. 207.

"The country adjoining being a dreary waste, many thousand acres together being entirely overrun with GORSE or furze."—*Ibid.* p. 331. note.

"They are under rights of cominons, and cannot be touched without distinct acts of parliament to permit the plough to produce grass and corn, instead of GORSE and ling."—*Arthur Young in a Letter to Cobbett's Political Register*, Vol. 13. No. 10. March 5, 1808.]

[Lye has gonyrt, and gonyrt-beam, rubus. As another conjecture with regard to GOOSEBERRY, it is suggested that it may have been GROSS-BERRY (*Ribes Grossularia*), as distinguished from the smaller *Ribes*, or Currants, which in German are *Johannisbeeren*, whilst the Gooseberries

In the modern version,

"A tempestuous wind, called Euroclydon."—*Acts*, ch. 27. v. 14.

Macbeth says, (act 4. p. 144.)

"Though you untie the windes, and let them fight  
Against the churches: though the YESTY waues  
Confound and swallow navigation up:  
Though bladed corne be lodg'd, and trees blown downe,  
Though castles topple on their warders heads:  
Though pallaces and pyramids do slope  
Their heads to their foundations: though the treasure  
Of nature's germaine tumble altogether  
Even till destruction sicken."

"YESTY waves (says S. Johnson), that is *foaming* or *frothy*."

A little matter however always makes the waves *frothy*. But Johnson knew what the YEAST of beer was; (which comes indeed from the same verb) and the epithet *Yesty* conveyed to him no stronger idea than that of fermentation. But YESTY here is the Anglo-Saxon *ȝretig, ȝeftig, procellosus*,

are *Gross-(Johannis) beeren*. In French *Groseille*, and *Petit Groseille*. In Kent black currants are, I am told, called *Gazles*.

A reference to the various designations collected by Nemnich in his *Polyglotten-Lexicon der Naturgeschichte* seems, however, to leave no doubt that our word GOOSEBERRY is no other than the name given to the same fruit by our Teutonic neighbours: *e. g.*

German. *Krausbeere, Kräuselbeere, Gruselbeere, Grosselbeere, Graselbeere, Kreutzbeere, Krutzbeere, Christbeere, (Uva Christi, Littleton.)*

Dutch, *Kruisbessen, Kroesbaeye*: see Kilian.—Dan. & Sw. *Krusbær*.

*Uva crispa* is given as the Latin name; and *kraus, kroes*, is *crispus*. However, the signification of the name has been so much lost sight of, that it seems to have been modified to suit the fancied reference of it to a Cross, a Cruse, a Goose, &c. The fruit is called *Grozer* in Scotland and the North of England: see Brockett and Nemnich. In Norfolk the A.-S. name *Thepes*, or *Febes*, is still retained.

If the relation between the Teutonic *Grosselbeere*, &c. and the low Latin *Grossularia* seems very probable, still the question remains as to which is the original, whether *kroes*, *crispus*, or *grossulus*, a little fig. Gerarde, booke 3. ch. 22. gives the following account:—"This shrub hath no name among the old writers, who, as we deeme knew it not, or else esteemed it not; the later writers call it in Latine, *Crossularia*: and oftentimes of the berries, *Uva Crispa, Uva Spina, Uva Spinella*, and *Uva Crispina*: in high Dutch *Kruselbeer*; in low Dutch *Stekelbessen*. .....in English, Gooseberry, Goose-berry bush, and Fea-berry bush in Cheshire, my native country."—ED.]



stormy, enraged: which much better accords with Shakespeare's high-charged description than the wretched allusion to fermenting beer.

PEJĖÐ, PEJ'ð, PEJĕ, or WEST, is the past participle of PEĵan, maccrare, *To Wet*.

NORTH, i. e. Nýppeð, or Nýppð, the third person singular of Nýppan, coactare, constringere. NORD and NORR (as it is in the other European languages) is the past participle of the same verb.

"Frosts that *constrain* the ground, and birth deny  
To flowers that in its womb expecting lie."

*Dryden: Astræa redux.*

In the Anglo-Saxon Nýppð or Nýppð is also the name for a prison, or any place which *narroweth* or closely confines a person.

SOUTH is the past tense and past participle of Scoþan, coquere, *To Scethe*.

"Peter fished for hys foode, and hys fellowe Andrewe,  
Some they sold and some they SOTH, and so they liued both."

*Vision of Pierce Ploughman*, pass. 16. fol. 81. p. 2.

"Nero gouerned all the peoples that the violent wyne Nothus skoreyth and baketh the brennyng sandes by hys dry heate, that is to say, al the peoples in the SOUTHE."—*Boecius*, fol. 230. p. 1. col. 1.

Dryden, whose *practical* knowledge of English was (beyond all others) exquisite and wonderful, says in his *Don Sebastian*, (act 2. sc. 2.)

"Here the warm planet ripens and sublimes  
The *well-baked* beauties of the SOUTHERN climes."

I need not notice to you that the French, *sud*, and our English word *suds*, &c. is the same as *Sod* or *Sodden*.

And now, I suppose, I may conclude the subject.

## CHAPTER V.

### THE SAME SUBJECT CONTINUED.

F.—I STILL wish for an explanation of one word more; which, on account of its extreme importance, ought not to be omitted. What is TRUTH?

You know, when Pilate had asked the same question, he went out, and would not stay for the answer.<sup>1</sup> And from that time to this, no answer has been given. And from that time to this, mankind have been wrangling and tearing each other to pieces for the TRUTH,<sup>2</sup> without once considering the meaning of the word.

H.—In the gospel of John, it is as you have stated. But in the gospel of Nichodemus (which, I doubt not, had originally its full share in the conversion of the world to christianity<sup>3</sup>) Pilate awaits the answer, and has it—"Thou saycest that I am a kynge, and to that I was borne, and for to declare to the worldc that who soo be of TROUTH wyll here my worde. Than

<sup>1</sup> See *John*, xviii. 38. "What is Truth? said jesting Pilate; and would not stay for an answer."—*Bacon's Essays*.

<sup>2</sup> ["CANONICA, in philosophical history, an appellation given by Epicurus to his doctrine of logic. It was called Canonica, as consisting of a few canons or rules for directing the understanding in the pursuit and knowledge of truth. Epicurus's Canonica is represented as a very slight and insufficient logic by several of the antients, who put a great value on his ethics and physics. *Laertius* even assures us that the Epicureans rejected logic as a superfluous science; and *Plutarch* complains that Epicurus made an unskilful and preposterous use of syllogisms. But these censures seem too severe. Epicurus was not averse to the study of logic, but even gave better rules in this art than those philosophers who aimed at no glory but that of logics. He only seems to have rejected the dialects of the Stoics, as full of vain subtilties and deceits, and fitted rather for parade and disputation than real use. The stress of Epicurus's Canonica consists in his doctrine of the criteria of truth. All questions in philosophy are either concerning words or things: concerning things we seek their truth; concerning words, their signification: things are either natural or moral; and the former are either perceived by sense or by the understanding. Hence, according to Epicurus, arise three criterions of truth, viz. sense, anticipation or pre-notion, and passion. The great canon or principle of Epicurus's logic is, that the senses are never deceived; and therefore that every sensation or perception of an appearance is true."—*Encyclopædia Britannica*, vol. 4. p. 119.]

<sup>3</sup> Nichodemus was the Patron Apostle of our ancestors the Anglo-Saxons and their immediate descendants: his Gospel was their favourite authority: and it was translated for their use, both into Anglo-Saxon and into old English; which translations still remain, and the latter of them was one amongst the first books printed. By Wynkyn de Worde. Anno 1511.

said Pylate, What is TROUTH, By thy worde there is but lytell TROUTH in the worlde. Our Lorde sayd to Pylate, Understande TROUTH how that it is judged in erth of them that dwell therin."—*Nychodemus Gospell*, ch. 2.

F.—Well, What say you to it?

H.—That the story is better told by John: for the answer was not worth the staying for. And yet there is something in it perhaps: for it declares that "TRUTH is judged in erth of them that dwell therin." However, this word will give us no trouble. Like the other words, TRUE is also a past participle of the verb **TRĀNAN**, Τρεοπαν, confidere, *To Think, To Believe firmly, To be thoroughly persuaded of, To Throw*.

"Marke it, Nuncle.

Haue more then thou shovest,  
Speake lesse then thou knowest,  
Lend lesse then thou owest,  
Ride more then thou goest,

Learne more then thou TROWEST."—*Lear*, p. 288.

This past participle was antiently written TREW,<sup>1</sup> which is the regular past tense of TROW; as the verbs *To Blow, To Crow, To Grow, To Know, To Throw*, give us in the past tense, *Blew, Crew, Grew, Knew, Threw*.<sup>2</sup> Of which had the learned Dr. Gil been aware, he would not, in his *Logonomia*

<sup>1</sup> ["Thou minde, of yceeres and of obliuion foe,  
Of what so is, guardaine and steward TREW."

*Godfrey of Bulloigne, Translated by R. C.* p. 21.

"A bedroll long and TREW he reckoneth."

*Ibid.* p. 22.

"Graunt that the heau'ns thereof giue evidence,  
And as yourselfe expound, so be it TREW."—*Ibid.* p. 85.

"Leauing the charge of me, and of the state  
To brother, whom he bare a loue so TREW."—*Ibid.* cant. 4. st. 40.

Roberte Whytinton, poete laureate, in his translation of *Tullye's Offices*, fyrst booke, writes TREWE.

"In keypyng TREWE tutché and promesse in bargaynyngé."]

<sup>2</sup> [*To Show*—Past participle *shew*.

*To Sow* ————— *sew*.

*To Draw* ————— *drew*.]

*Anglica*, p. 64, have told us that *TRU*, *ratus*, was “*verbale anomalum* of I *TROU*, *reor*.”

Of this I need not give you any instances ; because the word is perpetually written *TREW*, by all our antient authors in prose and verse, from the time of Edward the third to Edward the sixth.

*TRUE*, as we now write it ; or, *TREW*, as it was formerly written ; means simply and merely—That which is *TROWED*.<sup>1</sup> And, instead of its being a rare commodity upon earth ; except only in words, there is nothing but *TRUTH* in the world.<sup>2</sup>

That every man, in his communication with others, should speak that which he *TROWETH*, is of so great importance to mankind ; that it ought not to surprize us, if we find the most extravagant and exaggerated praises bestowed upon *TRUTH*. But *TRUTH* supposes mankind : *for whom* and *by whom* alone the word is formed, and *to whom* only it is applicable.<sup>3</sup> If no man, no *TRUTH*. There is therefore no such thing as eternal, immutable, everlasting *TRUTH* ; unless mankind, *such as they are at present*, be also eternal, immutable, and everlasting. Two persons may contradict each other, and yet both speak *TRUTH* : for the *TRUTH* of one person may be opposite to the *TRUTH* of another. To speak *TRUTH* may be a vice as well as a virtue : for there are many occasions where it ought not to be spoken.

[“*Sed incidunt sæpe tempora, cum ea quæ maxime videntur digna esse justo homine, eoque quem virum bonum dicimus, commutantur, fiuntque contraria ; ut non reddere depositum, etiam nefarioso promissum facere, quæque pertinent ad veritatem et ad fidem, ea negare interdum et non servare, sit justum.*”—*Tully's Offices*.]

<sup>1</sup> Mer. Casaubon derives *TRUE* from the Greek *αρετης* ; and *αρετης* from *αρεης*, inapavidus.

<sup>2</sup> [“That which is *TRUE* onely is, and the rest is not at all.”—*Spenser's View of the State of Ireland*, Todd's ed. 1805. p. 501.]

<sup>3</sup> [“*Ciò ben sappiamo, che la divina essenza,  
In cui tutti viviamo, a nostre menti  
Airà del VERO donò la conoscenza.*”

*Metastasio, La Morte di Catone*. Ed. Parigi. tom. 10. p. 167.]

“Quantunque il simular sia le piu volte  
 Ripreso, e dia di mala mente indiej;  
 Si trova pur in molte cose e molte,  
 Aver fatti evidenti benefiej;  
 E danni, e biasmi, e morti aver gia tolte:  
 Che non conversiam sempre con gli amici  
 In questa, assai piu oscura che serena,  
 Mortal vita; tutta d' invidia piena.”

*Orlando Furioso*, cant. 4. st. 1.

*F.*—If TROWED be the single meaning of the term TRUE, I agree that these and many other consequences will follow: for there can be nothing TROWED; unless there are persons TROWING. And men may TROW differently. And there are reasons enough in this world, why every man should not always know what every other man thinks. But are the corresponding and the equivalent words in other languages resolvable in the same manner as TRUE? Does the Latin *Verum* also mean TROWED?

*H.*—It means nothing else. *Res*, a thing, gives us *Reor*, i. e. I am *Thing-ed*: *Ve-reor*, I am strongly *Thinged*; for *Ve* in Latin composition means *Valde*, i. e. *Valide*. And *Verum*, i. e. strongly impressed upon the mind, is the contracted participle of *Vereor*.<sup>1</sup> And hence the distinction between *Vereri* and *Metuere* in Latin: “*Veretur liber, Metuit servus.*” Hence also *Revereor*.

*F.*—*I am Thinged!* Who ever used such language before? Why, this is worse than *reor*, which Quintilian (lib. 8. cap. 3.) calls a *Horrid* word. *Reor*, however, is a deponent, and means *I think*.

*H.*—And do you imagine there ever was such a thing as a deponent verb; except for the purpose of translation, or of concealing our ignorance of the original meaning of the verb? The doctrine of deponents is not for men, but for children; who, at the beginning, must learn implicitly, and not be dis-

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<sup>1</sup> Vossius doubts not that “*Vereor* est a *Ve*, id est *Valde*, et *Reor*.” But he affirms that *Verum* is not “a *Ve* valde, et *reor*; quia *Vera* animi maxime afficiunt; sed ab *επειν*, hoc est, *dicere*; quia quod dicitur, *est*; quodque *est*, hoc dicitur; ut hæc duo sint *αντιστροφοντα*, nempe in sermone tali, qualem esse convenit.”—The meaning of the verb *Est*, would here have prevented his mistake.

turbed or bewildered with a reason for every thing : which reason they would not understand, even if the teacher was always able to give it. You do not call *Think* a deponent. And yet it is as much a deponent as *Reor*. Remember, where we now say *I Think*, the antient expression was—*Me thinketh*,<sup>1</sup> i. e. *Me Thingeth, It Thingeth-me*.

“Where shall we sojourne till our coronation ?  
Where it THINKS best unto your royall selfe.”

*Richard III.* p. 186.

For observe, the terminating *x* or *g* is the only difference (and that little enough) between *Think* and *Thing*. Is not that circumstance worth some consideration here? Perhaps you will find that the common vulgar pronunciation of *Nothink*, instead of *Nothing*, is not so very absurd as our contrary *fashion* makes it appear. •

Bishop Hooper so wrote it.

“Mens yeyes be obedient unto the Creatour, that they may se on THINK, and yet not another.”—*A Declaracion of Christe, By Iohan Hooper*, cap. 8.

[“*Ʒa næpðe he nan Ʒetl hƷær he Ʒittan mihte, Ʒorðanðe nan heƷon nolde hine abetan, ne nan Ʒice næƷ þe hiƷ mihte beon ongean GodeƷ Ʒillan þe ƷeƷohlite ealle ÐINC.*”

“Then had he no seat where he might sit, for that no part of heaven would bear him, nor was there any kingdom that might be his against the will of God who made all THINGS.”—*Alfric. de Veteri Testamento*, p. 4.]

But your question has almost betrayed me unaware into a subject prematurely ; which will be more in its place, when, in some future conversation, we inquire into the nature of the *Verb* ; and especially of the *Verb Substantive* (as it is called) To Be, *Esse, Existere, Extare*, &c. Where we must necessarily canvass the meaning of the words *Thing, Essence, Substance, Being, Real*, &c. And thither I desire to refer it.

<sup>1</sup> [See above, p. 292, and Additional Notes.—Ed.]

<sup>2</sup> Mr. Locke, in the second book of his Essay, chap. xxxii. treats of *True and False ideas*: and is much distressed throughout the whole

In the mean time, if you reject my explanation of TRUE; find out, if you can, some other possible meaning of the word: or content yourself, with Johnson, by saying that TRUE is—"not False." And FALSE is—"not True." For so he *explains* the words.

F.—Be it so. But you have not answered my original question. I asked the meaning of the abstract TRUTH: and you have attempted to explain the concrete TRUE. Is TRUTH also a participle?

H.—No. Like *North* (which I mentioned before, p. 604,) it is the third person singular of the Indicative TROW. It was formerly written *Troweth, Trowth, Trouth, and Troth*.<sup>1</sup> And

chapter; because he had not in his mind any determinate meaning of the word TRUE.

In Section 2, he says—"Both ideas and words may be said to be true in a *metaphysical* sense of the word TRUTH; as all other THINGS, that any way EXIST, are said to be true; i. e. REALLY to BE such as they EXIST."

In Section 26, he says—"Upon the whole matter, I think that our ideas, as they are considered by the mind, either in reference to the proper signification of their names, or in reference to the REALITY of THINGS, may very fitly be call'd RIGHT or WRONG ideas. But if any one had rather call them TRUE or FALSE, 'tis fit he use a liberty, which every one has, to call things by those names he thinks best."

If that excellent man had himself followed here the advice which, in the ninth chapter of his third book, Sect. 16. he gave to his disputing friends concerning the word *Liquor*: If he had followed his own rule, previously to writing about TRUE and FALSE ideas; and had determined what meaning he applied to TRUE, BEING, THING, REAL, RIGHT, WRONG; he could not have written the above-quoted sentences: which exceedingly distress the reader, who searches for a meaning where there is none to be found.

<sup>1</sup> ["For I, playing no part of no one side, but sitting downe as indifferent looker on, neither Imperiall nor French, but flat English, do purpose with TROTH to report the matter: and seying I shall lyve under such a Prince as King Edward is, and in such a countrey as England is, (I thank God) I shall have neither neede to flatter the one side for profite, nor cause to fear the other side for displeasure. Therefore let my purpose of reportyng the TROUTH as much content you, as the meane handlyng of the matter may mislike you."—*R. Ascham to John Astely*, p. 6.

it means—(aliquid, any thing, something) that which one TROWETH, i. e. thinketh, or firmly believeth.<sup>1</sup>

F.—Here then is another source of what has been called *abstract* terms; or rather (as you say)\*another method of shortening communication by artificial substantives: for in this case one single word stands for a whole sentence. But is this frequently employed?

H.—Yes. Very frequently. So, besides *North* and *Truth*, we have

GIRTH—That which *Girdeth*, *Gird'th*, *Girth*.

["It would have cleft him to the GIRDING place."—(i. e. to the GIRTH; or *place* which one *Girdeth*.)

*Faerie Queens*, book 4. cant. 8. st. 43.]

WARMTH—That which *Warmeth*.

FILTH—Whatsoever *Fileth*; antiently used where we now say *Defileth*. See before FOUL, p. 487.

"Quhat hard mischance FILIT so thy plesand face?  
Or quhy se I thay fell woundis? allace."

*Douglas*, booke 2. p. 48.

"Causit me behald myne owne childe slane, alace,  
And wyth hys blude FILIT the faderis face."—*Ibid.* p. 57.

["The corne is theyrs, let other thresh,  
Their handes they may not FILE."—*Shepheards Calender: July.*]

"Yet speaking thus much of TROUTH as was onely in the brest of Monsieur d'Arras on the Emperour's side, or in Baron Hadeck on Duke Maurice side, with whom and with on other of his counsell he onely conferred all his purposes three yeares before he brake out with the Emperor: But I meane such a TROTH as by conference and common consent amongst all the Ambassadors and Agentes in this Court and othe<sup>r</sup> witty and indifferent heades beside was generally conferred and agreed upon."—*R. Ascham to John Astely*, p. 6.

"That doubtfull of the TROTH, and in suspence,  
The towne rose not in armes for my defence."

*Godfrey of Bulloigne*, Translated by R. C.  
cant. 4. st. 54.]

<sup>1</sup> If Mr. Wollaston had first settled the meaning of the word, he would not have made TRUTH the basis of his system.



**TILTH**—Any manner of operation which *Tilleth*, i. e. lifteth, or turneth up, or raiseth the earth. See before **TILT**, p. 352.

“For he fonde of his owne wit  
The fyrst crafte of plough **TILLYNGE**.”

*Gower*, lib. 5. fol. 90. p. 1. col. 2.

i. e. The craft, of lifting up the earth with a plough.

**WEALTH**—That which enricheth; the third person singular of *pelegian*, *locupletare*, &c.

[“God hath ordeyned man in this worlde, as it were the verye image of hym selfe, to the intent that he, as it were a god in erth, shuld provide for the **WELTHE** of al creatures.”—*Bellum Erasmi: By Berthelet*, 1534, p. 5. 2.]

“There as one is for his offence greuously punished, it is the **WELTHY** warnynge of all other.”—*Ibid.* p. 30. 2.]

**HEALTH**—That which *Healeth*, or maketh one to be *Hale*, or **WHOLE**. See before **HALE**, p. 590.

**DEARTH**—The third person singular of the English (from the Anglo-Saxon verb *Deþian*, *nocere*, *lædere*) *To Dere*. It means, some, or any, season, weather, or other cause, which **DERETH**, i. e. maketh dear, hurteth or doth mischief.

The English verb *To Dere* was formerly in common use.

“No deuil shal you **DERE**, ne fere you in your doing.”

*Vision of P. Ploughman*, pass. 8. fol. 36. p. 2.

“Shal no deuyl at his deathes daye **DERE** him a mite.”

*Ibid.* fol. 37. p. 1.

“Shal neuer deuil you **DERE**, ne death in soule greue.”

*Ibid.* pass. 18. fol. 91. p. 2.

“No dynte shal him **DERE**.”

*Ibid.* pass. 19. fol. 97. p. 1.

“Whan he was proudest in his gere,  
And thought nothyng might him **DERE**.”

*Gower*, lib. 1. fol. 18. p. 2. col. 2.

“As for that tyme I dare well swere,  
None other sorowe maie me **DERE**.”

*Ibid.* fol. 23. p. 1. col. 2.

“That with his swerd, and with his spere,  
He might not the serpent **DERE**.”

*Ibid.* lib. 5. fol. 103. p. 2. col. 2.

"Upon a day as he was mery  
As though ther might him no thinge DERIE."

*Gower*, lib. 6. fol. 135. p. 2. col. 2.

"His good kyng so well adresseseth,  
That all his fo men he represseth :  
So that there maie no man hym DERE."

*Ibid.* lib. 7. fol. 164. p. 1. col. 2.

"For of knighthode thordre wolde,  
That thei defende and kepe sholde  
The common right, and the franchise  
Of holy churche in all wise :  
So that no wicked man it DERE."—*Ibid.* lib. 8. fol. 19. p. 1. col. 1.

"And ye shall both anon unto me swere  
That ye shall neuer more my countre DERE  
Ne make warre upon me nyght ne day."

*Knyghtes Tale*, fol. 5. p. 2. col. 1.

"And fel in speche of Telophus the king  
And of Achilles for his queynte spere  
For he couthe with it heale and DERE."

*Squiers Tale*, fol. 25. p. 2. col. 2.

"For though fortune may nat angel DERE,  
From hye degree yet fel he for his synne."

*Monkes Tale*, fol. 83. p. 2. col. 2.

"No thyngc shall DERE them ne dysease them."—*Dives and Pauper*,  
3d Comm. cap. 13.

"The womans synne was lesse greuous than Adams synne and lesse  
DERED mankynde."—*Ibid.* 6th Comm. cap. 10.

Shakespeare, in the *Tempest*, (act 2. sc. 1.) says,

"We haue lost your son, &c.  
The fault's your owne,  
So is the DEER'ST oth' losse."

Again, in *Timon of Athens*, (Act 5. sc. 3. p. 97.)

"Our hope in him is dead : let us returne,  
And straine what other meanes is left unto us  
In our DEERE peril."

["O thou sweete king-killer, and DEARE diuorce  
Twixt naturall sunne and fire." ["son and sire."]

*Ibid.* act. 4. sc. 3.]

And in *Julius Cæsar*, (act 2. p. 120,)

"That I did loue thee Cæsar, O 'tis true :  
 If then thy spirit looke upon us now,  
 Shall it not greoue thee DEERER then thy death,  
 To see thy Antony making his peace,  
 Shaking the bloody fingers of thy foes?"

And, in *Hamlet*,

"Would I had met my DEAREST foe in heauen,  
 Ere I had euer seene that day."

Johnson and Malone, who trusted to *their* Latin to explain *his* English, for *Deer* and *Deerest*, would have us read *Dire* and *Direst*; not knowing that *Depe* and *Depienð* mean *hurt* and *hurting*, *mischief* and *mischievous*: and that their Latin *Dirus* is from our Anglo-Saxon *Depe*, which they would expunge.<sup>1</sup>

MIRTH—That which dissipateth, viz. care, sorrow, melancholy, &c. the third person singular of the Indicative of *Wýppan*. See before MORROW, p. 461.

The Anglo-Saxons likewise used *Wopð*, *Wopðe*, *Mors*, i. e. Quod dissipat (subaud. *Vitam*); the third person of the same verb *Wýppan*,<sup>2</sup> To *Mar*, &c. and having itself the same meaning as *Mirth*; but a different application and *subaudition*. Hence, from *Wopðe*, MURDER, the French *Meurtre*, and the Latin *Mors*.

<sup>1</sup> "Martinius, in voce *pretiosus* censet Angl. DEARE affine esse το *δρπον*, diuturnum; quod majoris pretii sint ac pluris fiant quæ sunt durabiliora. Ita quoque B. *Duyr*, pretiosus, derivant a *Duyren*, durare." c—*Junius*.

"DEAR alludit Gr. *ἑρπω*, consector, capto, venor; quia quæ pretiosa sunt omnes captant."—*Skinner*.

"DIRUS, *Dei ira* natus."—*Festus*.

"DIRUM est triste, infestum et quasi *Deorum ira* missum."—*Nannius*. Servius says it is a Sabine word—"Sabini et Umbri, quæ nos *Mala*, DIRA appellant."

Vossius and Dacier will at all events have it from the Greek *Δειρος*; N mutato in R.

<sup>2</sup> ["A good man is subject, like other mortals, to all the influences of natural evil; his harvest is not spared by the tempest, nor his cattle by the MURRAIN."—*Adventurer*, Edit. 1797. vol. 4. No. 120. p. 124.]

**GROWTH.** The third person of *To Grow*.

**BIRTH.** The third person of *To Bear*. See before **BORN**, p. 356.

**RUTH.** The third person of *To Rue*. Ῥῆψιαν, misereri.

**SHEATH.** The third person of *Sceaban*, segregare. See before *Shade*, and *Shed*, p. 591.

**DROUGHT.** A.-S. Druȝoð. It was formerly written **DRY-ETH**, **DRYTH**, and **DRITH**.

"When ouermuch heate or **DRYETH** in the matrice is cause of the hynderaunce of conception."—*Byrth of Mankynde*, (1540) boke 3. fol. 83. p. 1.

"They whiche be compounde, are in compounde or myxte qualities: as heate and moisture, heate and **DRYTHE**."—*Castel of Helth*, (1541) fol. 3. p. 1.

"Hot wynes, &c. be noyfull to theym whyche be choleryke, because they be in the highest degree of heate and **DRYTHE**, aboue the just temperaunce of mannes body in that complexion."—*Ibid.* boke 2. cap. 4. fol. 17. p. 2.

"Where great weerinesse or **DRITH** greueth the body, their ought the dyner to be the lesse."—*Ibid.* cap. 27. fol. 41. p. 2.

**DROUGHT** is, that which *Dryeth*, the third person singular of the Indicative of *Druȝan*, *Druȝan*, arescere.

**DRY**, A.-S. Druȝ, is the past participle of the same verb. As is also **DRUGS**, a name common to all Europe, and which means *Dried* (subaud. Herbs, roots, plants, &c.). When we say, that any thing is a mere **DRUG**; we mean *Dried up*, worthless.

**SLOTH**—That which *Sloweth*, or maketh one *Slow*, the third person of the Indicative of *Slapian*. See before **slow**, p. 562.

["The Lincolneshire commanders inform'd our's of the **SLOWTH** and untoward carriage of Ballard."—*Life of Col. Hutchinson*, p. 121.]

**STRENGTH**—That which *Stringeth*, or maketh one *Strong*, A.-S. ꝛtꝛenz. See before **STRONG**,<sup>1</sup> p. 393.

<sup>1</sup> Mer. Casaubon derives **STRONG** from Εστρηγμενος.

"Videri potest (says Junius) affine Gr. Στραγγυνω vel Στραγγιζω, torqueo, stringo."

Skinner derives it from the Latin *Strenuus* a Gr. Στρηνης, asper, acutus: he adds—"Alludit et Gr. ῥωννω, ῥωννυμι, corroboro."

**MOUTH.** (**ΜΑΤΙΨ**)—That which *Eateth*; the third person of the Indicative of **ΜΑΤΩΑΝ**, *Metian*, *edere*.<sup>1</sup> See before **MEAT**, p. 550.

**MOTH**—The name of an insect that *Eateth* or "*Fretteth* a garment" (*φρετταν*, *vorare*). It is the same word as *Mouth*, differently written, pronounced and applied.

Junius indeed says, of **MOTH**—"tanquam sit ex *μοχθηρος*, *pravus*; propter importunam scelestissimi insecti malitiam."

And Skinner—"Hoc credo, a *μυδαω*, *uligine* putresco."

**TOOTH** (**ΤΑΓΙΨ**)—That which *Tuggeth*; the third person singular of the Indicative of **ΤΑΓΩΑΝ**, *Teogan*, *To Tug*. [The Collegers at Eton are jestingly called *Tugmutton*.]

**FAITH.** A.-S. *fægð*—That which one covenanteth or engageth. It was formerly written **FAIETH**.

"Saint Paule speaketh of them, where he writeth that the tyme shoulde come when some erring in the **FAIETH**, shoulde prohibite marriage."—*Dr. Martin, Of Priestes unlawful Mariages*, ch. 2. p. 15.

"The very profession of **FAIETH**, by the whiche we belcve on the Father, the Sonne, and the Holy Ghoste, of what writyng haue we this?"—*Ibid.* p. 20.

"In saint Gregories daies, at whose handes Englande was learned the **FAIETH** of Christ."—*Ibid.* ch. 8. p. 116.

It is the third person singular of the Indicative of *Fægan*, *pangere*, *pagere*, *To Engage*, *To Covenant*, *To Contract*.

**SMITH**—One who *Smiteth*, scil. with the hammer, &c.

Thus we have<sup>2</sup> *Blacksmith*, *Whitesmith*, *Silversmith*, *Goldsmith*, *Coppersmith*, *Anchorsmith*, &c.

"A softe pace he wente ouer the strete,  
Unto a **SMYTH** men callen **Dan** Gerueys,

<sup>1</sup> Minsheu and Junius derive **MOUTH** from *Μυθος*, sermo.—[How will Mr. Tooke's derivation accord with the Gothic **MINNΨS**, Ger. *Mund*? See Grimm, ii. 233.—Ed.]

<sup>2</sup> [But the Islandic has also, (besides *træsmid*, a carpenter, *husa smid*, an architect, &c.) *vefsmid*, a weaver, and even *liodsmider*, a poet. See Ihre, v. *Smida*. And in A.-S. we have *pyrmið*, a warrior, *belli fabricator*.—Ed.]

That in his forge SMITETH<sup>1</sup> plowe harneys,  
He sharpeth *Shares* and culters besyly."

*Myllers Tale*, fol. 14. p. 2. col. 2.

This name was given to all who *smote* with the hammer. What we now call a carpenter, was also antiently called a SMITH. The French word *Carpenter* was not commonly used in England in the reign of Edward the third. The translation of the New Testament, which is ascribed to Wicliffe, proves to us that at that time SMITH and *Carpenter* were synonymous; and the latter then newly introduced into the language.

"He bigan to techen in a sinagoge, and manye heeringe wondriden in his teching, seiyng, Of wheremes ben alle these thingis to this man, and what is the wisdom which is gounn to him, and suche vertues that ben maad by hise hondis? Wher this is not a SMITH, ether a *carpentere*, the sone of Marie?"—*Mark*, ch. 6. v. 2, 3.

STEALTH—The manner by which one STEALETH.

MONTH—*Moon* was formerly written *Mone*; and MONTH was written MONETH. It means the period in which that planet *Moneth*, or compleateth its orbit.

"And he his trouthe leyde to borowe  
To come, and if that he liue maie,  
Ageine within a MONETH daie."—*Gower*, lib. 4. fol. 67. p. 1. col. 2.

"His wife unto the sea hym brought  
With all hir herte, and hym besought,  
That he the tyme hir wolde seyne,  
Whan that he thought come ageyne,  
Within, he saith, two MONETHES daie."

• *Ibid.* lib. 5. fol. 79. p. 2. col. 1.

EARTH—That which one *Ereth* or *Eareth*, i. e. plougheth. It is the third person of the Indicative of *E*uan, *arare*, *To Ere*, *To Eare*, or *To Plough*.

"He that ERITH, owith to ERE in hope." 1 *Corinthies*, ch. 9. v. 10.

"I haue an halfe acre to ERIE by the hygh waye;  
Had I ERIED thys halfe acre and sowed it after,  
I would wend wyth you." *Vision of P. Ploughman*, fol. 31. p. 1.

<sup>1</sup> [Some editions read SMITHED; perhaps SMITHETH?—ED.]

"The mans honde doth what he maie,  
To helpe it forth, and make it riche:  
And for thy men it delue and dicke,  
And EREN it with strength of plough."

*Gower*, lib. 1. fol. 26. p. 1. col. 1.

"I haue, God wotte, a large *feld* to ERE,  
And weked ben the oxen in the plowe."

*Knights Tale*, fol. 1. p. 1. col. 1.

"His fiue flokkis pasturit to and fra,  
Fiue bowis of ky unto his hame reparit,  
And with ane hundreth plewis the land he ABIT."

*Douglas*, booke 7. p. 226.

"Taucht thame to grub the wyne, and al the art  
To ERE, and saw the cornes, and foik the cart."

*Ibid.* booke 13. p. 475.

"He that ERES my land, spares my teame, and giues mee leaue to  
inne the crop."—*Alls Well that Ends Well*, p. 233.

"That power I haue, discharge, and let them goe  
To EARE the land."

*Richard II.* p. 35.

Instead of EARTH, Douglas and some other antient authors use ERD, i. e. Ered, Er'd—That which is ploughed. The past participle of the same verb.

"The nicht followis, and euery wery wicht  
Throw out the ERD has caught anone richt  
The sound plesand slepe thame likit best."

*Douglas*, booke 4. p. 118.

"Thare speris stikkyng in the ERD did stand."

*Ibid.* booke 6. p. 187.

"Of youth thay be accustumed to be skant,  
The ERDE with pleuch and harrowis to dant."

*Ibid.* booke 9. p. 299.

"O thou Faunus, help, help, I the pray,  
And thou, Tellus, maist nobill god of ERD."<sup>1</sup>

*Ibid.* booke 12. p. 440.

MATH—A.-S. Mapeð. The third person singular of the indicative of Mapan, metere, *To Mow*.

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<sup>1</sup> Where we now say EARTH, the Germans use ERDE; which Vossius derives from the Hebrew. "Ab Hebræo est etiam Germanicum ERD."

As *Latter Math*—i. e. That which one moweth<sup>1</sup> later, or after the former mowing.

“Lo, now of al sic furour and effere,  
The lattir *Meith* and terme is present here.”

*Douglas*, booke 13. p. 454.

**BROTH**—the third person of the indicative of *Bryan*, coquere. That which one *Brypeð*. Hence the old English saying, of a man who has killed himself with drinking,—“He has fairly drunk up his *Broth*.”—The Italian *Brodo* is the past participle of the same verb. That which is *Bryped*, *Bryob*.

[**BATH**.

“For in her streaming blood he did *EMBAY*

His little hands.”

*Faerie Queene*, booke 2. cant. 1. st. 40.]

**WATH**—i. e. where one *Wadeth*, the third person singular of *Paban*, *To Wade*; is used commonly in Lincolnshire and in the North, for a *Ford*.

**GARTH**—i. e. *Girdeth*; is commonly used in the same counties for a yard.

From the Hebrew also he is willing to derive *Tellus*. But both **ERD** and *Tellus* are of Northern origin, and mean—

**ERD**—That which is *Er-ed*.

{ *Er-ian*.

{ *Ar-are*.

*Tell-us*—That which is *Till-ed*

{ *Til-ian*.

{ *Tol-ere*.

And it is a most erroneous practice of the Latin etymologists to fly to the Hebrew for whatever they cannot find in the Greek: for the Romans were not a mixed colony of Greeks and Jews; but of Greeks and Goths. As the whole of the Latin language most plainly evinces.

<sup>1</sup> [**BOOTH**—i. e. That which one *Bougheth* or maketh with *Boughs*.

See the bad derivations of **BOOTH** by Junius, Skinner, and S. Johnson. But it is tolerably well described by Johnson: “A house built of boards or *Boughs*, to be used for a short time.” It is better described by Seneca:

“*Mihi crede, felix illud sæculum ante architectonus fuit. Furcæ utrimque suspensæ fulciebant casam: spissatis ramalibus, ac fronde congesta et in proclive disposita, decursus imbribus quamvis magnis erat. Sub his tectis habitavere securi.*”—*Seneca, Epist.* xc. 4ta edit. Lipsii, p. 575.]



FIFTH } In the same manner are formed the names of our  
 SIXTH } ordinal numbers, *Fifth, Sixth, Ninth, Tenth,*  
 NINTH } *Twentieth*, &c. i. e. That unit which *Fiv-eth, Six-*  
 TENTH } *eth, Nin-eth, Ten-eth, Twenty-eth*, &c. or, which  
 &c. } maketh up the number *Five, Six, Nine, Ten,*  
*Twenty*, &c.

LENGTH } In the same manner are formed our words  
 BREADTH } of admeasurement, *Length, Breadth, Width,*  
 WIDTH } *Depth, Heighth*. Which are respectively the  
 DEPTH } third persons singular, *Lengeð, Bpæbeð,*  
 HEIGHT } *Pabeð, Dippeð, Hæpeð*, of the indicatives of  
*Lengian*, extendere; *Bpæban*, dilatate; *Paban*, procedere;  
*Dippan*, submergere; *Hæpan*, extollere.

*F.*—It has been remarked indeed that Milton always wrote *Heighth*, as our antient authors also did; but the word is now commonly written and spoken *Height*; which seems to oppose your etymology.

*H.*—That circumstance does not disturb me in the least: for the same thing has happened to many other words. But this interferes not at all with their meaning nor with their derivation; though it makes them not quite so easily discoverable.

So it has happened to

*MIGHT*; which the Anglo-Saxons wrote *Mægeð* or *Mægðe*, i. e. What one *MAYETH*—Quantum potest aut valet aliquis. *MIGHT* is the third person singular of the indicative of *Magan*, posse, valere.

“*MEATH*, vox agro Linc. usitatissima, ut ubi dicimus, I give thee the *MEATH* of the buying, i. e. tibi optionem et plenariam potestatem pretii seu emptionis facio.”—*Skinner*.

*LIGHT*: which the Anglo-Saxons wrote *Leohhteð, Leohð, and Leohȝ*, i. e. quod illuminat. It is the third person of the indicative of *Lcohtan*, illuminare.

*SIGHT*: which the Anglo-Saxons wrote *Srð* and *Srðe*, i. e. that faculty which *SEETH*. The third person singular of the indicative of *Seon*, videre.

This change of *E* for *I* is nothing extraordinary: for, as they wrote *rieð* or *rið* for *Seeth*; so they wrote *rie* for *See*, and *riene* for *Seen*. And Gower and Chaucer wrote *SIGH* for *SAW*.

"And tho me thought that I SIGHE  
A great stone from an hille on highe  
Fell downe of sodcine auenturc."—*Gower*, Prol. fol. 4. p. 2. col. 1.

"He torneth him all sodenly  
And *sawe* a ladie laie him by  
Of eightene wynter age,  
Whiche was the fairest of visage  
That euer in all this worlde he SIGHE."

*Ibid.* lib. 1. fol. 17. p. 2. col. 2.

"Ful fayre was Myrthe, ful longe and high  
A fayrer man I neuer SYGH."

*Rom. of the Rose*, fol. 123. p. 2. col. 2.

WEIGHT—A.-S. *pægeð*. The third person singular of the indicative of *p* æan, *To Weigh*.—The WEIGHT of any thing, is—That which it *Weigheth*.

WRIGHT: i. e. One that *Worketh*. The third person of the indicative of *pýncan*, *operari*. As *Shipwright*, *Cartwright*, *Wainwright*, *Wheelwright*: One that worketh at *Ships*, *Carts*, *Waggons*, *Wheels*.

["*Se ælmihtiga Scippend ge rputelode hine rýlfne þurh þa micclan peopc þe he ge PORÞTE æt fnuman.*"]

"The almighty *Shaper* manifested himself through the great work that he WROUGHT at the beginning."—*Ælfric. de Veteri Testamento*, p. 2.

"*Fonðam þe hit yr rpiðe polic þ þa gePORÞTAN geSLEAFTA þam ne beon gehinrume þe hi geSLEOP and gePORÞTE. Nær þeop populd æt fnuman, ac luge PORÞTE Gob rýlf.*"

"For very disorderly it were that thing created should be disobedient unto the Creator thereof. This world was not at first, but God himself made it."—*Ibid.*]

R and H, the canine and the aspirate, are the two letters of the alphabet more subject to transposition than any other. So *work*—aliquid, *operatum*—which we retain as our substantive, is the regular past tense of *pýncan*; which, by the addition of the participial termination ED, became *WORKED*, *WORK'D*, *WORKT*. This our ancestors, by substituting H for K or C, wrote *PophT*, and by transposition *Pnoht*; which we now write *WROUGHT*, and retain both as past tense and past participle of *pýncan*, *To Work*.

For *Pinceð*, our ancestors wrote *pýphT*; and, by a trans-

position similar to the foregoing, ꝑꝛȳht; which with us becomes WRIGHT.

These words, and such as these, are not difficult to discover. Because the terminating HT, instead of TH, leads to suspicion and detection. But there are many others, such as BLOW, HARM, ALE, KNAVE, ROOM,<sup>1</sup> &c. which are not so readily suspected as those I have before mentioned: because, in our modern English, we have totally cast off all the letters of the discriminating termination of the third person singular of the indicative of those verbs.

Sir Walter Raleigh, in his *History of the World*, instead of BLOW, uses BLOWTH (the third person singular of the indicative of Blopan, florere) as the common expression of his day.

"This first age after the flood was, by ancient historians, called Golden. Ambition and covetousness being as then but green and newly grown up; the seeds and effects whereof were as yet but potential, and in the BLOWTH and bud."

Part 1. book 1. ch. 9. sect. 3. p. 107. edit. 1677.

<sup>1</sup> ROOMTH (in the Anglo-Saxon Rýmðe), the third person singular of Rýman, is the favourite term of Drayton.

"When wrathful heauen the clouds so lib'rally bestow'd  
The seas (then wanting ROOMTH to lay their boist'rous load)  
Upon the Belgian marsh their pamp'rd stomachs cast."

*Poly-olbion*, song 5.

"But Rydoll, young'st and least, and for the others pride  
Not finding fitting ROOMTH upon the rising side,  
Alone unto the West directly takes her way."

*Ibid.* song 6.

"Whose most renowned acts shall sounded be as long  
As Britain's name is known; which spred themselves so wide  
As scarcely hath for fame left any ROOMTH beside."

*Ibid.* song 8.

"Nor let the spacious mound of that great Mercian king  
(Into a lesser ROOMTH thy burliness to bring)  
Include thee."

*Ibid.* song 8.

"Kanutus, yet that hopes to win what he did lose,  
Provokes him still to fight: and falling back where they  
Might field-ROOMTH find at large their ensigas to display,  
Together flew again."

*Ibid.* song 12.

"Besides I dare thus boast, that I as far am known  
As any of them all, the South their names doth sound;  
The spacious North doth me: that there is scarcely found  
A ROOMTH for any else, it is so fill'd with mine."

*Ibid.* song 26.

"This princess having beheld the child; his form and beauty, though but yet in the BLOWTH, so pierced her compassion, as she did not only preserve it, and cause it to be fostered; but commanded that it should be esteemed as her own."—Part 1. book 2. ch. 3. sect. 3. p. 148.

**HARM.** Our modern word **HARM** was in the Anglo-Saxon *Ypmð* or *Iepmð*, i. e. Whatsoever *Harmeth* or *Hurteth*: the third person singular of the indicative of *ypman*, or *iepman*, *lædere*.

["þi alrybe of heopa YRMÐE."—*Ælfric. de Veteri Testamento*, p. 12. See above, in p. 337.]

**ALE**, was in the Anglo-Saxon *Āloð*, i. e. Quod accendit, inflammat: the third person singular of the indicative of *Ālan*, accendere, inflammare.

Skinner was aware of the meaning of this word, though he knew not *how* it was derived. He says of **ALE**—"Posset et non absurde deduci ab A.-S. *Ālan*, accendere, inflammare: Quia sc. ubi generosior est (*qualis maioribus nostris in usu fuit*) spiritus et sanguinem copioso semper, sæpe nimio, calore perfundit."

[**CREW** } *Le-pæp*, *Le-pæpub*.—*Ræpub*, *Rout*. Dutch, *Rot*  
**CROWD** } and *Rotting*. A.-S. *Ēneað* and *Ēpuð*. *Ēneapub*  
*pæða*.—*R. 7. Cot. 13*. "Mixta, sive undique collecta, acies."  
—*Lye*.

"They saw before them, far as they could vew,  
Full many people gathered in a **CREW**."

*Faerie Queene*, book 5. cant. 2. st. 29.]

**KNAVE** (A.-S. *Enaƿa*) was probably *Nafað*, i. e. *Nehafað*, *Ēnafað*; qui nihil habet: the third person singular of *Nabban*, i. e. *Ne-haban*. So *Ēnæƿ*, *Ēnæƿb*, *Næƿiz*, *Næƿza*, are in the Anglo-Saxon, mendicus, egens. In the same manner *Nequam* is held by the Latin etymologists to mean *Ne-quicquam*, i. e. One who hath nothing; neither goods nor good qualities. For—"Nequam servum, non malum, sed inutilem significat." Or, according to Festus—"Qui ne tanti quidem est, quam quod habetur minimi."

Of the same sort the Anglo-Saxons had likewise many other *abstract* terms (as they are called) from others of their verbs: of which we have not in our modern language any trace left.

Such as *Lŷnð*, the third person singular of the indicative of *Lŷnetan*: *Duguð*, the third person singular of the indicative of *Dugan*, &c.

Chaucer indeed has used *GREYTH*.

"Christ said: Qui gladio percutit,  
Wyth swerde shall dye.  
He bad his priestes peace and *GREYTH*."

*Ploughmans Tale*, fol. 94. p. 1. col. 2.

And from *Duguð* we have *Doughty* still remaining in the language.<sup>1</sup>

But I think I need proceed no further in this course: and that I have already said enough, perhaps too much, to shew what sort of *operation* that is, which has been termed *ABSTRACTION*.

## CHAPTER VI.

### OF ADJECTIVES.

*F*.—You imagine then that you have thus set aside the doctrine of Abstraction.

Will it be unreasonable to ask you, What are these Adjectives and Participles by which you think you have atchieved this feat? And first, What is an *Adjective*? I dare not call

<sup>1</sup> [*þŷnð*, nocumentum, læsio, oppression; third person singular of *þŷnan*, opprimere.

*þuðe*, past participle of *þŷðian*.

"Se Chaldea cinnic com þa to hŷ earðe mid þære *þuðe* and þære hepe lafe."—*Ælfric. de Veteri Testamento*, p. 16.]

[To these may also be added, *fixoð* and *fixnoðe*, *þunzað* and *hunnnoðe*, *hæftneð*, *hæftnoðe*, *þenŷað*, *lŷŷað*, *leozuð*.

"Ic pille gan on *fixoð*." "I will go a-fishing."—*John*, xxi. 3.

"On *hæftneðe* þær." "Was in custody."—*Chron. Sax.* 1101.

"*Utafariæn* on *þenŷað*." "Gone out a-plundering."—*Id.* an. 894.

The reader is referred to Grimm's account of derivations in *TH*; *Grammat.* vol. ii. p. 245, &c.—ED.]

it *Noun Adjective*: for Dr. Lowth tells us, p. 41, "Adjectives are very improperly called *Nouns*, for they are not the *names of things*."

And Mr. Harris (*Hermes*, book 1. ch. 10.) says—"Grammarians have been led into that strange absurdity of ranging Adjectives with Nouns, and separating them from Verbs; though they are homogeneous with respect to Verbs, as both sorts denote *Attributes*: they are heterogeneous with respect to Nouns, as never properly denoting *Substances*."

You see, Harris and Lowth concur, that Adjectives are not the names of things; that they never properly denote substances. But they differ in their consequent arrangement. Lowth appoints the Adjective to a separate station by itself amongst the parts of speech; and yet expels the Participle from amongst them, though it had long figured there: whilst Harris classes Verbs, Participles, and Adjectives together under one head, viz. *Attributives*.<sup>1</sup>

H.—These gentlemen differ widely from some of their ablest predecessors. Scaliger, Wilkins, Wallis, Sanctius, Scioppius, and Vossius, considerable and justly respected names, tell us far otherwise.

Scaliger, lib. 4. cap. 91. "Nihil differt *concretum* ab *abstracto*, nisi *modo* significationis, non significatione."

Wilkins, Part 1. ch. 3. sect. 8. "The true genuine sense of a *Noun Adjective* will be fixed to consist in this; that it imports this general notion, of *pertaining to*."

Wallis, p. 92. "Adjectivum respectivum est nihil aliud quam *ipsa vox substantiva*, adjective posita."

Pag. 127. "Quodlibet substantivum adjective positum degenerat in adjectivum."

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<sup>1</sup> Harris should have called them either *Attributes* or *Attributables*. But having terminated the names of his three other classes (*Substantive*, *Definitive*, *Connective*) in *Ice*, he judged it more regular to terminate the title of this class also in *Ice*: having no notion whatever that all *common* terminations have a meaning; and probably supposing them to be (as the etymologists ignorantly term them) mere *protractiones vocum*: as if words were *wiredrawn*, and that it was a mere matter of Taste in the writer, to use indifferently either one termination or another at his pleasure.

Pag. 129. "Ex substantivis fiunt Adjectiva copiæ, addita terminatione *y*, &c.

Sanctius,——

*F.*—I beg you to proceed no further with your authorities. Can you suppose that Harris and Lowth were unacquainted with them; or that they had not read much more than all which you can produce upon the subject, or probably have ever seen?

*H.*—I doubt it not in the least. But the health of the mind, as of the body, depends more upon the digestion than the swallow. Away then with authorities: and let us consider their reasons. They have given us but one; and that one, depending merely upon their own unfounded assertion, viz. That Adjectives are not the names of things. Let us try that.

I think you will not deny that *Gold* and *Brass* and *Silk*, is each of them the *name of a thing*, and *denotes a substance*. If then I say—a *Gold*-ring, a *Brass*-tube, a *Silk*-string: Here are the *Substantives* adjective posita, yet names of things, and denoting substantives.

If again I say—a *Golden* ring, a *Brazen* tube, a *Silken* string; do *Gold* and *Brass* and *Silk*, cease to be the names of things, and cease to denote substantives; because, instead of coupling them with *ring*, *tube* and *string* by a hyphen thus -, I couple them to the same words by adding the termination *en* to each of them? Do not the Adjectives (which I have made such by the added termination) *Golden*, *Brazen*, *Silken*, (uttered by themselves) convey to the hearer's mind and denote the same things as *Gold*, *Brass*, and *Silk*? Surely the termination *en* takes nothing away from the substantives *Gold*, *Brass*, and *Silk*, to which it is united as a termination: and as surely it adds nothing to their signification, but this single circumstance, viz. that *Gold*, *Brass* and *Silk*, are designated, by this termination *en*, to be joined to some other substantive. And we shall find hereafter that *en* and the equivalent adjective terminations *ed* and *ig* (our modern *y*) convey all three, by their own intrinsic meaning, that designation and nothing else; for they mean *Give*, *Add*, *Join*. And this single added circumstance of "*pertaining to*," is (as Wilkins truly tells us)

the only difference between a substantive and an adjective; between *Gold* and *Golden*, &c.

So the Adjectives *Wooden* and *Woolen* convey precisely the same ideas, are the names of the same things, denote the same substances; as the substantives *Wood* and *Wool*: and the terminating *en* only puts them in a condition to be joined to some other substantives; or rather, give us notice to expect some other substantives to which they are to be joined. And this is the whole mystery of simple Adjectives. (We speak not here of compounds, *ful, ous, ly, &c.*)

An Adjective is the *name of a thing* which is directed to be joined to some other *name of a thing*. And the substantive and adjective so joined, are frequently convertible, without the smallest change of meaning: as we may say—a perverse nature, or, a natural perversity.

F.—Mr. Harris is short enough upon this subject; but you are shorter. He declares it “*no way difficult*” to understand the nature of a Participle: and “*easy*” to understand the nature of an Adjective. But to get at them you must, according to him, travel to them through the Verb.

He says, (p. 184.)—“The nature of *Verbs* being understood, that of *Participles* is no way difficult. Every complete *Verb* is expressive of an *Attribute*; of *Time*; and of an *Assertion*. Now if we take away the *Assertion*, and thus *destroy* the *Verb*, there will remain the *Attribute*, and the *Time*, which make the essence of the *Participle*. Thus take away the *Assertion* from the *Verb* *Γραφει*, *Writeth*, and there remains the *Participle* *Γραφων*, *Writing*; which (without the *Assertion*) denotes the same *Attribute*, and the same *Time*.”

Again, (p. 186.)—“The nature of *Verbs* and *Participles* being understood, that of *Adjectives* becomes easy. A *Verb* implies both an *Attribute*, and *Time*, and an *Assertion*. A *Participle* implies only an *Attribute* and *Time*. And an *Adjective* only implies an *Attribute*.”

H.—Harris’s method of understanding *easily* the nature of Participles and Adjectives, resembles very much that of the Wag who undertook to teach the sons of Crispin how to make a shoe and a slipper easily in a minute. But he was more successful than Harris: for he had something to cut away, the



boot. Whereas Harris has absolutely nothing to be so served. For the *Verb* does not denote any *Time*; nor does it imply any *Assertion*. No single word can. Till one single thing can be found to be a couple, one single word cannot make an *Ad-assertion* or an *Ad-firmation*: for there is *joining* in that operation; and there can be no *junction* of one thing.

*F.*—Is not the Latin *Ibo* an assertion?

*H.*—Yes indeed is it, and in three letters. But those three letters contain three words; two Verbs and a Pronoun.

All those *common* terminations, in any language, of which all Nouns or Verbs in that language equally partake (under the notion of *declension* or *conjugation*) are themselves separate words with distinct meanings: which are therefore added to the different nouns or verbs, because those additional meanings are intended to be added occasionally to all those nouns or verbs. These terminations are all explicable, and ought all to be explained; or there will be no end of such fantastical writers as this Mr. Harris, who takes fustian for philosophy.

In the Greek verb *I-euai* (from the ancient *Eω* or the modern *Ειμι*;) in the Latin verb *I-re*; and in the English verb *To-Hie*, or to *Hi*, (A.-S. *Higan*;) the Infinitive terminations *euai* and *re* make no more part of the Greek and Latin verbs, than the Infinitive prefix *To* makes a part of the English verb *Hie* or *Hi*. The pure and simple verbs, without any suffix or prefix, are in the Greek *I* (or *Ei*) in the Latin *I*; and in the English *Hie* or *Hi*. These verbs, you see, are the same, with the same meaning, in the three languages; and differ only by our aspirate.

In the Greek *βουλ-ομαι* or (as antiently) *βουλ-εω* or *βουλω*, *βουλ* only is the verb; and *ομαι*, or *εω*, is a common removeable suffix, with a separate meaning of its own. So in the Latin *Vol-o*, *Vol* is the verb; and *o* a common removeable suffix, with a separate meaning. And the meaning of *Eω* in the one, and *O* in the other, I take to be *Eγω*, *Ego*: for I perfectly concur with Dr. Gregory Sharpe, and others, that the personal pronouns are contained in the Greek and Latin terminations of the three persons of their verbs. Our old English *Ich* or *Ig* (which we now pronounce *I*) is not far removed from *Ego*.

Where we now use *Will*, our old English verb was *Wol*; which is the pure verb without prefix or suffix.

Thus then will this Assertion *Ibo* stand in the three languages; inverting only our common order of speech,—*Ich Wol Hie* or *Hi*, to suit that of the Greek and Latin;

English . . .	<i>Hi</i>	<i>Wol</i>	<i>Ich</i>
Latin . . . .	<i>I</i>	<i>Vol</i>	<i>O</i>
Greek . . . .	<i>I</i>	<i>Βουλ</i>	<i>εω</i> .

They who have noticed that where we employ a *w*, the Latin employs a *v*; and where the Latin employs a *v*, the Greek uses a  $\beta$  (as *Δαβιδ*, *Βεσπεσιανος*, &c.) ; will see at once, that *Wol*, *Vol*, *Boul*, are one and the same word. And the progress to *Ibo* is not very circuitous nor unnatural. It is *Iboul*, *Ibou*, *Ibo*. The termination *Bo* (for *Βουλεω*) may therefore well be applied to denote the future time of the Latin verbs; since its meaning is *I Woll* (or *Will*). So it is, *Amaboul*, *Amabou*, *Amabo*, &c.<sup>1</sup>

But let us, if you please, confine ourselves at present to Mr. Harris. He says—"Take away the Assertion from the verb

<sup>1</sup> When Varchi undertook to shew that the Italian language had more *Tenses* than the Greek or Latin; Castelvetro objected that the Italian had no *Future* Tense, as the Latin had.—"Conciossiacosachè la lingua nostra manchi d' un *Tempo* principale, cioè del futuro, nol potendo significare con una voce semplice: ma convenendo che lo significhi con una composta; cioè con lo 'nfinito del verbo e col presente del verbo *Ho*: come *Amare Ho*, *Amare Hai*, *Amare Ha*," &c.

Castelvetro accounts very properly for the Italian future Tense *Amerò*, *Amerai*, *Amera*, (and so he might for *Sarò*, &c. i. e. *Essere ho*, &c.) But it seems to me extraordinary that he should have supposed it possible that the Latin, or any other language, could, by the simple verb alone, signify the additional circumstances of *Manner*, *Time*, &c., without additional sounds or words to signify the added circumstances: and that he should imagine that the distinguishing terminations in any language were not also added words; but that they sprouted out from the verb as from their parent stock. If it were so, how would he account for the very different fruit borne by the same plant, in the same soil, at different times? Antiently the Romans said *Audi-bo*: then *Audi-am*: now *Udir-ò*, i. e.

Audi(re) <i>Volo</i> . . . .	<i>I will</i> to hear.
Audi(re) <i>Amo</i> . . . .	<i>I desire</i> to hear.
Udir(e) <i>Ho</i> . . . .	<i>I have</i> to hear.

*Γραφει*, *Writeth*, and there remains the *Participle* *Γραφων*, *Writing*."—This is too clumsy to deserve the name of legerdemain. Take away *ει* and *eth* from *Γραφει* and *Writeth*, and there remain only *Γραφ* and *Writ*, which are indeed the pure verbs: and a man must be perfectly blind not to see that they are all which remain, until Harris whips in the other terminations *ων* and *ing*. But let us wilfully shut our eyes, and pass over this clumsy trick of his: how will he now *destroy* the *Participle*, as he before *destroyed* the *Verb*; and so get on to his *Adjective*? He cannot. He does not even attempt it. Nor can he ever arrive at an *Adjective* through a *Verb*.

In *Γραφ* and *Writ* there is neither *Assertion* nor *Time*. And if there had been, as Harris supposed, an *Assertion* implied by those words; it must, by his own doctrine, have been implied by the terminations *ει* and *eth*: for by removing *ει* and *eth*, he says, he takes away the *Assertion* and thereby destroys the *Verb*.

Again, If in *Γραφων* and *Writing* there had been any denotation of *Time*; it must have been in the terminations *ων* and *ing*. By the taking away of which terminations, he would, if he could (by following his former process), have *destroyed* the *Participle* and arrived at an *Adjective*, without any denotation of *Time*. But here his process failed him: and he has given us no *Adjective*, by *destroying* the *Participles* *Γραφων* and *Writing*.

F.—Though there can be no *Assertion* without a verb; I am not, with Mr. Harris, ready to contend that there can be an *Assertion* by the *Verb* alone. But I have always hitherto believed, and still continue to believe, that *Time* is denoted both by Verbs and Participles.

H.—If you are satisfied concerning the *Adjective*, I will willingly proceed with you to an examination of the latter point. If not, continue in your present belief; that we may not confound our subjects.

F.—You have always expressed a high opinion of Richard Johnson; and, in what you condemn, Lowth has only followed his directions.

R. Johnson says—"It had been better in the enumeration

of the Parts of Speech, to have made the Substantive and the Adjective two distinct parts of speech; and to have comprehended the Participle under the Adjective. For the Substantive and the Adjective are two very different parts of speech." And again,—“The question is, whether the Adjective be a *Noun*, or *Name of a thing*; that is, whether it be *equally* so with the Substantive. Now I suppose nobody will say the Adjective is *equally*, or *as much* the *Name of a thing*, as the Substantive. The Substantive represents *All* that is essential to the nature of the thing: as *Homo*, or *Man*, represents *Animal rationale*, or A rational living creature. But *Bonus*, *Good*, represents only an *accidental quality*; which, though morally necessary is not naturally so, but merely *accidental*. So that though a *Man* may be called *Good*, and therefore *Good*, in some sense, may be said to be his *name*; yet it is not *equally* or *as much* his name, as *Man*. This last representing all that is *essential* to his nature; the other only what is *accidental*.”

Ben Jonson, whom you likewise esteem, followed the opinion of Frischlinus; that the distinction between substantive and adjective arises from the latter's being common to three genders.—“For a substantive is a Noun of one only gender, or (at the most) of two. And an Adjective is a Noun of three genders, being always infinite.”

And some Grammarians have said that an Adjective only *connotes*, and means nothing by itself.

“Nel modo che l'*Accidente* s'appoggia alla *Sustanza*, l'*Aggiuntivo* s'appoggia al *Sustantivo*.”—“E come l'*Accidente* non può star senza la *Sustanza*, così (gli *Aggiuntivi*) non possono star nell' orazione senza un *Sustantivo*: e standovi, non vi starebbon a proposito; perchè non significherebbon • *Niente*.”—*Bonomattei*.

H.—The opinion of Frischlinus is sufficiently confuted by Vossius.<sup>1</sup> And, notwithstanding R. Johnson's confident assertion that nobody would say so, I maintain that the *Adjective* is *equally* and *altogether as much* the *Name of a Thing*, as the *Noun substantive*. And so say I of ALL words whatever. For

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<sup>1</sup> De Analogia, lib. 1. cap. 6.

that is not a *word* which is not the *name* of a thing. Every word, being a sound *significant*, must be a *sign*; and, if a *sign*, the *Name*, of a *Thing*. But a *Noun substantive* is the *Name* of a thing—and *nothing* more. And indeed so says Vossius—“*Nec rectius Substantivum definitur—Quod aliquid per se significat.—Nam omnis vox ex instituto significans, aliquid significat per se.*”—*De Analog.* lib. 1. cap. 6.

I mean not to withdraw any portion of the respect which I have always declared for R. Johnson, B. Jonson, or Buonmattei. But it does not follow that I should be compelled *jurare in verba* upon every thing they have advanced. They were Grammarians, not Philosophers. Were I to compose in Latin, I certainly should not venture to use an uncommon supine or a compared participial, without first consulting R. Johnson: but for the philosophy of language I cannot consider him as an authority. How strangely does he here impose upon himself with his example of *Good Man*: concluding, because *Good* does not signify the *same thing* which *Man* signifies, that therefore *Good* signifies nothing, i. e. is not the *name* of any thing. So, if he had reversed his instance and chosen this—*Human Goodness*:—He must, by the same kind of reasoning, have concluded that *Goodness* was, but that *Human* was not the *Name* of a thing. Still more absurd will this appear, if, instead of *Human*, we employ Wallis's Adjective and say—*Man's Goodness*: for then (if Wallis is right in regard to the genitive) this reasoning will prove that—*Man's*—is not the name of a thing.

But, to return to R. Johnson's instance of *Good Man*.

“The substantive *Man* (he says) represents all that is essential to the nature of the thing; but the adjective *Good* represents only an *Accidental* quality.” Which, when well considered, amounts to no more than this: That the substantive *Man* represents all that is signified by the term *Man*; but that the adjective *Good* does not represent any idea that is signified by the term *Man*. And this is very true. But whoever will reflect a moment, will see that each of these words, both *Good* and *Man*, represents equally all that is essential to the nature of the thing of which *Good* and *Man* is respectively the sign. *Good* indeed does not represent (i. e.

is not the sign of) any idea signified by the term *Man*, nor was it intended : any more than the term *Man* represents (i. e. is the sign of) any idea signified by the term *Good*. But *Good* represents all the ideas signified by the term *Goodness*. And all the difference between a substantive (as *Goodness*) and its corresponding adjective (*Good*) is ; that, by some small difference of termination, we are enabled when we employ the sign of an idea, to communicate at the same time to the hearer, that such sign is then meant to be added to another sign in such a manner as that the two signs together may answer the purpose of one complex term. This contrivance is merely an Abbreviation in the *sorts of words* to supply the want of an Abbreviation in *Terms*. For instance—A *Holy Man*. Here is a difference of termination in one sign—*Holiness*—to shew us that it is to be joined to another sign—*Man* : and that these two together are to serve the purpose of one complex term. In this last instance, our language enables us to exchange them both for one complex term, (which we cannot do with *Good Man*) and, instead of a *Holy Man*, to say a *Saint*.

In some cases our language is so deficient as not to enable us to use either of these methods, when we want to express a certain collection of ideas together ; and we then have recourse sometimes to Prepositions, and sometimes to another expedient : If we speak, we do it by joining the terms close in pronunciation : if we write, we do it by using a mark of junction, thus - . Which mark is not a word nor a letter, because it is not the sign of a sound ; but is itself, what a word should be, the immediate sign of an idea ; with this difference, that it is conveyed to the eye only, not to the ear. Thus *Sea-weed*, *Ivory-wand*, *Shell-fish*, *River-god*, *Weather-board*, *Hail-storm*, *Country-house*, *Family-quarrel*, &c.

For these collections of ideas our language does not furnish us either with a complex term, or with any change of termination to *Sea*, *Ivory*, *Shell*, *River*, *Weather*, *Hail*, *Country*, *Family*, &c. by which to communicate to the hearer our intention of joining those terms to some other term.

That an Adjective therefore cannot (as the Grammarians express it) “*stand by itself*,” but must be joined to some other noun ;” does not proceed from any difference in the nature of

the *idea* or of the *thing* of which the Adjective is the sign : but from hence, that having added to the sign of an idea that change of termination which, by agreement or common acceptance, signifies that it is to be joined to some other sign, the hearer or reader expects that other sign which the adjective termination announces. For the adjective termination of the sign sufficiently informs him, that the sign, when thus *adjectived*, is not to be used by itself or to stand alone ; but is to be joined to some other term.<sup>1</sup>

Yet we very well know by the Adjective alone, as well as by the Substantive alone, of what idea or collection of ideas the term mentioned (whether Adjective or Substantive) is the sign : though we do not know, till it is mentioned, to what other sign the *Adjective* sign is to be added.

It is therefore well called *Noun Adjective* : for it is the *Name of a thing*, which may coalesce with another *Name of a thing*.

But if indeed it were true that Adjectives were not the names of things ; there could be no *Attribution* by Adjectives : for you cannot *attribute Nothing*. How much more comprehensive would any term be by the attribution to it of *Nothing* ? Adjectives, therefore, as well as Substantives, must equally denote Substances : and Substance is *attributed* to Substance by the *adjective* contrivance of language.

*F.*—Not so. You forget the distinction which Scaliger makes between *Substance* and *Essence*.

“ *Substantiæ* appellatione abusi sunt pro *Essentia* : sicuti Græci nomine *ουσιας*, in prædicamento. Namque *ουσια* etiam

<sup>1</sup> Though most languages are contented to give a distinguishing termination only to the *added* sign ; in the Persian language the sign which is to *receive* the addition of another sign to it, has a distinguishing termination to inform the reader when it is to *receive* an addition. So that in the Persian language there are Substantives which cannot *stand alone*, but must be joined to some other word in the same sentence. But I hope it is not necessary to travel so far as to Persia, to convince our grammarians of the impropriety of making its inability to stand alone in a sentence, the distinguishing mark of an Adjective ; if they will be pleased only to recollect, that no *Substantive*, in any of its oblique cases, can stand alone any more than the Adjective. And this latter circumstance might perhaps incline Wallis to call our Genitive, an Adjective : for *Man's* cannot stand alone, any more than *Human*.

convenit rebus extra prædicamenta, ut Deo. At *Substantia* neque extra prædicamenta, neque in omnibus; sed in iis tantum quæ substant *Accidentibus*."

It is not therefore necessary that Adjectives should denote Substances, or else that there would be nothing attributed by their means.

H.—Well. I care not whether you call it *Substance* or *Essence* or *Accident*, that is *attributed*. Something must be attributed, and therefore denoted by every Adjective. And *Essence*, *Substance*, and *Accident*, are all likewise denoted by Substantives—by *grammatical* substantives at least. For, pray, what is Scaliger's own consequence from the words you have quoted?—That *Whiteness* is not a *Substantive*, but *Nomen essentiale*. By which reasoning, you see, the far greater part of *grammatical* substantives are at once discarded, and become *Accidentalia*, or philosophical Adjectives. But that is not all the mischief: for the same kind of reasoning will likewise make a great number of the most common *grammatical* Adjectives become philosophical Substantives, as denoting *Substances*. For both *Substances* and *Essences* (if you chuse to have those terms, those *ignes fatuos*) are equally and indifferently denoted sometimes by *grammatical* substantives and sometimes by *grammatical* adjectives.

And this difficulty has at all times puzzled all the grammarians who have attempted to account for the parts of speech by the single difference of the *Things* or *Ideas* of which the different sorts of words were supposed to be the signs. And though every one who has made the attempt, has found it miscarry in his hands; still each has pursued the beaten track, and employed his time and pains to establish a criterion which, in the conclusion, each has uniformly abandoned. And they all come at last to such paltry jargon as this of the authors of the *Encyclopédie*—"Ce sont des Noms substantifs *par Imitation*." They must equally be obliged to acknowledge that *substantial* Adjectives are also des Noms adjectifs *par Imitation*. Thus Essential terms are *grammatical* substantives only by imitation: and substantial terms are *grammatical* adjectives only by imitation: and unfortunately this does not happen only now and then, like an exception to a general rule; but this perplexing



*imitation* is so universally practised, that there is not any *Accident* whatever which has not a *grammatical* substantive for its sign, when it is not attributed: nor is there any *Substance* whatever which may not have a *grammatical* Adjective for its sign, when there is occasion to attribute it. They are therefore forced to give up at last every philosophical difference between the parts of speech, which they had at first laid down as the cause of the distinction; and are obliged to allow that the same words (without any alteration in their meaning) are sometimes of one part of speech and sometimes of another.—“Ces mots sont pris tantôt *adjectivement*, tantôt *substantivement*. Cela dépend de leur service. *Qualifient-ils*? Ils sont Adjectifs. Désignent-ils des Individus? Ils sont donc Substantifs.”

Cela dépend de leur service!—Does it so? In the name of Common sense then and Common patience, why have you troubled us with a heap of stuff upon which it does not depend? But however neither is this altogether true. Cela ne dépend pas de leur service. The same word is not sometimes an Adjective and sometimes a Substantive. But it is true that some languages have such defects, that, for want of an adjective distinction to some of their terms, they are forced to attribute the term itself without any adherent intimation of its attribution. Which defect (viz. the want of an *adjective* termination) was, I suppose, originally the case with all terms in the rude state of all languages: and this defect still continues most in the most imperfect and unimproved languages. The want of an *adjective* termination to the signs of ideas, is more easily borne in languages where the *added* sign is closely joined to the sign which it is intended to accompany. But, without an *adjective* termination, all transposition would be excluded: and therefore the transposed languages are never so deficient in this respect, as the others. In English, instead of *adjectiving* our own substantives, we have borrowed, in immense numbers, *adjectived* signs from other languages; without borrowing the *unadjectived* signs of those same ideas: because our authors frequently found they had occasion for the former, but not for the latter. And, not understanding the nature of language, or the nature of the very benefit they were receiving; they did not, as they might and should have done, improve their own

language by the same contrivance within itself: but borrowed from other languages abbreviations ready made to their hands.

Thus they have incorporated into the English,—for

The Substantives,	The foreign Adjectives.	The Substantives,	The foreign Adjectives.
Child . .	Infant, Infantine.	Speech .	{ Loquacious, Garrulous, Eloquent.
Boy . .	Puerile.	Tooth . .	Dental.
Man . .	{ Virile, Human, Masculine, Male.	Lip . .	Labial.
Woman .	{ Female, Feminine, Effeminate.	Throat . .	Guttural, Jugular.
Mind . .	{ Mental, Magnanimous, Pusillanimous, Unanimous.	Spittle . .	Salival.
Birth . .	Natal, Native.	Breast . .	Pectoral.
Life . .	{ Vital, Vivacious, Vivid, Amphibious.	Bosom . .	Gremial, Sinuous.
Body . .	Corporal, Corporal.	Shoulder .	Humeral.
Flesh . .	Carnal, Carnivorous.	Hand . .	{ Manual, Dexterous, Sinister, Sinistrous.
Blood . .	Sanguine, Sanguinary.	Taste . .	Insipid.
Skin . .	Cutaneous.	Word . .	Verbal, Verbose.
Heart . .	Cordial, Cardiac.	Thought .	Pensive.
Marrow .	Medullary.	Finger . .	Digital.
Womb . .	Uterine.	Groin . .	Inguinal.
Bowels .	Visceral.	Thigh . .	Femoral.
Navel . .	Umbilical.	Leg . .	Crural, Isosceles.
Lungs . .	Pulmonary.	Foot . .	Pedal.
Side . .	Lateral, Collateral.	Death . .	Mortal.
Head . .	{ Capital, Chief, Cephalic.	Carcase .	Cadaverous.
Elbow . .	Cubital.	Father . .	Paternal.
Nose . .	Nasal.	Mother . .	Maternal.
Hair . .	Capillary.	Brother .	Fraternal.
Eye . .	Ocular.	Husband .	Marital.
Sight . .	{ Visual, Perspicuous, Conspicuous, Optic.	Wife . .	Uxorious.
Smell . .	Olfactory.	Whore . .	Meretricious.
Eyebrow .	Supercilious.	Guardian .	Tutelar, Tutelary.
Tear . .	Lachrymal.	Rival . .	Emulous.
Ear . .	Auricular.	Foe . .	Hostile, Inimical.
Hearing .	Auditory.	King . .	Regal, Royal.
Mouth . .	Oral.	Folk . .	Vulgar.
		Shepherd .	Pastoral.
		Priest . .	{ Sacerdotal, Presbyterian.
		Being . .	Essential.
		Thing . .	Real.

The Substantives,    The foreign Adjectives.		The Substantives,    The foreign Adjectives.	
Kind . . .	{ General, Generic, Con- genial.	Spring . . .	Vernal.
Dog . . .	Canine.	Summer . . .	Estival.
Cat . . .	Feline.	Beginning . .	Initial.
Calf . . .	Vituline.	End . . .	Final, Infinite.
Cow . . .	Vaccine.	House . . .	Domestic.
Lion . . .	Leonine.	Kitchen . . .	Culinary.
Eagle . . .	Aquiline.	Field . . .	Agrestic, Agrarian.
Horse . . .	Equestrian.	Wall . . .	Mural.
Whale . . .	Cetaceous.	Hinge . . .	Cardinal.
Worm . . .	Vermicular.	Country . . .	Rural, Rustic.
World . . .	Mundane.	Town . . .	Oppidan.
Earth . . .	Terrestrial.	Grape . . .	Uveous.
Sea . . .	Marine, Maritime.	Glass . . .	Vitreous.
Water . . .	Aqueous, Aquatic.	Seed . . .	Seminal.
Ice . . .	Glacial.	Root . . .	Radical.
Fire . . .	Igneous.	Money . . .	Pecuniary.
Wood . . .	Sylvan, Savage.	Egg . . .	Oval.
Heaven . . .	Celestial.	Milk . . .	Lactal.
Island . . .	Insular.	Meal . . .	Farinaceous.
Shore . . .	Littoral.	Shell . . .	Testaceous.
Room . . .	Local.	Ring . . .	Annular.
Boundary . .	Conterminous.	Ship . . .	Naval, Nautical.
Light . . .	Lucid, Luminous.	Pitch . . .	Bituminous.
Ground . . .	Humble.	Mixture {	Miscellaneous, Promis- euous.
Way . . .	{ Devious, Obvious, Im- pervious, Trivial.	Flock . . .	Gregarious, Egregious.
Sun . . .	Solar.	Health . . .	{ Salutary,    Salubrious, Insane.
Moon . . .	Lunar, Sublunary.	Disease . . .	Morbid.
Star . . .	Astral, Sideral, Stellar.	Hatred . . .	Odious.
Year . . .	{ Annual,    Perennial, Biennial, Anniver- sary.	Love . . .	Amorous, Amatory.
Time . . .	{ Temporal, Temporary, Chronical.	Fear . . .	Timorous, Timid.
Day . . .	{ Diurnal,    Hodiernal, Meridian, Epheme- ral.	Treachery . .	Insidious.
Sunday . . .	Dominical.	Belief . . .	Credulous.
Holiday . . .	Festive, Festival.	Will . . .	{ Voluntary,    Spontane- ous.
Night . . .	Nocturnal, Equinoctial.	Sorrow . . .	Trist.
Week . . .	Hebdomadal.	Grief . . .	Dolorous.
Winter . . .	Brumal.	Pride . . .	{ Superb, Haughty, Fas- tuous.
		Flattery . . .	Adulatory.
		Faith . . .	Fiducial.
		Lust . . .	Libidinous.

The Substantives,    The foreign Adjectives.		The Substantives,    The foreign Adjectives.	
Disgrace . .	Ignominious.	Leap . .	Desultory.
Sleep . .	Soporiferous.	Treaty . .	Federal.
Reason . .	Rational.	Trifle . .	Nugatory.
Revenge . .	Vindictive.	Noise . .	Obstreperous.
Strength . .	Robust.	Rule . .	Regular.
Age . .	Primæval.	Point . .	Punctual.
Want . .	Indigent.	Sale . .	Venal.
Blame . .	Culpable.	Wound . .	Vulnerary.
Plenty . .	Copious.	Marriage {	Conjugal, Nuptial, Con-
Sweat . .	Sudorific.		nubial.
Hurt . .	Noxious.	War . .	Martial, Military.
Advice . .	Monitory.	West . .	Occidental.
Law . .	Legal, Loyal.	East . .	Oriental.
Threat . .	Minatory.	Alone . .	Sole, Solitary.
Danger . .	Perilous.	Two . .	Second.
Theft . .	Furtive.	Vessel . .	Vascular.
Thanks . .	Gratuitous.	Church . .	Ecclesiastical.
Help . .	Auxiliary.	Parish . .	Parochial.
Gain . .	Lucrative.	People . .	{ Popular,    Populous, Public,    Epidemical, Endemial.
Hire . .	{ Mercenary,    Stipen- diary.	Alms . .	Eleemosynary. <sup>1</sup>
Burthen . .	Onerous.	&c.	&c.
Tax . .	Fiscal.		
Step . .	Gradual.		

The adoption of such words as these, was indeed a benefit and an improvement of our language; which however would have been much better and more properly obtained by *adjectiving* our own words. For, as the matter now stands, when a poor foreigner has learned all the names of things in the English tongue, he must go to other languages for a multitude

<sup>1</sup> With the Christian religion were very early introduced to our ancestors the Greek words, *Church*, *Parish*, *People*, *Alms*: which they corrupted and used as substantives, a long time before they wanted them in an *adjectived* state. When the latter time arrived, they were incapable of *adjectiving* these words themselves, and were therefore forced to seek them in the original language. Hence the Adjectives are not so corrupt as the Substantives. And hence the strange appearance of *Eleemosynary*, a word of seven syllables, as the Adjective of the monosyllable *Alms*; which itself became such by successive corruptions of *Ελεημοσύνη*, long before its Adjective was required: having successively exhibited itself as *Almosine*, *Almosie*, *Almose*, *Almes*, and finally *Alms*: whilst in the French language it appeared as *Almosine*, *Almosne*, *Almosne*, *Almosne*.

of the *adjectived names* of the *same things*. And even an unlearned native can never understand the meaning of one quarter of that which is called his native tongue.

F.—You have not all this while taken any notice of the account given of the *Adjective* by Messrs. de Port Royal. And I wonder at it the more ; because I know they have always been especial favourites of yours.

H.—They likewise make *Substance* and *Accident* the foundation of the difference between *Substantive* and *Adjective* : and that, I think, I have already sufficiently confuted.

F.—True. But they acknowledge that this distinction is not observed in languages at present. They only affirm that it was originally the cause of the difference.<sup>1</sup> But they say, that, after this had been done by the first Framers of language, Men did not *stop* there, but proceeded further ; and signified both *Substance* and *Accident* indifferently (as we see all languages now do) either by Substantives or Adjectives ; sometimes by the one and sometimes by the other.

H.—If this distinction between Substance and Accident does not cause the difference between our Substantives and Adjectives, why is it now proposed to us as such ?

F.—Aye, But this was *originally* the cause.

H.—Was it indeed ? Pray, When ? Where ? In the remains of what rude language is any trace of this to be found ? I assert hardily, in none. I maintain that it was not originally,

<sup>1</sup> “ Les objets de nos pensées sont ou les choses, ce qu'on appelle ordinairement *Substance* ; ou la manière des choses, ce qu'on appelle *Accident*. Et il y a cette différence entre les choses ou les *Substances*, et la manière des choses ou des *Accidents* ; que les *Substances* subsistent par elles-mêmes, au lieu que les *Accidents* ne sont que par les *Substances*. C'est ce qui a fait la principale différence entre les mots qui signifient les objets des pensées. Car ceux qui signifient les *Substances* ont été appelés *Noms Substantifs* ; et ceux qui signifient les *Accidents*, en marquant le sujet auquel ces accidents conviennent, *Noms Adjectifs*. Voilà la *première Origine* des noms Substantifs et Adjectifs. Mais on n'en est pas demeuré là : et il se trouve qu'on ne s'est pas tant arrêté à la signification, qu'à la manière de signifier. Car, parceque la *Substance* est ce qui subsiste par soi-même, on a appelé Noms *Substantifs* tous ceux qui subsistent par eux-mêmes dans le discours : encore même qu'ils signifient des *Accidents*. Et au contraire, on a appelé *Adjectifs* ceux-mêmes qui signifient des *Substances*, lorsque par leur manière de signifier ils doivent être joints à d'autres noms dans le discours.”

or at any time, the cause of the difference between Substantive and Adjective in any language. But they say, men did not *stop* there; but *proceeded* further. *Proceeded!* To do what? Why, to do directly the contrary. Can this be called *Proceeding*? What a wretched abuse of words is this; and what gross shifting; in order to appear to give a solution of what they did not understand! However, by this proceeding, you see we must abandon totally their first Criterion. For it now turns out, that Adjectives are indifferently the signs both of Substantives and Accidents: and Substantives are indifferently the signs both of Accidents and Substances. So that we are now just where we were, without any Criterion at all: for the progress has destroyed the Criterion. The original cause of the distinction and the progress of it, operate together like the signs *plus* and *minus*, leaving nothing to our quotient of knowledge.

However, let that pass. It is only so much time thrown away in appearing learned. Come, Let us now, if you please, have some Criterion which they will stand by. What now do they lay down as the real difference between an Adjective and a Substantive?

*F.*—The real remaining difference, according to them, is, that a Substantive has but *one* signification:<sup>1</sup> it is the sign of that which it signifies, i. e. that which you understand by it; and no more. But an *Adjective* has *two* significations: It is not only the sign of that which you understand by it, and which they call its *distinct* signification; but it is also the sign of something which you do not, and never can understand by it alone: and this last they call its *confused* signification.

*H.*—*Confused!* You understand them, I suppose, to mean, like Mr. Harris, an *obscure* signification.

*F.*—Yes, an *obscure* signification. But you must remember that, though this signification is *confused*, it is the most *direct*.<sup>2</sup> And that the *distinct* signification is the most *indirect*.

<sup>1</sup> "Ce qui fait qu'un Nom ne peut subsister par soi-même, est, quand outre sa signification *distincte*, il en a encore une *confuse*; qu'on peut appeler *Connotation*. Cette connotation fait l'*Adjectif*."

<sup>2</sup> "Il ne faut pas conclure que les Adjectifs signifient plus *directement* la forme que le sujet; comme si la signification la plus *distincte*

*H.*—So then it appears at last, that the distinguishing Criterion of an *Adjective* is this *obscure* signification: for a clear *distinct* signification the *Adjective* has in common with the *Substantive*.—"Blanc signifie la *Blancheur* d'une manière aussi *distincte* que le mot même de *Blancheur*."

Now is it necessary here, in order to shew the absurdity of this account, to repeat again that an *obscure* (i. e. an unknown signification) is not any signification? Besides, there is a gross mistake made between an *adjected* and an *adjective* word: that is, between a word *laid close* to another word, and a word which *may lie close* to another word. Let me ask you, How is it with any *Adjective* taken by itself? Till it is joined to some other word, can you possibly discover what you call its *confused* meaning? *Blanc* has its distinct meaning when mentioned by itself; and it is then an *Adjective*. But what you call its *confused* meaning can never appear till it is *adjected*: and is then shewn *only and altogether* by the word to which it is *adjected*. For, if it were otherwise, it would follow, that the same word *White* must be, at the same time, the sign of *Horse* and *House* and *Man*, and every thing else to which the *Adjective White* may at any time be added. And, what is still more, the *Substantives* themselves would at once be stripped of their rank and definition, of being the signs of ideas; and would become the mere lights to make visible the *confused* and *obscure* signification of the *Adjectives*.

But surely I need say no more concerning the *Adjective*: or take up your time with combating its signification *in recto* and *in obliquo*.

As little notice do the dull *Modificatives* of Buffier<sup>1</sup> deserve;

étoit aussi la plus *directe*. Car, au contraire, il est certain qu'ils signifient le sujet *directement*, et comme parlent les grammairiens, *In Recto*, quoique plus *confusément*: et qu'ils ne signifient la forme qu'*indirectement*, et comme ils parlent encore, *In Obliquo*, quoique plus *distinctement*. Ainsi, *Blanc*, candidus, signifie *directement* ce qui a de la *Blancheur*, habens candorem; mais d'une manière fort *confuse* ne marquant en particulier aucune des choses qui peuvent avoir de la blancheur. Et il ne signifie qu'*indirectement* la blancheur; mais d'une manière aussi *distincte* que le mot même de *Blancheur*, candor."

<sup>1</sup> "Ils sont dits *Noms Adjectifs*, quand les objets sont considérés comme revêtus de quelques qualités; parce qu'ils ajoutent une qualité

or the gay *Lacqueys* of the pleasant Abbé Girard : who, after providing his *Substantive* with *Running Footmen* to announce his approach (in the *Article*) could do no less for a word of such importance than furnish him, when occasion offered, with a numerous train in livery to support the éclat of his appearance.<sup>1</sup>

If, in what I have said of the *Adjective*, I have expressed myself clearly and satisfactorily ; you will easily observe that *Adjectives*, though convenient abbreviations, are not *necessary* to language ; and are therefore not ranked by me amongst the *Parts of Speech*. And perhaps you will perceive in the misapprehension of this useful and simple contrivance of

à l'objet. Mais, au fond, l'objet n'est bien désigné que par les *Noms Substantifs*, qui *par cet endroit*, sont proprement les seuls *Noms*. Au fond, les *Adjectifs* sont de vrais *Modificatifs* des noms ; mais nous les regardons ici comme des noms, en tant qu'ils représentent moins une qualité ou circonstance de l'objet, que l'objet même en tant que revêtu de cette qualité ou circonstance.

"C'est une sorte de subtilité que nous indiquons pour prévenir celles qu'on pourroit nous objecter. N'omettons pas une réflexion importante : savoir, qu'un *Nom Adjectif* devient souvent *Substantif*. En effet, sa nature étant d'exprimer la qualité d'un objet, si cette qualité est le sujet même dont on parle, alors selon notre principe générale ce sera un *Nom Substantif*.

"On demande, si le nom de *Roi* est *Substantif* ou *Adjectif*? Il est l'un et l'autre selon l'emploi qu'on en fait.

"Au reste, tous les noms qui d'eux-mêmes sont *Adjectifs*, ne sont pas *censez* tels dans l'usage commun de la grammaire ; qui dépend en ce point, comme en une infinité d'autres, d'un usage arbitraire. Car elle n'appelle ordinairement *Adjectifs*, que ceux qui sans changer, ou sans presque changer d'inflexions et de terminaison, se joignent indifféremment à des noms substantifs de divers genres ; c'est à dire à des noms qui reçoivent avant eux la particule *Le*, ou la particule *Le*, &c.

"Au contraire les mots *Roi*, *Magistrat*, &c. ne sont jamais *censez* *Adjectifs* dans l'usage de la grammaire ; quoiqu'ils le soient en effet très souvent."

<sup>1</sup> "Les *Adjectifs* ne sont destinés qu'à un service subalterne, consistant à qualifier les dénominations. Ils sont du cortège des *Substantifs*, en portent les *Livrées*, et servent à leurs décorations. Voilà pourquoi on leur a donné le nom d'*Adjectifs*, qu'annonce un personnage de la suite d'un autre. Cependant quoique placés dès leur origine dans l'état de dépendance et de soumission, ils ne laissent pas que d'être par leurs couleurs et par leur magnificence une des plus brillantes parties de la parole, un champ fertile pour la poésie, une ressource délicate pour les grands orateurs, et le point capital des médiocres."



language, one of the foundations of those heaps of false philosophy and obscure (because mistaken) metaphysic, with which we have been bewildered. You will soon know what to do with all the technical impertinence about *Qualities, Accidents, Substances, Substrata, Essence, the adjunct Natures* of things, &c. &c. and will, I doubt not, cheerfully proceed with me, in some future conversation, to "a very different sort of Logick and Critick than what we have been hitherto acquainted with." Of which, a knowledge of the nature of language and of the meaning of words, is a necessary forerunner.

*F.*—That must be seen hereafter. But, if this be the case with Adjectives, whence arise the different sorts of terminations to different Adjectives; when one sort of termination would have answered the purpose of attribution? Why have we Adjectives ending in *ly, ous, ful, some, les, ish, &c.*? For you have taught me that terminations are not capriciously or fortuitously employed; though you will not allow them to be often the original and mere productions of art.

*H.*—Adjectives with such terminations are, in truth, all *compound* words: the termination being originally a word added to those other words, of which it now seems merely the termination; though it still retains its original and distinct signification. These terminations will afford sufficient matter for entertainment to etymologists, which is not necessary for our present investigation. They are now more numerous in our language than they were formerly: because our authors have not been contented only to supply our defects by borrowing Adjectives which we wanted in our language: but they have likewise borrowed and incorporated many *adjective terminations* which we did not want, being before in possession of correspondent terminations of our own, which answered the same purpose with those which they have unnecessarily adopted. So that we have now in some words a choice of different terminations by which to express one and the same idea: such as, *Bountiful* and *Bounteous, Beautiful* and *Beauteous, Joyful* and *Joyous, &c.*<sup>1</sup> Which choice is indeed

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<sup>1</sup> ["PLAGUE-FULL venomous."

*Godfrey of Bulloigne*, cant. 4. st. 7. *Translated by R. C. 1594.*

of advantage to the variety and harmony of the language, but is unphilosophical and unnecessary.

*F.*—In the course of our conversation, besides noticing the

“Eyed and prayd Armida past the while  
Through the DESIREFULL troupes.”

*Godfrey of Bulloigne*, cant. 4. st. 29. *Translated by R. C.* 1594.

“But none of these, how ever sweet they beene,  
Mote please his fancie, nor him cause t’ abide :  
His CHOICEFULL sense with every change doth flit,  
No common things may please a wavering wit.”

*Spenser’s Muirpotmos*, st. 20.

“Love wont to be schoolmaster of my skill,  
And the DEVICEFULL matter of my song.”

*Spenser, Teares of the Muses.*

“The honest man that heard him thus complaine,  
Was griev’d as he had felt part of his paine ;  
And, well dispos’d him some reliefe to showe,  
Askt if in husbandrie he ought did knowe,  
To plough, to plant, to reap, to rake, to sowe,  
To hedge, to ditch, to thrash, to *thetch*, to mowe ;  
Or to what labour els he was prepar’d ?  
For husbands life is LABOUROUS and hard.”

*Spenser, Mother Hubberds Tale.*

“The ape was STRYFULL and ambicious.” *Ibid.*

“And daylie doth her CHANGEFULL counsels bend  
To make new matter fit for tragedies.” *Spenser, Daphnida.*

“Who all the while, with greedie LISTFULL cares,  
Did stand astonisht at his curious skill.”

*Spenser, Colin Clouts come home again.*

“Whose grace was great, and bounty most REWARDFULL.” *Ibid.*

“Ye TRADEFULL merchants, that, with weary toyle,  
Do seeke most pretious things to make your gain.”

*Spenser, sonnet 15.*

“And with the brightnesse of her beautie cleare,  
The ravisht hearts of GAZEFULL men might reare  
To admiration.”

*Spenser, Hymne in honour of beautie.*

“There be other sorts of cryes also used among the Irish, which savour greatly of the Scythian barbarisme, as their lamentations at their buryals, with DISPAIRFULL outcries, and immoderate waylings.”—*Spenser, View of the State of Ireland.*

“If his body were neglected, it is like that his languishing soule, being disquieted by his DISEASEFULL body, would utterly refuse and loath all spirituall comfort.”—*Ibid.*

“Mischieful” frequently used, as well as “Mischievous,” in *Bellum Erasmi*, by *Berthelet*, 1534.]

defect of our own antient language, from a paucity of Adjectives; you have been pleased (I know not on what foundation) to suppose that the want of an adjective termination was originally the case with all terms in the rude state of all languages. But this is only your supposition in order to support your own theory. Does there, from all antiquity, remain a single instance, or even the mention or suspicion of an instance, of any language altogether without *Adjectives*?

*H.*—Though nothing of the kind should remain, it will not in the least affect my explanation nor weaken my reasoning.

*F.*—But, if there were such an instance; or even any traditional mention made of such a circumstance; it would very much strengthen your argument in my opinion, and more readily induce my assent.

*H.*—I suppose you are not so obstinately attached to Antiquity, but that a modern instance would answer the purpose as well.

*F.*—Any instance of the fact from sufficient authority.

*H.*—Then I believe I can suit you.—Doctor Jonathan Edwards, D.D., Pastor of a church in New-haven, in “Observations on the language of the MUHHEKANEW Indians, communicated to the Connecticut Society of Arts and Sciences, published at the request of the Society, and printed by Josiah Meigs, 1788,” gives us the following account.

“When I was but six years of age, my father removed with his family to Stockbridge, which at that time was inhabited by Indians almost solely. The Indians being the nearest neighbours, I constantly associated with them; their boys were my daily school-mates and play-fellows. Out of my father’s house, I seldom heard any language spoken beside the Indian. By these means I acquired the knowledge of that language, and a great facility in speaking it: it became more familiar to me than my mother-tongue. I knew the names of some things in Indian, which I did not know in English: even all my thoughts ran in Indian; and though the true pronunciation of the language is extremely difficult to all but themselves, they acknowledged that I had acquired it perfectly; which, as they said, never had been acquired before by any Anglo-American.”

After this account of himself, he proceeds,

“The language which is now the subject of Observation, is that of the *Muhhekaneew*, or Stockbridge Indians. They, as well as the tribe at New London, are by the Anglo-Americans called *Mohegans*. This language is spoken by all the Indians throughout New England. Every tribe, as that of Stockbridge, of Farmington, of New London, &c., has a different dialect; but the language is radically the same. Mr. Elliot’s translation of the Bible is in a particular dialect of this language. This language appears to be much more extensive than any other language in North America. The languages of the Delawares in Pennsylvania; of the Penobscots, bordering on Nova Scotia; of the Indians of St. Francis, in Canada; of the Shawanese, on the Ohio; and of the Chippewaus, at the westward of Lake Huron; are all radically the same with the *Mohegan*. The same is said concerning the languages of the Ottowans, Nanticooks, Munsees, Menomonees, Messisaugas, Saukies, Ottawaumics, Killistinoes, Nipcegons, Algonkins, Winnebagoes, &c. That the languages of the several tribes in New England, of the Delawares, and of Mr. Elliot’s Bible, are radically the same with the *Mohegan*, I assert from my own knowledge.”

Having thus given an account of himself, and of his knowledge of the language; of the extensiveness of this language; and of a translation of a Bible into this language; he proceeds (in page 10) to inform us, that

“The *Mohegans* have no *Adjectives* in all their language. Although it may at first seem not only singular and curious, but impossible, that a language should exist without *Adjectives*, yet it is an indubitable fact.”

## CHAPTER VII.

### OF PARTICIPLES.

*F.*—LET us proceed, if you please, to the PARTICIPLE; which, you know, is so named because—“partem capit a

Nomine, partem a Verbo.”—“Ortum a Verbo,” says Scaliger, “traxit secum tempora et significationem, adjunxitque generi et casibus.”—“Ut igitur Mulus,” says Vossius, “asini et equæ, unde generatur, participat indolem; ita hujus classis omnia et nominis et verbi participant naturam: unde, et merito, *Participia* nominantur.”

I have a strong curiosity to know how you will dispose of this *Mule*, (this *tertium quid*;) in English; where the Participle has neither *Cases* nor *Gender*; and which (if I understood you rightly some time since) you have stripped also of *Time*. We certainly cannot say that it is, in English,—“*Pars orationis cum tempore et Casu:*” or,—“*Vox variabilis per Casus, significans rem cum tempore.*” Indeed since, by your account, it takes nothing from the Verb, any more than from the Noun; its present name ought to be relinquished by us: for at all events it cannot be a PARTICIPLE in English. This however will not much trouble you: for, though Scaliger declares the PARTICIPLE to exist in language “*necessitate quadam ac vi naturæ;*” you, by denying it a place amongst the Parts of Speech, have decided that it is not a *necessary* word, and perhaps imagine that we may do as well without it.

H.—I fear you have mistaken me. I did not mean to deny the adsignification of *Time* to ALL the Participles; though I continue to withhold it from that which is called the *Participle Present*.

F.—All the Participles! Why, we have but *Two* in our language—The Present and the Past.

H.—We had formerly but two. But so great is the convenience and importance of this useful *Abbreviation*; that our authors have borrowed from other languages, and incorporated with our own, *Four* other Participles of equal value. We are obliged to our old translators for these new Participles. I wish they had understood what they were doing at the time: and had been taught by their wants the nature of the advantages which the learned languages had over ours. They would then perhaps have adopted the *contrivance* itself into our own language, instead of contenting themselves with taking individually the terms which they found they could

not translate. But they proceeded in the same manner with these new Participles, as with the new Adjectives I before mentioned to you: they did not *abbreviate* their own language in imitation of the others; but took from other languages their *abbreviations* ready made. And thus again the foreigner, after having learned all our English verbs, must again have recourse to other languages in order to understand the meaning of many of our Participles.

I cannot however much blame my countrymen for the method they pursued, because the very nations who enjoyed these advantages over us, were not themselves aware of the nature of what they possessed: at least so it appears by all the accounts which they have left us of the nature of Speech; and by their distribution and definitions of the parts of which it is composed: and their posterity (the modern Greeks and the Italians) have been punished for the ignorance or carelessness of their ancestors, by the loss of great part of these advantages: which I suppose they would not have lost, had they known what they were.

As for the term PARTICIPLE, I should very willingly get rid of it: for it never was the proper denomination of this sort of word. And this improper title, I believe, led the way to its faulty definition: and both together have caused the obstinate and still unsettled disputes concerning it; and have prevented the improvement of language, in this particular, generally through the world.

The elder Stoics called this word—" *Modum Verbi casualem*." And in my opinion they called it well: except only that, instead of *Casualem*, they should have said *Adjectivum*; for the circumstance of its having *Cases* was only a consequence of its *Adjection*. But this small error of theirs cannot be wondered at in them, who, judging from their own transposed language, had no notion of a *Noun*, much less of an *Adjective* of any kind, without *Cases*.

I desire therefore, instead of PARTICIPLE, to be permitted to call this word generally a *Verb adjective*. And I call it by this new name, because I think it will make more easily intelligible what I conceive to be its office and nature.

This kind of word, of which we now speak, is a very useful

*Abbreviation*: for we have the same occasion to *adjective* the *VERB* as we have to *adjective* the *NOUN*. And, by means of a distinguishing termination, not only the simple *Verb* itself, but every *Mood*, and every *Tense* of the verb, may be made *adjective*, as well as the *Noun*. And accordingly some languages have *adjectived* more, and some languages have *adjectived* fewer of these *Moods* and *Tenses*.

And here I must observe that the *Moods* and *Tenses* themselves are merely *Abbreviations*: I mean that they are nothing more than the circumstances of *Manner* and *Time*, added to the *Verb* in some languages by distinguishing terminations.

When it is considered that our language has made but small progress, compared either with the Greek or with the Latin (or some other languages) even in this *Modal* and *Temporal* abbreviation: (for we are forced to perform the greatest part of it by what are called *Auxiliaries*, i. e. separate words signifying the added circumstances;) when this is considered, it will not be wondered at, that the English, of itself, could not proceed to the next *abbreviating* step, viz. of *adjectiving* those first *Abbreviations* of *Mood* and *Tense*, which our language had not: and that it has therefore been obliged to borrow many of the advantages of this kind which it now enjoys, either *mediately* or *immediately* from those two first-mentioned languages. And when it is considered, that the nature of these advantages was never well understood, or at least not delivered down to us, even by those who enjoyed them; it will rather be matter of wonder that we have adopted into our language so many, than that we have not taken all.

This sort of word is therefore by no means the same with a *Noun adjective* (as Sanctius, Perizonius and others after them have asserted). But it is a *Verb adjective*. And yet what Perizonius says, is true—"Certe omnia quæ de Nomine adjectivo affirmantur, habet Participium." This is true. The Participle has all that the Noun adjective has: and for the same reason, viz. for the purpose of *Adjection*. But it has likewise something *more* than the *Noun adjective* has: because the *Verb* has something more than the *Noun*. And that *something more*, is not (as Perizonius proceeds to assert) only the adsignification of *Time*. For every *Verb* has a signification of

its own, distinct from *Manner* and *Time*. And language has as much occasion to *adjective* the distinct signification of the *Verb*, and to *adjective* also the *Mood*, as it has to *adjective* the *Time*. And it has therefore accordingly *adjectived* all three;—the distinct signification of the simple *Verb*; and the *Verb* with its *Moods*; and the *Verb* with its *Tenses*. I shall at present notice only *Six* of these *Verb adjectives* which we now employ in English: viz. The simple *Verb* itself *adjective*; two *Adjective Tenses*; and three *Adjective Moods*.

Bear patiently with my new terms. I use them only by compulsion. I am chiefly anxious that my opinion may be clearly understood: and that my errors (if they are such) may plainly appear without any obscurity or ambiguity of expression: by which means even my errors may be useful.

We had formerly in English only the simple *Verb Adjective*: and the *Past Tense Adjective*. In addition to these two, we have now the convenience of four others. Which I must call,

- The *Potential Mood Active, Adjective*;
- The *Potential Mood Passive, Adjective*;
- The *Official Mood Passive, Adjective*;
- And The *Future Tense Active, Adjective*.

Still have patience with me; and, I trust, I shall finally make myself clearly understood.

And first for our simple *Verb Adjective*. It was formerly known in our language by the termination *-and*. It is now known by the termination *-ing*.

As the *Noun Adjective* always signifies ALL that the *unadjectived Noun* signifies, and no more; (except the circumstance of *adjection*;) so must the *Verb Adjective* signify ALL that the *unadjectived Verb* signifies, and no more (except the circumstance of *adjection*.)—But it has been usual to suppose that with the *Indicative Mood* (as it is called) is conjoined also the signification of the *Present Time*, and therefore to call it the *Indicative Mood, Present Tense*. And if it were so, then indeed the word we are now considering, besides the signification of the *Verb*, must likewise adsignify some *Manner* and the *Present Time*: for it would then be the *Present Tense Adjective*, as well as the *Indicative Mood Adjective*. But I deny it to be either. I deny that the *Present Time* (or any *Time*) or any



*Manner*, is signified by that which is called (improperly) the *Indicative Mood Present Tense*. And therefore its proper name is merely the *Verb*—*Indicative*, if you please: i. e. *Indicative* merely of being a *Verb*.

And in this opinion (viz. that there is no adsignification of *Manner* or *Time* in that which is called the *Indicative Mood*: and no adsignification of *Time* in that which is called the *Present Participle*) I am neither new nor singular: for Sanctius both asserted and proved it by numerous instances in the Latin. Such as,

“Et *abfui proficiscens* in Græciam.” Cic.

“Sed postquam amans *accessit* pretium *pollicens*.” Terent.

“Ultro ad eam *venies indicans* te amare.” Ibid.

“Tum apri inter se *dimicant indurantes* attritu arborum costas.” Plin.

“Turnum *fugientem* hæc terra *videbit*.” Virg.

In the same manner we say,

“The sun *rises* every day in the year.”

“Justice *is* at all times Mercy.”

“Truth *is* always one and the same from the beginning of the world to the end of it.”

Neither *Time* nor *Manner* is signified by the *Indicative* in these sentences.

Again,—

“The *rising* sun always gladdens the earth.”

“Do justice, justice *being* at all times Mercy.”

“My argument *is* of no age nor country, truth *being* always the same, from the beginning of the world to the end of it.”

In *rising* and *being* (though called *Present Participles*) there is evidently here no adsignification of *Time*.

Scaliger saw plainly the same. He says—“*Modus* non fuit necessarius: unus enim tantum exigitur ob veritatem, *Indicativus*. Cæteri autem ob commoditatem potius.”

And even Perizonius and others who maintain a contrary opinion, are compelled to acknowledge, that—“*Indicativus* adhibetur ad indicandam *simpliciter rem ipsam*.”

“Horum autem participiorum magis *promiscuus* aliquando est usus; tum quia nomina sunt, et sæpe adhibentur *sine ullo*

*temporis respectu aut designatione*; quando scil. ejus distinctio non requiritur."

"Hæc ipsa autem res, *h. e.* adsignificatio temporis, ne quis præcipuam putet; sæpissime reperitur *neglecta*, immo *plane extincta*."

"Animadvertendum est, uno in commate sæpe diversa notari tempora, atque adeo *Præsens vere Participium* posse accedere omnibus omnino periodis, in quibus etiam de *præterita* et *futura* re agitur. QUIA"—(Having by compulsion admitted the fact, now come the shallow and shuffling pretences) "QUIA in præterita illa re, quum gesta est, *Præsens Fuit*: et in futura, item *Præsens Erit*."

"Recurrendum denique ad illud etiam,—*Præsens* haberi pro *extremo Præteriti* temporis puncto, et *primo Futuri*."

"*Advenientes* dicuntur, non illi tantum qui in itinere sunt, sed et qui jam *pervenerunt* in locum ad quem tendebant, et *speciem advenientis* adhuc retinent."

*Præsens*—quia præsens *Fuit*, et præsens *Erit*!

*Præsens*—extremum præteriti punctum, et primum futuri!

*Advenientes*—qui pervenerunt!

These shabby evasions are themselves sufficient argument against those who use them. A common termination (i. e. a coalesced word), like every other word, must always convey the same distinct meaning; and can only then be properly used, quando *Distinctio* requiritur. What sort of word would that be, which, (used too with propriety,) sometimes had a meaning, and sometimes had not a meaning, and sometimes a different meaning?

Thus stands the whole matter. *Case, Gender, Number*, are no parts of the NOUN. But as these same circumstances frequently accompany the Noun, these circumstances are signified by other words expressive of these circumstances: and in some languages these words by their perpetual use have coalesced with the Noun; their separate signification has been lost sight of (except in their proper application;) and these words have been considered as mere artificial terminations of the NOUN.

So, *Mood, Tense, Number, Person*, are no parts of the VERB. But these same circumstances frequently accompanying the Verb, are then signified by other words expressive of these

circumstances: and again, in some languages, these latter words, by their perpetual recurrence, have coalesced with the Verb; their separate signification has been lost sight of (except in their proper application;) and these words have been considered as mere artificial terminations of the *Verb*.

The proper application of these coalesced words, or terminations, to *Nouns*, has been called *Declension*: and to *Verbs*, has been called *Conjugation*. And perhaps this arrangement and these denominations may have greatly contributed to withdraw us from a proper consideration of this matter: for we are all very apt to rest satisfied with a name, and to inquire no further.

And thus have I given you my opinion concerning what is called the *Present Participle*.<sup>1</sup> Which I think improperly so called; because I take it to be merely the simple Verb *adjectived*, without any adsignification of *Manner* or *Time*.

*F.*—Now then let us proceed to the *Past Participle*, which you chuse to call the *Past Tense Adjective*.

*H.*—As far as relates to what is called the *Indicative Mood*, and consequently to its *Adjective*, the *Participle Present*; you have seen that, so far, Sanctius and I have travelled in perfect accord together. But here again I must get out at Hounslow. I cannot proceed with him to the exclusion of the other *Moods* and *Tenses*: for, in Latin, they have distinct terminations, and in English, termination and auxiliaries, signifying the circumstances of *Manner* and *Time*. Nor, consequently, can I consent to exclude the other *Participles*, which are indeed merely those *Moods* and *Tenses*, *adjectived*; and do truly therefore adsignify *Manner* and *Time*. The *Manner* being *adjectived* as well as the *Time* (i. e. the *Mood* as well as the *Tense*;) and both for the same reason, and with the same convenience and advantage. In our own language these *Manners* and *Times* are usually (but not always) signified by words distinct from the *Verb*, which we call *auxiliaries*. In some other languages they are signified also by words, different indeed from the *Verb*, but which have coalesced with the *Verb*, and are now considered merely as terminations; equally *auxiliary* however with our *uncoalescing* words, and used for the same purpose.

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<sup>1</sup> [See Additional Notes.]

I hold then that we may and do *adjective* the simple *Verb* without adsignification of *Manner* or *Time*: that we may and do *adjective* the *Verb* in conjunction with an expressed *Time*: and that we may and do *adjective* the *Verb* in conjunction with an expressed *Manner*. I hold that all these are greatly and equally convenient for the *abbreviating* of speech: and that the language which has more of these conveniences does so far forth excel the language which has fewer.

The *Past Participle*, or the *Past Tense Adjective*, our language has long enjoyed: and it is obtained (as we also *adjective* the *Noun*) by adding *En* or *Ed* to the *Past Tense* of the verb. The Latin makes an *Adjective* of the *Past Tense* (as it also makes an *Adjective* of the *Noun*) merely by adding its Article *os. η. ov.* to the third person of the *Past Tense*.

*Amavit, Amavitus, Amavtus, Amatus.*

*Docuit, Docuitus, Docitus, Doctus.*

*Legit, Legitus, Legtus, Lectus.*

*Audivit, Audivitus, Audivtus, Auditus.*

And that this *Past Participle* is merely the *Past Tense Adjective*; that it has merely the same meaning as the *Past Tense*, and no other; is most evident in English: because, in the same manner as we often *throw* one *Noun substantive* to another *Noun substantive*, without any change of termination to shew that it is so intended to be *thrown*; we are likewise accustomed to use the *Past Tense* itself without any change of termination, instead of this *Past Participle*: and the *Past Tense* so used, answers the purpose equally with the *Participle*, and conveys the same meaning.

Dr. Lowth, who was much better acquainted with Greek and Latin than with English, and had a perfectly elegant Greek and Latin taste, finds great fault with this our English custom; calls it *confusion, absurdity*, and a *very gross corruption*; pronounces it *altogether barbarous*, and *wholly inexcusable*; and complains that it—"is too much authorized by the example of some of our best writers." He then gives instances of this inexcusable barbarism, from Shakespeare, Milton, Dryden,<sup>1</sup> Clarendon, Atterbury, Prior, Swift, Addison, Misson,

<sup>1</sup> ["For who can shew me, since they first were WRIT,  
They e'er converted one hard-hearted Wit?"

*Dryden, Prolog. to The Rival Ladies.*

Bolingbroke, Pope, and Gay. And if he had been pleased to go further back than Shakspeare, he might also have given instances of the same from *every* writer in the English tongue.<sup>1</sup> It is the idiom of the language. He is therefore

"Had there been choice, what would I not have CHOSE?"

*Dryden, Rival Ladies*, act 4. sc. 3.

"I made a sacred and a solemn vow

To offer up the prisoners that were TOOK."

*Dryden, Indian Queen*, act 2. sc. 1.

"Let me then share your griefs, that in your fate

Wou'd have TOOK part."

*Ibid.* act 2. sc. 1.

———"In one moment this new guest

Has DROVE me out from this false woman's breast."

*Ibid.* act 3. sc. 1.

"Part of which poem was WRIT by me."—*Connection of the Indian Emperor to the Indian Queen.*

"For life and death are things indifferent;

Each to be CHOSE, as either brings content."

*Dryden, Indian Emperor*, act 2. sc. 1.

"You might howe'er have TOOK a fairer way."

*Ibid.* act 3. sc. 2.

"His mind is SHOOK."

*Ibid.* act 4. sc. 1.

"High trees are SHOOK, because they dare the winds."

*Dryden, The Maiden Queen*, act 2. sc. 5.

"Peace, peace, thou should'st for ever hold thy tongue;

For it has SPOKE too much for all thy life."

*Ibid.* act 5. sc. 1.

"Courage, my friend, and rather praise we heaven,

That it has CHOSE two such as you and me."

*Dryden, Amboyne*, act 5. sc. 1.

"Guilt and distraction could not have SHOOK him more."

*Dryden, Edipus*, act 4. sc. 1.

"As well thou may'st advise a tortur'd wretch,

All mangled o'er from head to foot with wounds,

And his bones BROKE, to wait a better day."

*Ibid.* act 4. sc. 1.]

<sup>1</sup> ["All the moderns who have WROTE upon this subject."—*Dr. Taylor, Elements of Civil Law*, 1755. p. 10.

"Were WROTE originally in Latin."—*Ibid.* p. 22.

• "Providence, which has WOVE us into this texture."—*Ibid.* p. 84.

"The mistakes upon this head have AROSE from hence."—*Ibid.* p. 152.

"Tullius, being CHOSE king by the suffrage of the people."

*Ibid.* p. 206.

"The ancient statuary has been thought to have AROSE from this figure."—*Ibid.* p. 459.

"I have SPOKE to it in my Commentary upon the Sandwich Marble."  
—*Ibid.* p. 467.

undoubtedly in an error, when he says that—"This abuse has been long growing upon us, and is continually making further incroachments." For, on the contrary, the custom has greatly decreased: and as the Greek and Latin languages have become more familiar to Englishmen, and more general; our language has continually proceeded more and more to bend and incline to the rules and customs of those languages. And we have greatly benefited by those languages; and have improved our own language, by borrowing from them a more *abbreviated* and compact method of speech. And had our early or later authors known the nature of the benefits we were receiving; we might have benefited much more extensively.

However we shall be much to blame, if, with Dr. Lowth, we miss the advantage which our less cultivated language affords us by its defects: for by those very defects it will assist us much to discover the nature of human speech, by a comparison of our own language with more cultivated languages. And this it does eminently in the present instances of the *Past Participle* and the *Noun Adjective*. For, since we can and do use our *Noun* itself *unaltered*, and our *Past Tense* itself *unaltered*, for the same purpose and with the same meaning, as the Greek and Latin use their *Adjective* and their *Participle*; it is manifest that their *Adjective* and *Participle* are merely their *Noun* and *Past Tense, Adjectived*.

"Budæus in particular has WROTE upon it very largely."—*Dr. Taylor, Elements of Civil Law*, 1755, p. 490.

"I find one Lucullus, whose life is WROTE by Plutarch."—*Ibid.* p. 512.

"We are assured, that the following words were not WROTE in his time."—*Ibid.* p. 555.]

[Our older writers, who are admirable for their rhythm and cadence, availed themselves of this latitude, in giving harmony to their language: thus, in the same chapter,

1 Kings, viii. 13.—"I have surely BUILT thee a house to dwell in."

27.—"how much less this house that I have BUILDED."

43.—"this house which I have BUILDED is called by thy name."

44.—"toward the house that I have BUILT for thy name."—*Ibid.*]

## CHAPTER VIII.

## THE SAME SUBJECT CONTINUED.

*I.*—WELL. Now for your four *Abbreviations*: which, you say, we have adopted from those other languages.

*II.*—That which I call the *Potential Passive Adjective* is that which our antient writers first adopted; and which we have since taken in the greatest abundance: not led to it by any reasoning, or by any knowledge of the nature of the words; but by their great practical convenience and usefulness. I mean such words as the following, whose common termination has one common meaning.

Admissible	Immutable	Intolerable
Affable	Incorrigible	Tractable
Ineffable	Incredible	Formidable
Inaccessible	Culpable	Fusible
Amiable	Despicable	Heritable
Arable	Indivisible	Impregnable
Audible	Indubitable	Indefatigable
Cognizable	Eligible	Indefensible
Incombustible	Inexplicable	Indelible
Incompatible	Infallible	Inadmissible
Contemptible	Feasible	Inevitable
Inexorable	Inflexible	Immiscible
Inexpugnable	Noble	Inimitable
Insatiable	Palpable	Vendible
Inscrutable	Penetrable	Visible
Intelligible	Imperceptible	Vulnerable,
Interminable	Impracticable	&c.
Investigable	Implacable	As well as the con-
Invincible	Plausible	tracted
Irrefragable	Pliable	
Irremissible	Portable	Missile
Irascible	Possible	Docile
Laudable	Probable	Ductile
Legible	Sensible	Projectile
Liable	Soluble	Frail
Malleable	Tangible	Facile,
Incommensurable	Tenable	&c.

These words, and such as these, our early authors could not possibly translate into English, but by a periphrasis. They therefore took the words themselves as they found them: and the same practice, for the same reason, being followed by their successors; the frequent repetition of these words has at length naturalized them in our language. But they who first introduced these words, thought it necessary to explain them to their readers: and accordingly we find in your manuscript New Testament, which (whoever was the Translator) I suppose to have been written about the reign of Edward the third;<sup>1</sup> in that manuscript we find an explanation accompanying the words of this sort which are used in it. And this circumstance sufficiently informs us, that the adoption was at that time but newly introduced.

"I do thankis to God up on the UNENARRABLE, or, *that may not be told*, gift of hym."—2 *Corinthies*, cap. 9.

"Thanks be unto God for his *unspeakable* gift."—*Modern Version*, ver. 15.

"Whom whanne ye han not seyn ye louen, in to whom also now ye not seyng bileuen, forsoth ye bileuyng shulen haue ioye with outforth in gladnesse UNENARRABLE, *that may not be told out*."—1 *Petir*, cap. 1.

"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoyce with joy *unspeakable*."—*Modern Version*, ver. 8.

"From hennesforth brithren, Whateuer thingis ben sothe, whateuer thingis chaist, whateuer thingis iust, whateuer thingis holi, whateuer thingis AMYABLE, or, *able to be lonyd*."—*Philippensis*, cap. 4.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are *lovely*."—*Modern Version*, ver. 8.

"The whiche is not maid up the lawe of fleshly maundement: but up vertu of lyf INSOLIBLE, or, *that may not be undone*."—*Ebrevis*, cap. 7.

"Who is made not after the law of a carnal commandment, but after the power of an *endless* life."—*Modern Version*, ver. 16.

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<sup>1</sup> I suppose it to be about this date; amongst other reasons, because it retains the Anglo-Saxon *Theta*, the ambiguous  $\text{ʒ}$ , and the *i* without a point over it. But I am not sufficiently conversant with Manuscripts to say when the use of these characters ceased.



"Forsothe wisdom that is fro aboue, first sotheli it is chast, afterwarde pesible, mylde, SWADIBLE, that is, *esi for to trete and to be tretid*."—*James*, cap. 3.

"But the wisdom that is from above, is first pure, then peaceable, gentle, and *easy to be intreated*."—*Modern Version*, ver. 17.

Gower, in his *Conf. Amant.* (written, as he informs us, in the sixteenth year of Richard the second) has taken very little advantage of this then newly introduced abbreviation. He uses only six of these words, viz. *Credible, Excusable, Impossible, Incurable, Invisible, Noble*; and one, made by himself, I believe, in imitation, *Chaceable*.

"She toke hir all to veneric,  
In foreste and in wildernesse,  
For there was all hir besynesse  
By daie, and eke by nightes tide,  
With arowes brode under the side,  
And bow in honde, of whiche she slough  
And toke all that hir lyst enough  
Of beastes whiche ben CHACEABLE."

*Gower*, lib. 5. fol. 90. p. 2. col. 1.

Chaucer uses many more of these words than Gower did; but in nothing like such quantities as have been since employed in our language.

*F.*—I understand you then to say that the words in our language with the termination BLE, are merely the *Potential Passive Adjective*: and that we have adopted this termination from the Latin, for the purpose of abbreviation. But the Latin Grammarians had no such notion of this termination. They have assigned no separate office, nor station, nor title, to this kind of word. They have not ranked it even amongst their participles. They call these words merely *Verbalia in Bilis*: which title barely informs us, that they have indeed something or other to do with the verbs; but what that something is, they have not told us. Indeed they are so uncertain concerning the relation which these words bear to the verb; that most of the grammarians, Vossius, Perizonius, Goelenius, and others, tell us, that these *Verbalia in Bilis* signify sometimes *passively* and sometimes *actively*. And I am sure we use great numbers of words with this termination in English, which do not appear to signify either actively or passively.

Vossius says—"Hujusmodi verbalia *sæpius* exponuntur *passive*, interdum et *active*."

Perizonius—"Porro sunt et alia *unius formæ* vocabula, *duplicem* tamen, tum activam, tum passivam habentia *significationem*; veluti Adjectiva in *Bilis* exeuntia. De quorum passiva significatione *nullum est dubium*. De activa, hæc *exempli loco* habet, &c."

And I think I could, without much trouble, furnish you with a larger catalogue of words in *Ble*, used in English, without a passive signification; than you have furnished of those with a passive signification.

What say you to such as these?

Abominable	Convenable	Miserable
Accordable	Culpable	Pleasurable
Agreable	Customable	Profitable
Amicable	Delectable	Proportionable
Available	Discordable	Reasonable
Capable	Durable	Risible
Charitable	Entendable	Semblable
Colourable <sup>1</sup>	Favourable	Vengeable
Comfortable	Forcible	Veritable
Concordable	Honourable	&c.
Conducible	Inclinable	

And the French have a multitude besides, such as *secourable*, &c. which we have not adopted from them.

H.—All this is very true. But what says Scaliger of these *Verbals in Bilis*?—"Recentiores audacter nimis jam *actus* significationem attribucere, idque frivolis sane argumentis. Auxere errorem pertinacia. Poetica licentia dictum est, *Penetrabile active*."—De Causis, lib. 4. cap. 98.

Scaliger speaks of their *frivolous* arguments; but I have never yet seen any attempt at any argument whatever on the subject. They bring some examples indeed of an active use of some words in *Bilis*. From good authors they are very few

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<sup>1</sup> ["They may have now a COLORABLE pretence to withstand such innovations."—*Spenser's View of the State of Ireland*, Todd's edit. 1805. p. 310.]

indeed : from Virgil one word ; two from Terence ; one from Livy ; one from Tacitus ; one from Quintus Curtius ; one from Valerius Maximus : they produce abundance from Plautus, who used such words as *voluptabilis*, *ignorabilis*, &c. And after the Latin language became corrupted ; in its decay, we meet with heaps of them. It is in the terminations chiefly that languages become corrupted : and I suppose the corruption arises from not having settled or well understood the meaning and purpose of those terminations.

Had the Latin Grammarians been contented with the old Stoic definition of *Modus verbi casualis*, these *verbals* might very well have been ranked with their *participles* ; but when they defined the participle to be a word *significans cum tempore*, these verbals were necessarily excluded : and to retain the participle *present*, as they called it, they were compelled obstinately, against all reason and evidence, to maintain that there was a signification of *Time*, both in the Indicative and in its Adjective the present participle ; although there was no termination or word added to the Indicative of the verb, by which any *Time* could be signified. With equal reason might they contend, that the same word with the termination *Bilis*, was properly used to signify indifferently two almost opposite ideas ; viz. *To Feel*, or, *To be Felt* ; *To Beat*, or, *To be Beaten* : which would be just as rational, as that the same word should be purposely employed in speech, to signify equally the horse which is ridden, and the man who rides him. Words may undoubtedly, at some times and by some persons, be so abused : and too frequently they are so abused. And when any word or termination becomes *generally* so abused, it becomes useless ; and in fact ceases to be a word : for that is not a word, whose signification is unknown. A few of these corruptions may be borne in a language, and the context of the sentence may assist the hearer to comprehend the speaker's meaning ; but when the bulk of these terminations in a language becomes generally so corrupted, that language is soon broken up and lost : and, to supply the place of these corrupted words or terminations, men are forced to have recourse again to other words or terminations which may convey distinct meanings to the hearer.

Scaliger, distinguishing properly between *Ilis* (he should

have said *Bilis*; for the *В* is important to this termination) and *Ious*, instances a similar distinction and convenience in the Greek language, viz. *αισθητον* and *αισθητικον*. And this instance ought to make an Englishman blush for his countrymen; whose ignorance commonly employs the corresponding word to *αισθητον*, SENSIBLE, in three different meanings; although (thanks to our old translators) we have now in our language, three distinct terminations for the purpose of distinction: We have *Senseful*;<sup>1</sup>—*Sensitive*;—*Sensible*;<sup>2</sup>—*Sensevole*;—*Sensitivo*;—*Sensibile*;—Full of Sense;—which can

<sup>1</sup> ["Whylest thus he talkt, the knight with greedy care  
Hlong still upon his melting mouth attent:  
Whose SENSEFULL words empierst his hart so neare,  
That he was wrapt with double ravishment."

*Faerie Queene*, book 6. cant. 9. st. 26.]

<sup>2</sup> ["The same statutes are so slackely penned (besides the latter of them is so UNSENSIBLY contrived, that it scarce carryeth any reason in it."—*Spenser's View of the State of Ireland*. Todd's edit. p. 337.]

"If acts of parliament were after the old fashion penned by such only as perfectly knew what the Common Law was before the making of any act of parliament concerning that matter, as also how far forth former statutes had provided remedy for former mischiefs and defects discovered by experience; then should very few questions in law arise, and the learned should not so often and so much perplex their heads to make atonement and peace, by construction of law, between INSENSIBLE and disagreeing words, sentences and provisos, as they now do."—*Coke*, 2. Rep. Pref.

["Ah, torto si crudel non farmi, Ismene,  
Quando ancora a tuoi pregi,  
Quando alla tua beltà sol fra' viventi  
INSENSIBIL foss' io, come potrei  
Esserlo al sì costante  
Generoso amor tuo."

*Metastasio, Partenope*. Parte seconda. Edit.  
Parigi, 1781. tom. 9. p. 374.]

["*Grumio*. Lend thine ear.

*Curtis*. Here.

*Grumio*. There.

[*Striking him*.

*Curtis*. This is to feel a tale, not to hear a tale.

*Grumio*. And therefore 'tis called a *sensible* tale."—*Tam. Shrew*, iv. 1.

This play on the word shows that it had both meanings in Shakespeare's time.

"It would have been *insensible* and unnatural not to have done it."—*Garrick's Correspondence, Letter to Woodfall*, Nov. 20, 1771.—ED.]

feel;—which may be felt. Yet it is not very uncommon to hear persons talk of—“A *Sensible* man, who is very *Sensible* of the cold, and of any *Sensible* change in the weather.”——

I wish this were a solitary instance in our language; but this abuse, like the corrupt influence of the crown, (in the language of parliament twenty years ago) has increased, is increasing, and ought to be diminished. Much of this abuse in our speech we owe to the French: whom however it would be ungrateful in us to reproach with it; because I believe we owe likewise to these same French all the benefit of all these abbreviations which we have borrowed: for though it is true that they proceed originally from the Latin; yet we have them mediately through the Italian and the French. And we ought to be contented, as the French also ought with their revolution, to take the good and the bad together; especially if, as in both cases, the good preponderates beyond all comparison over the bad; and more especially still, if we may retain the benefit, and avoid the future mischief.

The words in *Ble* which you have opposed to me, we have taken from the French, who took them corruptly from the Italian. And it happened in this manner. Our Anglo-Saxon *Fall*, which with the Germans is *Vol*, became the Italian *Vole*: and there was something in the sound of *Vole* so pleasing to an Italian ear; that many of their authors (led by their ears and not by their understanding, without any occasion for it, deciding on its propriety by the sound and not by the signification) added it as a termination to many of their words; not only where the signification suited, but often where it did not: and, amongst others, Cardinal Bembo in particular is much and justly ridiculed, for his very injudicious and wholesale application of this termination.<sup>1</sup>

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<sup>1</sup> “A fin de ne rien laisser en arrière, tant qu’il me sera possible, je leur répondray à ce en quoy ils semblent avoir quelque couleur de prétendre leur langue avoir de la *gentillesse* que la nostre n’a point. Ils disent donc qu’ils ont quelques terminaisons de Noms fort *plaisantes et gentiles*, desquelles nous sommes déstituez. Et la principale de celles qu’ils mettent en avant, c’est des mots qui finissent en *Ole*: comme *Piacevole, Favorevole*. Je confesse que ceste terminaison est *belle*: mais je di qu’une chose belle perd sa grace quand on en abuse. Or qu’ainsi

Hence the Italian words,

Abominevole	Convnevole	Onorevole
Accordevole	Costumevole	Piacevole
Aggradevole	Dillettevole	Proffittevole
Amichevole	Discordevole	Proporzionevole
Capevole	Durevole	Ragionevole
Caritatevole	Favorevole	Ridevole
Colorevole	Forzevole	Sembievole
Colpevole	Inchinevole	Soccorevole
Concordevole	Intendevole	Valevole
Conducevole	Memorevole	Vendichevole
Confortevole	Miserevole	Veritevole, &c.

Which the French by a most slovenly pronounciation, not distinguishing between *Ble* and *Vole*, have transformed into—Abominable, Agréable, Amicable, Capable, Charitable, Confortable, Convneable, Coupable, Delectable, Durable, Favorable, Forcible, Honorable, Miserable, Memorable, Profitable, Proportionable, Reasonable, Risible, Semblable, Valable, Vengcable, Véritable, Secourable, &c.

In this manner our own word *Full*, (passing through the German, the Italian, and the French,) comes back to us again under the corrupt shape of *Ble*: and in that shape to the great annoyance of its original owners: for it tends to confound those terminations, whose distinct application and employment are so important to the different and distinct purposes of speech.

soit que quelquesuns en abusent, il appert par la controverse qui est entre eux touchant le mot *Capevole*, et quelques autres. Car tous reçoivent bien *Favorevole*, *Piacevole*, *Amorevole*, *Laudevole*, *Honorevole*, *Biasmevole*, *Solazzevole*, et plusieurs semblables: mais quant à *Capevole*, et quelques autres, ils ne sont pas reçus de tous. Car aucuns disent qu'en ce mot *Capevole* on abuse de ceste terminaison *Ole*, et qu'il faut dire *Capace*. Or quant à *Capevole* je sçay bien que leur Bembo en use au premier livre du traité intitulé *Le Prose*. Mais on peut dire qu'il ne s'en faut pas fier à luy: pource qu'il usoit tant des mots ayans ceste terminaison qu'il s'en rendoit ridicule.

“Or est il certain que comme Bembo usoit trop de ces mots, de sorte qu'il rendoit leur beauté ennuyeuse, et luy faisoit perdre sa grace; quelques autres aussi ont faict, et aucuns encore aujourd'hui font le mesme.”—*Henry Estienne, De la précellence*, &c. p. 54.

Besides these corruptions of *Vole*, we have many other corrupt terminations in *Ble*, which are blemishes in the language; and which I am persuaded would not have happened to it, had the *Verbals* in *Bilis*, their nature, their proper use, and their great advantage been previously understood. *Duplum*, *Triplum*, *Humile*, *Tabula*, *Fabula*, *Rabula*, *Syllaba*, *Parabola*, *Bibulum*, *Quidlibet*, *Vestibulum*, *Ambulare*, *Dissimulare*, *Scribillare*, *Tremulare*, &c. &c. *Twimelen*, *Grommelen*, *Kruimelen*, *Rommelen*, *Fommelen*, *Mompelen*, *Kabel*, *Bobbel*, *Stoppel*, &c. &c. would never have been corrupted by us to—*Double*, *Treble*, *Humble*, *Table*, *Fable*, *Rabble*, *Syllable*, *Parable*, *Bible*, *Quibble*, *Vestible*, *Amble*, *Dissemble*, *Scribble*, *Tremble*, &c. *Tumble*, *Grumble*, *Crumble*, *Rumble*, *Fumble*, *Mumble*, *Cable*, *Bubble*, *Stubble*, &c. &c. But, as B. Jonson did well write the word *Syllabe*, and not *Syllable*; so we should have taken care to give to all the other words, terminations which would not have interfered with this important abbreviation. We should never have seen such monsters in our language, as *Shapeable*, *Sizeable*, *Companionable*, *Personable*,<sup>1</sup> *Chanceable*, *Accustomable*, *Merciable*, *Behoreable*, &c. which disgrace the writings of some otherwise very excellent authors.

F.—Do you then propose to reform these abuses?

H.—Reform! God forbid. I tremble at the very name of Reform. The Scotch and the English lawyer in conjunction, [Dundas] and [Pitt,] with both the Indies in their patronage, point to the *Ecce Homo* with a sneer; and insultingly bid us—“Behold the fate of a Reformer!”

No. With our eyes open to the condition of them all, you know that your friend Bosville and I have entered into a strict engagement to belong for ever to the established government, to the established church, and to the established language of

<sup>1</sup> [“And in her feigning fancie did pourtray  
Him, such as fittest she for love could find,  
Wise, warlike, PERSONABLE, courteous, and kind.”  
*Faerie Queene*, book 3. cant. 4. st. 5.]

[“MORE TUNEABLE than lark to shepherd’s ear.”  
*Mids. Night’s Dream*, act 1. sc. 1.

“How can’st thou SPEAKABLE of mute?”  
*Par. Lost*, b. 9. l. 648.—ED.]

our country: because they are established. Establish what you please: Do but establish; and, whilst that establishment shall last, we shall be perfectly convinced of its propriety.

No. I shall venture no further than to explain the nature and convenience of these abbreviations. And I venture so far, only because our religious and devout [Houses of Parliament] have not yet passed an act to restrain me individually to the Liturgy (as a sort of *half-sacrament*) and to forbid my meddling with any words out of it.

*L.*—However fearful and backward you may be, or pretend to be, upon the occasion, I do not think a slow reform either dangerous or difficult or unlikely in this particular. Your principle is simple and incontestable:—One word or one termination should be used with one signification and for one purpose.

By the importation of *Ble* or *Able* into the language, we have gained a manifest advantage. Indeed this termination, because eminently useful, has become so familiar even to the most illiterate of our countrymen; that by the force of analogy alone, they frequently apply it (and with perfect propriety too, as to its signification) to words originally English. A custom however which, though useful, is not hitherto approved by authors of credit: although some of them too have sometimes given it the sanction of their example. Thus Chillingworth does not disdain to use *Knowable*, *Understandable*, *Bearable*, &c. Many others of our best authors have done the same. But, however great the authority which sanctions some of

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<sup>1</sup> "Unum vero imprimis observandum est: propterea quod significatorum multitudo uni eidemque voci attributa sæpius est, aut scribentium auctoritate, aut prodentium curioso judicio: principem omnium significatum indagari oportere censco; ad quem tanquam ad tesseram, signaque cæteras reducere legiones: sed propositis semper caussis, sine quibus tam stulte credimus, quam arroganter profitemur. Fuerunt autem doctissimi, multarumque literarum viri, qui propterea quod nimis multis variis observationibus comperta scivissent, multa item significatorum monstra uni eidemque voci designarunt. Quorum opera tantum abest ut comoda sit, ut maxime etiam libri adversetur inscriptioni. Nam specioso titulo de sermonis proprietate edidissent; nihil minus quam quod profitebantur, effecere: unius namque vocis una tantum sit significatio propria ac princeps: cæteræ aut communes, aut accessoriæ, aut etiam spurix."—*Scaliger, de caussis*. lib. 13. cap. 192, 193.



these applications of this termination, the practice has never been received into approved usage: which yet, I think, it might be universally, and with advantage to the language.

I think too that we might, gently and by degrees, get rid of most of those words where the termination *Ble* is corruptly and improperly employed. For the word *Peaceable*, for instance, we have not the least occasion; *Peaceful* being altogether as familiar to us. *Deceivable*, *Delectable*, and *Medicinal* have already given way to *Deceitful*, *Delightful*, and *Medicinal*. *Vengeful* and *Forceful*<sup>1</sup> are perpetually used by Dryden; which will justify us for the banishment of *Vengeable* and *Forcible*. For *Blasmevole* and *Laudevole*, (Blameable and Laudable,) Drayton, without any awkwardness, uses *Blameful* and *Praiseful*.<sup>2</sup> I cannot think that *Chanceful*,

<sup>1</sup> [“He said, and from his FORCEFUL gripe at once  
Forth flew the quiv’ring beam.”

*Cowper, Iliad*, vol. 1. edit. 2. p. 150.

——— “And hurl’d  
With no effect, though by a FORCEFUL arm.”

*Ibid.* vol. 2. book 13. p. 29.

“Who, seeing by the sword and FORCEFUL arm  
Of Peleus’ son their leader slain.” *Ibid.* book 21. p. 315.

“With its full pride of hair your head is fraught,  
And keen and FORCEFUL strikes your manly thought.”

*Symmons, Life of Milton.*]

“Thy BLAMEFUL lines, bespotted so with sin,  
Mine eyes would cleanse, ere they to read begin.”

*Drayton, Heroical Epistles, Matilda to K. John.*

[“Ne may this homely verse of many meanest,  
Hope to escape his venomous despite  
More than my former *Wrils*, all were they cleanest  
From BLAMEFULL blot.”

*Spenser.*

“For nothing is more BLAMEFULL to a knight  
Then the reproch of pride and cruelnesse.”

*Faerie Queene*, book 6. cant. 1. st. 41.]

“Mildness would better suit with majesty,  
Than rash revenge and rough severity.  
O, in what safety temperance doth rest,  
Obtaining harbour in a sovereign breast:  
Which if so PRAISEFUL in the meanest men  
In powerful kings how glorious is it then.”

*Drayton, Heroical Epistles, Matilda to K. John.*]

*Changeful*,<sup>1</sup> *Valueful*, &c. would be received with much difficulty in the place of *Chanceable*, *Changeable*, *Valuable*, &c. Indeed, generally speaking, wherever the Italians have applied *Vole* with propriety to their words, we may commonly exchange *Ble* for *Ful*. I know not indeed what to do with many of those words we have received from them, where the Italians themselves applied *Vole* improperly. For *Amichevole*, however, (Amicable) we might say *Friendly*: for *Sociable* and *Reasonable*; *Social*, *Rational*: for *Solvable* and *Colourable*; *Solvent* and *Apparent*. But I fear there are between twenty and thirty of them, which the united efforts of all our best authors (if authors could ever be united) would not be able to get rid of in a century. .

The other corruptions in *Ble* which you have mentioned, such as *Dissemble*,<sup>2</sup> *Vestible*, &c. we might write as they were formerly written, *Dissimule*, *Vestibule*, &c. And as for those obstinate corruptions which could not, from their constant, familiar and inveterate use, be driven from their usurped stations; the use of them should be avoided as much as possible; they would then be noticed by the meanest etymologists, and would cause no equivocation, mistake nor doubt, though they were not (as they ought to be) written with their original terminations.

H.—Take notice, I am not a partner in your proposal. The corruption of most of these words is now so inveterate, that those authors must be very hardy indeed who would risque the ridicule of the innovation: and their numbers and merit must be great to succeed in any reformation of the language: or in any other reformation in England, if Reason and Truth are the only bribes they have to offer.

<sup>1</sup> ["So as it should in short space yeeld a plentifull revenue to the crowne of England; which now doth but sucke and consume the treasure thereof, through those unsound plots and CHANGEFULL orders, which are dayly devised for her good, yet never effectually prosecuted or performed."—*Spenser's View of the State of Ireland*. Todd's edit. 1805. p. 508.]

<sup>2</sup> "The vayne and DISSYMULED sorowe that Fredegund made for the kyng."—*Fabyan*, parte 1. fol. 52. p. 2. col. 1.

*P.*—What is the termination of your *Potential Active Adjective*?

*II.*—We have two terminations in English for this purpose: which is one more than enough. And yet our language has not hitherto availed itself of this useful abbreviation so extensively as it ought to have done. It is by no means familiar or in common use, as the Potential Passive Adjective is; but is chiefly, though not intirely, confined to technical expressions.

For this double termination we are obliged both to the Greek and to the Roman language.

“*Duas habuere apud Latinos, (says Scaliger) totidem apud Græcos terminationes; in Ius, activam, in Iis, passivam. Sic Græci αισθητικον, quod sensu præditum est; αισθητον, quod sensu percipi potest.*”

We now employ both these abbreviations in English; as *Sensible, Sensitive, &c.* Of the former abbreviation we have already spoken.

At the dawn of learning in this country, those who became acquainted with the Latin and French authors, perceived (and especially when they came to translate them or to repeat any thing after them) a convenient short method of expression in those languages, with which their own could not furnish them. Finding therefore this peculiarity, and not knowing whence it arose; as they proceeded to be more familiar with those languages, they borrowed the whole Latin or French words in which the *abbreviation* they wanted was contained: instead of using their own periphrastic idiom as formerly, or forming (as they should have done) a correspondent abbreviation in words of their own language. And thus, by incorporating those words, they obtained *partially* (for it extended no further than the very words adopted) that sort of abbreviation to our language which it had not before.

Wilkins was well aware of the benefit of this method of speech, and proposed to give this advantage to his *Philosophical Language*, by the means of a *Transcendental* particle; though he thought it concerned chiefly the copiousness and elegance of a language, and mentions its use in the “*abbreviating of language*” only as a secondary consideration. He

likewise saw plainly that the manner in which instituted languages originally obtained this end, was by—"such a kind of composition as doth alter the *terminations* of words."—He knew too by his own experience (for he was forced to coin them) that "we have not actually such variety of words" as he wanted: and he declared it to proceed from "the defect of language." He should have said *our* language, and not language in general: for though it is true of our language, it is not true of the Latin nor of the Greek. For "that kind of composition which alters the terminations of words" being nothing more than the addition of a word; and the addition which the Romans\* and Greeks made for this purpose, being a word of their own language, whose *Force* was consequently known to them; they could, upon occasion, add it to any verb they pleased, and its signification would be evident to all. For, though *ωχς* and *Vis* by frequent use and repetition were corrupted and became in composition *κος* and *ivus* in this *abbreviation*; yet the analogy which this termination would bear to the other words of the same sort, would justify the application of the same termination to any word where they might chuse to employ it. But that is not the case with us: for, as we have not obtained this abbreviation by "that kind of composition which alters the terminations of words" (i. e. by adding to one known word of our own, another known word of our own, expressive of the added circumstance;) but only by adopting some of the *abbreviated* words themselves from other languages, we cannot so easily supply our defects and extend the advantage: unless we go on borrowing fresh abbreviated words, ready made to our hands, from the same sources.

And this will appear plainly to any one who will please to examine our language: for we have not one single word of Anglo-Saxon origin, whose *Potential Mood Active* is *Adjectived*. Some attempts indeed have been made towards it, but without success: for Wilkins's "*unwalkative*" (for—one *who cannot walk*;) and other words of the same coinage, have never passed current amongst us.<sup>1</sup> And it is well for the language that they

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<sup>1</sup> [Mr. Richardson observes that Mr. Tooke had forgotten the word *Talkative*.—ED.]

have not, and that the greater part of these new-coined words has been rejected: because the persons who coined them being commonly affected, and always ignorant of the *force* of the *termination* they employed, would very greatly have injured and confounded the language by an improper application of the termination. As Wilkins himself did, when he barbarously applied it to the *Noun* QUANTITY; and talked of "*Quantitative* pronouns," &c. Had this word succeeded, we should soon have had *Quidditative* in our language too; and then the metaphysician would have triumphed over the last remains of common sense amongst us, and would exultingly have told us, that—" *Essentia est primus rerum conceptus constitutivus vel quidditativus; cujus ope cætera, quæ de re aliqua dicuntur, demonstrari possunt.*"

All the *abbreviations* which we enjoy of this kind, (i. e. the *Potential Active Adjective*) are either borrowed from the Latin, and then they terminate in *Ive*; as *Purgative*, *Vomitive*, *Operative*, &c. or they are borrowed from the Greek, and then they terminate in *Ic*; as *Cathartic*, *Emetic*, *Energetic*, &c.

Hence we have at length (for it was not done all at once, but by slow degrees,) adopted into our language such words as the following;

From the Latin—*Aperitive*, *Ablative*, *Crescive*, *Coercive*, *Consecutive*, *Dative*, *Detersive*, *Desiccative*, *Expletive*, *Eruptive*, *Genitive*, *Inceptive*, *Imperative*, *Intellective*, *Inchoative*, *Laxative*, *Incursive*, *Lenitive*, *Negative*, *Nuncupative*, *Optative*, *Passive*, *Progressive*, *Prerogative*, *Responsive*, *Solutive*, *Sanative*, *Sensitive*, *Susceptive*, *Transitive*, *Vocative*, *Visive*, &c. &c.<sup>1</sup>

From the Greek—*Analytic*, *Apologetic*, *Caustic*, *Characteristic*, *Cathartic*, *Cryptic*, *Critic*, *Cosmetic*, *Dialectic*, *Didactic*, *Diuretic*, *Despotic*, *Drastic*, *Elastic*, *Emetic*, *Energetic*, *Entastatic*, *Gymnastic*, *Hypothetic*, *Narcotic*, *Paralytic*, *Peripatetic*, *Periphrastic*, *Prognostic*, *Prophylactic*, *Plastic*, *Pathetic*, *Prophetic*, *Syllogistic*, *Styptic*, *Sceptic*, *Synthetic*, *Sympathetic*, &c.

I have here mentioned only some of the most common words

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<sup>1</sup> ["I will converse with iron-witted fools  
And unrespectful boys."—*Rich. III.* act 4. sc. 2.—Ed.]

of this sort, and those where we have borrowed only the *abbreviation*, without taking also into our language the same *unabbreviated* verb: by which may appear more plainly the reason of the adoption.

*F.*—I see the use and convenience of this abbreviation, which resembles the former. And I perceive too that you thereby gain an explanation of some more *abstract* Nouns. A *Critic* is (some one, any one) who *can discern*. A *Provocative*, a *Palliative*, a *Motive* is (something, any thing) whatever *may provoke, may palliate, may move*. So an *Invective*, an *Incensive*, &c. But this explanation will not serve for a *Missive*, or a *Relative*.

*H.*—It will not serve for corruptions. And wherever it will not serve, we may be sure that the terminations are corruptly and improperly applied. The French have abused these terminations in a most immoderate degree; whose corruptions of this abbreviation we have but partially followed. *Missive* (in this use of it) is an old French corruption, adopted by Shakespeare and others,<sup>1</sup> and even by Dryden, who uses it for *Missile* (i. e. *Missible*); but I think it is no longer current in English. So *Imaginative* and *Opinionative* have formerly been used by Bacon and others; but are no longer in approved use with us. *Relative* has indeed, within my memory, by a ridiculous affectation of false and unfounded accuracy, crept forward into improper use, to the exclusion of *Relation*.

<sup>1</sup> “Les Athéniens aians surpris des courriers du roy Philippus, ne voulurent oncques souffrir qu'on ouvrist une *MISSIVE* qui estoit suscripte, à la royne Olympiade sa femme.”—*Amyot, Instructions pour ceulx qui manient affaires d'Estat*.

Thus translated by Philemon Holland, contemporary with Shakespeare, who merely translated Amyot: for in the original, it is *ἐπιστολὴν ἐπιγεγραμμένην Ὀλυμπιάδι*. “The Athenians having surprized king Philips posts and courriers, would never suffer one of their letters *MISSIVE* to be broke open which had the superscription, to Queen Olympias my wife.”

“Whiles I stood rapt in the wonder of it, came *MISSIVES* from the king, who all-hail'd me Thane of Cawdor.”—*Macbeth*, act 1. sc. 5. p. 134.

“I wrote to you, when rioting in Alexandria, you Did pocket up my letters, and with taunts Did gibe my *MISSIVE* out of audience.”

*Anthony and Cleopatra*, p. 346.

Certain precise gentlemen will no longer permit us to call our kindred our *Relations*: No, but—our *Relatives*. Why? What is the meaning of the termination *On*, and the meaning of the termination *Ive*, which qualifies the one, and disqualifies the other? They have both appropriate meanings: without the knowledge of which how can these gentlemen determine their proper use? If they say, they have not appropriate meanings; by what rule do they prefer the one to the other? They who do not take what they find in use, but propose a change, are bound to give a reason for it. But, I believe, they will be as little able to justify their innovation, as Sir Thomas More would have been to explain the foundation of his ridiculous distinction between *NAY* and *NO*, and between *YEA* and *YES*.<sup>1</sup>

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<sup>1</sup> "I woulde not here note by the way, that Tyndal here translateth *NO* for *NAY*: for it is but a trille and mistaking of the Englishe word: sauing that ye shoulde see that he, whych in two so plain Englishe wordes, and so comen as is *NAYE* and *NO*, can not tell when he should take the toun, and when the tother, is not, for translating into Englishe, a man very mete.

"For the use of those two wordes in aunswering to a question, is this. *NO* aunswereth the question framed by the affirmatiue. As for ensample; If a manne should aske Tindall hymselfe,—Ys an heretike mete to translate Holy Scripture into Englishe? Lo, to thys question, if he will aunswere *trew* Englishe, he muste aunswere *NAY*, and not *NO*.

"But and if the question be asked hym thus lo:—Is not an heretique mete to translate Holy Scripture into English? To this question lo, if he wil aunswer true English, he must aunswere *NO*, and not *NAY*.

"And a lyke difference is there betwene these two aduerbes, *YE* and *YES*. For if the question bee framed unto Tindall by the affirmatiue in thys fashion:—If an heretique falsely translate the Newe Testament into Englishe, to make hys false heresyces seme the worde of Godde; be hys bookes worthy to be burned? To this question, asked in thys wyse, yf he wil aunswere true Englishe, he must aunswere *YE*, and not *YES*.

"But nowe if the question be asked hym thus lo by the negatiue:—If an heretique falsely translate the Newe Testament into Englishe, to make hys false heresyces seme the Word of God; be not his bokes well worthy to be burned? To thys question in thys fashion framed, if he wyll aunswere *trew* Englishe, he may not aunswere *YE*, but he must aunswere *YES*; and say, *YES* mary be they, *botke the translation and the translatur, and all that wyll holde wyth them.*"—*Sir T. More's Workes, Consultacion of Tyndale*, p. 448.

But these petty fopperies will pass away of themselves, and when the whim is over, we shall all find our *Relations* again as safe and sound as ever.

There certainly are many other corrupt applications of *Ice*, and some few of *Ic*. But we may avoid the detail; for they are all easily curable: and, I fear, I may be thought to have already dwelt too tediously on particular words and instances.

*P.*—The Greek and the Latin then, it appears, have both these same abbreviations by means of terminations. And the Latin, being originally Greek, must be supposed to have received them from the Greek. Accordingly Scaliger has told us that the Greek *ικος* became the Latin *Ivus*, by the insertion of the Æolic digamma. But he has not shewn, and I cannot discover, whence the Latin has its termination *Bilis*. In *αισθητ-ικος* and *sensit-ivus*, there is sufficient similarity in the terminations to admit of Scaliger's supposition. But in *αισθητ-ος* and *sensi-bilis*, where, is the similarity? Whence then had the Romans this latter termination of *Bilis*? Surely not from the Greek..

*II.*—Whatever the Latin has not from the Greek, it has from the Goth. And this runs throughout the whole of the language. I do not assert however, but I say I believe, that the termination of the Latin *Potential Passive Adjective* is the Anglo-Saxon or Gothic *Abal*, *Robur*. And this is also our English word *ABLE*; which has nothing to do with *Habilis*, whence our etymologists erroneously derive it: for there is no agreement whatever of signification, though there is a resemblance of sound, between *Habilis* and *Able*. And Junius upon this word says truly—"Anglos vero vocabulum *ABLE* non debere abnepotibus Romuli, planum statim fiet insipientibus locum Cædmonis, 12. 25. ubi Diabolo primos nostros parentes tentanti hæc verba tribuit:

"Gōð het me. on ðýrne fīð fapan.  
het ðæt ðu ðýrfer. ofæter æte.  
cƿæð ðæt ðin a b a l and cƿært.  
and ðin mod fepa.  
mapa puppe." &c.

[Ed. Thorpe, p. 32.]

[Deus voluit me iter hoc ingredi, jussit ut fructum hunc



comederes ; dixit ingenii tui impetum, et scientiam, ipsumque adco mentis tuæ intellectum auctiorem fore." &c.]

*H.*—We have still two other of your abbreviations to examine. What you mean by *Future Tense Adjective* I can easily understand. You mean only what we are accustomed to call the Future Participle. But of your *Official Mood* I have no notion whatever ; having never heard of any such thing before.

*H.*—No. Nor, if I could have found any better title for it, should you have heard it now. I do not like it myself ; but I am driven to it by distress. I want a term for that *Mood* or *Manner* of using the verb, by which we might couple the notion of *duty* with it ; by which we might, at the same time and in conjunction with it, express *τα δεοντα*, the things which ought to be done and the things which ought not to be done. Observe, if you please, that I am not the first in calling this a *Mood* of the verb. The most antient Grammarians did assign such a *Mood* to the verb : and they termed it *Modum participialem*. But this term will by no means suit our language : for, having no cases, we can have no participles. The term is besides inadequate and faulty in other respects ; which I forbear to mention, that we may not be involved in that fruitless and endless contention concerning Gerunds and the Participle in *Dus* &c. which relates not to our language ; and in which the combatants have fought by citations from different authors, and not by any arguments drawn from the nature of speech, or the use and convenience of words in the communication of our thoughts.

Indeed, for any benefit that our language has hitherto received by these two latter abbreviations, I might well have forborne to mention them. But I speak of them, not as possessing them, but as important instruments which we should have in our language, and may have if we please. We stand in great need of them ; and our authors have only to reach out their hands and gather them : they are abundant enough in the Latin.

The words of this sort, which we have hitherto adopted, are barely these—LEGEND, REVEREND, DIVIDEND, PREBEND, MEMORANDUM. We can hardly be said to have adopted DEO-

DAND, MULTIPLICAND, SUBTRAHEND, and CREDENDA;<sup>1</sup> i. e. *Which ought to be given to God, Which ought to be multiplied, Which ought to be subtracted, Which ought to be believed.*

The first of these, LEGEND, which means—*That which ought to be read*—is, from the early misapplication of the term by impostors, now used by us as if it meant—*That which ought to be laughed at.* And so it is explained in our dictionaries.

How SOON REVEREND—i. c. *Which ought to be revered*,—will be in the same condition, though now with great propriety applied to our judges and our clergy, I pretend not to determine. It will depend upon themselves. But if ever a time shall arrive when, through abject servility and greediness, they become distinguished as the principal instruments of pillage and oppression; it is not the mitre and the coif, nor the cant of either of them, that will prevent REVEREND from becoming like LEGEND, a term of the utmost reproach and contempt.

DIVIDEND—*That which ought to be divided*—is perpetually abused: whilst each man calls the share of the DIVIDEND which he has received, *his* DIVIDEND; though he means to keep it all to himself.

PREBEND—*Res prebenda*—is now commonly applied to the person receiving it, and not to—*That which ought to be afforded* to him.

MEMORANDUM alone stands clear from abuse, and free from danger.—*That which ought to be remembered.*

F.—I perceive that we cannot, without this *Official Passive Adjective*, have such *Substantives* as a LEGEND, a DIVIDEND, a PREBEND, and a MEMORANDUM; a DEODAND, a MULTIPLICAND, a SUBTRAHEND; but, in other respects, we have a method of expressing the same thing. Do we not say—*This book is to be read with attention: That man is to be revered for his integrity; The revenue is not to be divided amongst thieves: Support is to be afforded to the worthy: That circumstance is to be remembered?*

H.—Yes truly, we have such a method; but we have no great reason to be proud of it: for nothing can be more awkward and ambiguous. The use of such a method of speech

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<sup>1</sup> [“Agenda, and Credenda.” See *Encyclopedia Britannica*.]

could only arise from our want of these three abbreviations, viz. the Potential Passive Adjective, the Official Passive Adjective, and the Future Tense Adjective: for this expression—*Is to*, or *Is to be*—is all that we have to supply the place of each of those three.<sup>1</sup>

The following passage of Boethius, lib. 1. prosa 3.

“Quod si nec Anaxagoræ fugam, nec Socratis venenum, nec Zenonis tormenta, quoniam sunt peregrina, novisti; at Canios, at Senecas, at Soranos, quorum nec pervetusta nec incelebris memoria est, scire potuisti. Quos nihil aliud in cladem detraxit, nisi quod *nostris moribus instituti, studiis improborum dissimilimi videbantur*. (i. e. “Their talents were of a *peculiar* kind and blended with a considerable alloy of *eccentricity*.”) Itaque nihil est quod admirare, si in hoc vitæ salo circumflantibus agitemur procellis, quibus hoc maxime propositum est, pessimis displicere. Quorum quidem tametsi est numerosus exercitus, SPERNENDUS tamen est; quoniam nullo duce regitur, sed errore tantum temere ac passim lymphante raptatur:”

is thus translated by Chaucer, fol. 222. p. 1. col. 1.

“So if thou haste not knowen the exilyngc of Anaxagoras, ne the empoysoning of Socrates, ne the turmentes of Zeno, for they weren straungers, yet mightest thou haue knowen the Senecas, the Canios, and the Soranos: of whiche folke the renome is neyther ouer olde ne unsolempne. The whiche men nothyng els ne brought to the deth, but only for they were enformed of my maners, and semeden most unlyke to the studies of wicked folke. And for thy thou oughtest nat to wondren, though that I in the bitter see be driuen with tempestes blowing aboute. In the which thys is my moste purpose, that is to sayne, to displesen wicked men. Of whiche shrewes al be the hooste neuer so great, *It is to dispise*; for it is not gouerned with no leader of reason, but it is rauyshed ouely by fletynge erreure folily and lightlyc.”

The following from Virgil,

“INFANDUM, regina, jubes renovare dolorem,”

is thus translated by Douglas,

——— “Thy desir, lady, is  
Renewing of *Untellybit* sorow, I wys.”

This was not the bishop's fault, but the penury of the language.

<sup>1</sup> [See the Notes to page 266, where the passage from Boethius has been already given. See also a Note on the Anglo-Saxon *Derivative* or *Future Infinitive*, and *Present Participle*, subjoined to the EDITOR'S PREFACE.—ED.]

*Untelljbil* means—*What cannot be uttered*. But Virgil would not say *Ineffabile*, when Æneas immediately proceeds to tell the tale; but he says *INFANDUM*,—*That which ought not to be uttered*: which yet, to oblige the queen, he proceeds to tell.

Dryden has endeavoured to avoid the word which the language would not permit him to translate:

“Great queen, what you command me to relate,  
Renews the *sad* remembrance of our fate.”

In the *Old Batchelor*, when Nol Bluffe had been kicked, he says, (act 3. sc. 9.)

“*Bluff*. By heav’n, ’tis not to be put up.

*Sir Jo*. What, bully?

*Bluff*. The affront.

*Sir Jo*. No, agad, no more ’tis; for that’s put up already.”

*Is not to be put up*, or, *Is not to be borne*, may equally mean either, *Intolerabile*, or *Intolerandum*, or *Intoleraturum*: *That which cannot be borne*, or *That which ought not to be borne*, or *That which will not be borne hereafter*. *Bluff* meant either *Intolerabile* or *Intolerandum*; but *Sir Joseph* agrees with *Bluff* in the sense of *Intoleraturum*, because the kicking was not a matter *de futuro*, but already past.

*P*.—I see it. The jest is owing to the penury of our language, which gives room for the equivocation.

But if we are so scantily provided with words of this *Official Passive Adjective*; we are still worse off respecting the *Future Tense Adjective*: for I cannot recollect a single instance of it in English, except this solitary word *Future*.

*H*.—Yes, one more; *Venture* or *Adventure*. Which, though it appears as a substantive, means merely (any thing, something, aliquid) *Venturum*. I am not sure that *Judicature* and *Legislature*<sup>1</sup> were not originally used in the language with propriety.

It is a reproach to the English and the French philosophers, that both their languages should still want these two most

<sup>1</sup> [*Legem ferre*, or *rogare*, was, amongst the Romans, to propose a law. *Legem sciscere*, was the act of the people, i. e. to give their consent and authority to the law proposed.

A *Legislator* is therefore only the *Proposer* of laws.]

useful abbreviations. And it is the more reproachful, because the reason is obvious. We want them; because the French (whom we have copied) are without them:—and the French have them not; because the Italians (whom the French copied), by ignorance and carelessness, and by confounding their own terminations, had lost the benefit of these abbreviations. Surely either our arms are now long enough to reach across those languages and snatch them at once *immediately* from the Latin; or our sober ingenuity bold enough to form them for ourselves in our own language by a discreet and well-weighed imitation. Can any thing be more lame and awkward than our—*About to be*, and *About to come*, and *About to do*, &c.? Or our equivocal—*Is to be*, and *Is to come*, and *Is to do*, &c. for *Futurus*, *Venturus*, *Factus*, &c.?

If custom and habit may, in some measure, have blinded us to the inadequacy of these expressions; we cannot avoid perceiving plainly their deformity, when we notice how our old translators first struggled to express this *Future* abbreviation, and to what shift they were driven.

“Generaciouns of eddis, who shewide to you to fle fro wraththe to comynge?”—*Matt.* cap. 3. v. 7.

“Art thou that art to comynge,<sup>1</sup> ether abiden we an other?”—*Ibid.* cap. 11. v. 3.

“And if yee wolen rescyue, he is Elie that is to comynge.”—*Ibid.* v. 14.

“This it was whom I scide, he that is to comynge aftir me, is maad bfore me.”—*John*, cap. 1. v. 15.

“Ether the world, ether lyf, ether deeth, ether thingis present, ether thingis to comynge.”—*1 Corinth.* cap. 3. v. 22.

“Ihesu that delyueride us fro wraththe to comynge.”—*1 Thessal.* cap. 1. v. 10.

“Agabus signyfiende by the spirit, a greet hungir to comynge in al the rowndnesse of erthis.”—*Dedis*, cap. 11. v. 28.

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<sup>1</sup> [This mode of expression seems to be the representative of the Anglo-Saxon Future Infinitive; thus in *Matt.* xi. 3. &c., for Wycliffe's “*thou that art to comynge*” we have in the Saxon “*þu þe to cumenne eart* :” if so, it was no *shift* of the translators, but an ancient form in common use.

See page 266; and the Notes subjoined to the EDITOR'S PREFACE.—*En.*]

"Crist Ihesu that *is to demynge* the quyke and decd."—2 *Timoth.* cap. 4. v. 1.

"He ordeynide a day in whiche he *is to demynge* the world in equitye."—*Dedis*, cap. 17. v. 31.

"Bi feith he that is clepid Abraham, obeide for to go out in to a place which he *was to takynge* in to eritage."—*Ebrewis*, cap. 11. v. 8.

"Forsothe whanne Eroude *was to bringynge* forth hym, in that nigt Petir was slepyng bitwixe tweyne knytis."—*Dedis*, cap. 12. v. 6.

"Thei fallinge on the neck of Poul, kissiden him, sorewyng moost in the word that he seide: for thei weren no more *to seynge* his face, and thei ledde him to the ship."—*Ibid.* cap. 20. v. 37, 38.

"Sotheli there the ship *was to puttyng out* the charge."

*Ibid.* cap. 21. v. 3.

"Centurioun wente to the tribune and tolde to hym, seyinge, what art thou *to doynge*? forsothe this man is a citescyn romayn."—*Ibid.* cap. 22. v. 26.

"Anoon thei that *weren to tormentinge* him, departeden away from hym."—*Ibid.* v. 29.

"Sum of the Iewis gaderiden hem, and maden a vow, seiynge hem nether *to etynge* nether *drinkynge*, til thei slown Poul."—*Ibid.* cap. 23. v. 12.

"I gesse me blessid at thec, whanne I am *to defendynge* me this day, moost thee wytyng alle thingis that ben at Iewis."—*Ibid.* cap. 26. v. 2, 3.

"Drede thou nothing of these whiche thou art *to suffrynge*: lo the deuel *is to sendynge* sume of you in to prisoun."—*Apocal.* cap. 2. v. 10.

"The dragon stode bfore the womman that *was to beringe* child; that whanne she hadde born child, he shulde deuoure hir sone."—*Ibid.* cap. 12. v. 4.

The aukwardness of the above substitutions for the Future Participle (or *Future Tense Adjective*) will not, I believe, be disputed. I leave you to compare them with the more modern successive versions of the same passages, and I think you will find the latter equally inadequate.

Now in regard to all these which I have mentioned, and many other abbreviations which I have not yet mentioned; our modern English authors (not being aware of what the language had gained) have been much divided in their opinions; whether we should praise or censure those who, by adopting a great number of foreign words and incorporating them into the

old Anglo-Saxon language, have by degrees produced the modern English. Whilst some have called this *Enriching*, others have called it *Deforming* the original language of our ancestors: which these latter affirm to have been sufficiently adapted to composition to have expressed with equal advantage, propriety and precision, by words from its own source, all that we can now do by our foreign helps. But in their declamations (for they cannot be called arguments) on this subject, it is evident that, on both sides, they confined themselves to the consideration merely of *complex terms*, and never dreamed of the abbreviations in the *manner of signification* of words. Which latter has however been a much more abundant cause of borrowing foreign words than the former. And indeed it is true that almost all the *complex terms* (merely as such) which we have adopted from other languages, might be, and many of them were, better expressed in the Anglo-Saxon:—I mean, better for an Anglo-Saxon: because more intelligible to him, and more homogeneous with the rest of his language. Yet I am of opinion (but on different ground from any taken by the declaimers on either side) that those, who by thus borrowing have produced our present English speech, deserve from us, but in a very different degree, both thanks and censure. Great thanks, in that they have introduced into the English some most useful *abbreviations in manner of signification*; which the Anglo-Saxon, as well as all the other Northern languages, wanted: and some censure, in that they have done this incompletely, and in an improper manner. The fact certainly is, that our predecessors did not themselves know what they were doing; any more than their successors seem to have known hitherto the real importance and benefit of what has been done. And of this the Grammars and Philosophy both of antients and moderns are a sufficient proof. An oversight much to be deplored: for I am strongly persuaded (and I think I have good reason to be so) that had the Greek and Latin Grammarians known and explained the nature and intrinsic value of the riches of their own language, neither would their descendants have lost any of those advantages, nor would the languages of Europe have been at this day in the corrupt and deficient state in which we, more and less, find them. For those languages which have borrowed these abbreviations,

would have avoided the partiality and patchwork, as well as the corruptions and improprieties with which they now abound; and those living languages of Europe which still want these advantages wholly, would long ere this have intirely supplied their defects.

*F.*—It seems to me that you rather exaggerate the importance of these abbreviations. Can it be of such mighty consequence to gain a little time in communication?

*H.*—Even that is important. But it rests not there. A short, close, and compact method of speech, answers the purpose of a map upon a reduced scale: it assists greatly the comprehension of our understanding: and, in general reasoning, frequently enables us, at one glance, to take in very numerous and distant important relations and conclusions, which would otherwise totally escape us. But this objection comes to me with an ill grace from you, who have expressed such frequent nausea and disgust at the any-lengthian Lord with his numerous strings, that excellent political swimmer; whose tedious reasons, you have often complained, are as “two graines of wheat hid in two bushels of chaffe.”

And here, if you please, we will conclude our discussion for the present.

*F.*—No. If you finish thus, you will leave me much unsatisfied; nor shall I think myself fairly treated by you.

You have told me that a *Verb* is (as every word also must be) a *Noun*; but you added, that it is also *something more*: and that the title of *Verb* was given to it, on account of that distinguishing *something more* than the mere Nouns convey. You have then proceeded to the simple *Verb adjectived*, and to the different *adjectived Moods*, and to the different *adjectived Tenses* of the verb. But you have not all the while explained to me what you mean by the naked simple *Verb unadjectived*. Nor have you uttered a single syllable concerning that *something* which the naked Verb unattended by *Mood, Tense, Number, Person, and Gender*, (which last also some languages add to it) signifies *More or Besides* the mere noun.

What is the *Verb*? What is that peculiar differential circumstance which, added to the definition of a *Noun*, constitutes the *Verb*?



Is the Verb, 1. "Dictio variabilis, quæ significat actionem aut passionem."

Or, 2. "Dictio variabilis per modos."

Or, 3. "Quod adsignificat tempus sine casu."

Or, 4. "Quod agere, pati, vel esse, significat."

Or, 5. "Nota rei sub tempore."

Or, 6. "Pars orationis præcipua sine casu."

Or, 7. "An Assertion."

Or, 8. "Nihil significans, et quasi nexus et copula, ut verba alia quasi animaret."

Or, 9. "Un mot déclinable indéterminatif."

Or, 10. "Un mot qui présente à l'esprit un être indéterminé, désigné seulement par l'idée générale de l'existence sous une relation à une modification."

Or, 11. ———

*H*—A truce, a truce.—I know you are not serious in laying this trash before me: for you could never yet for a moment bear a negative or a *quasi* in a definition. I perceive whither you would lead me; but I am not in the humour at present to discuss with you the meaning of Mr. Harris's—"Whatever a *thing* may *Be*, it must first of necessity *Be*, before it can possibly *Be* any *thing* ELSE." With which precious jargon he commences his account of the *Verb*. No, No. We will leave off here for the present. It is true that my evening is now fully come, and the night fast approaching; yet, if we shall have a tolerably lengthened twilight, we may still perhaps find time enough for a further conversation on this subject: And finally, (if the times will bear it) to apply this system of Language to all the different systems of Metaphysical (i. e. verbal) Imposture.

## APPENDIX.

### A LETTER TO JOHN DUNNING, Esq.

By MR. HORNE.

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Vengono di quelle occasioni che tutto serve :  
E dice il proverbio à questo proposito ;  
*Impare l'arte, e mettila da parte.*

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GOLDONI.

PRINTED 1778.

DEAR SIR,

IT would be worse than superfluous in me even to hint to you why none of the reasons given for over-ruling my Exception are satisfactory to my mind. But there is something very curious in the precedent of the King and Lawley, which, I am persuaded, neither those who took the Exception, nor perhaps the Judges who decided that case (though the reason they gave destroys the effect of the precedent towards me), nor the Judge who quoted it, were aware of.

As it is intirely out of the line of the profession, and its novelty may perhaps afford you some entertainment ; as it is an offering worthy your acceptance, and cannot be presented to you by any other hand, I entreat your forgiveness for laying it before you.

The precedent of that *supposed* omission is produced to justify a real omission in the information against me : when indeed there was no omission in the information against Lawley. But the Averment said to be omitted, was, not only substantially, but *literally* made.

“The exception taken was, that it was not positively averred that Crooke was indicted ; it was only laid that she sciens that Crooke had been indicted and was to be tried for forgery, did so and so.”

—“She knowing that Crooke had been indicted for forgery, did so and so.”—

That is, *literally* thus,

—“Crooke had been indicted for forgery,” (there is the averment literally made)—“She, knowing that, did so and so.”—

Such, Sir, is, in all cases, the unsuspected construction, not only in our own but in every language in the world, where the conjunction THAT (or some equivalent word) is employed. I speak it confidently, because

I know (and, with Lord Monboddo's permission, *a priori*) that it must be so; and I have likewise tried it in a great variety of languages, antient as well as modern, Asiatic as well as European.

I am very well aware, Sir, that, should I stop here, what I have now advanced would seem very puerile; and a mere quibbling trick or play upon words; founded upon the fortuitous similarity of sound between THAT the article or pronoun, as it is called, and THAT the conjunction: between which two, though they have the same sound, it is universally imagined that there is not any the smallest correspondence or similarity of signification. But I deny that any words change their nature in this manner, so as to belong sometimes to one part of speech and sometimes to another, from the different manner of using them. I never could perceive any such fluctuation in any word whatever: though I know it is a general charge brought erroneously against words of almost every denomination. But it is all error; arising from the false measure which has been taken of almost every sort of words; whilst the words themselves continue faithfully and steadily attached, each to the standard under which it was originally enlisted. As the word THAT does, which, however used and employed, and however named and classed, always retains one and the same signification. Unnoticed abbreviation in construction, and difference of position, have caused this appearance of fluctuation; and (since the time of the elder Stoics) have misled the grammarians and philosophers of all languages both antient and modern: for in all they make the same mistake.

If I should ask any of these gentlemen, whether it is not strange and improper that we should, without any reason or necessity, employ in English the same word for two different meanings and purposes; would he not readily acknowledge that it was wrong, and that he could see no reason for it, but many reasons against it? Well, then, is it not more strange, that this same impropriety, in this same case, should run through ALL languages; and that they should ALL use an *Article*, without any reason, unnecessarily, and improperly, for this *same* Conjunction; with which it has, as is pretended, no correspondence nor similarity of signification? Yet this is certainly done in ALL languages; as any one may easily find by inquiry. Now does not the uniformity and universality of this supposed mistake and unnecessary impropriety (in languages which have no connexion with each other) naturally lead us to suspect that this usage of the article may perhaps be neither mistaken nor improper; but that the mistake may lie only with us, who do not understand it? I will make use of the leisure which Imprisonment affords me, to examine a few Instances; and, still keeping the same signification of the sentences, shew, by a resolution of their construction, the truth of my assertion.

## EXAMPLE.

"I wish you to believe THAT I would not wilfully hurt a fly."

## RESOLUTION.

"I would not wilfully hurt a fly, I wish you to believe THAT" (assertion).

## EXAMPLE.

"You say THAT the same arm which when contracted can lift —, when extended to its utmost reach will not be able to raise — : You mean THAT we should never forget our situation, and THAT we should be prudently contented to do good within our sphere, where it can have an effect : and THAT we should not be misled, even by a virtuous benevolence and public spirit, to waste ourselves in fruitless efforts beyond our power of influence."

## RESOLUTION.

"The same arm which when contracted can lift —, when extended to its utmost reach will not be able to raise — : you say THAT. We should never forget our situation ; you mean THAT. And we should be contented to do good within our own sphere, where it can have an effect ; you mean THAT. And we should not be misled even by a virtuous benevolence and public spirit to waste ourselves in fruitless efforts beyond our power of influence ; you mean THAT."

## EXAMPLE.

"They who have well considered THAT kingdoms rise or fall, and THAT their inhabitants are happy or miserable, not so much from any local or accidental advantages or disadvantages ; but accordingly as they are well or ill governed ; may best determine how far a virtuous mind can be neutral in politics."

## RESOLUTION.

"Kingdoms rise or fall, not so much from any local or accidental advantages or disadvantages, but accordingly as they are well or ill governed ; they who have considered THAT (maxim) may best determine how far a virtuous mind can be neutral in politics. And the inhabitants of kingdoms are happy or miserable not so much from any local or accidental advantages or disadvantages, but accordingly as they are well or ill governed ; they who have considered THAT, may best determine how far a virtuous mind can be neutral in politics."

## EXAMPLE.

"Thieves rise by night, THAT they may cut men's throats."

## RESOLUTION.

"Thieves may cut men's throats, (for) THAT (purpose) they rise by night."

After the same manner may all sentences be resolved, where the supposed conjunction **THAT** (or its equivalent) is employed: and by such resolution it will always be discovered to have merely the same force and signification, and to be in fact nothing else but an Article.

And this is not the case in English alone, where **THAT** is the only conjunction of the same signification which we employ in this manner; but this same method of resolution takes place in those languages also which have different conjunctions for this same purpose: for the original of my last example (where **UT** is employed, and not the Latin neuter article **QUOD**,) will be resolved in the same manner.

"**UT** jugulent homines surgunt de nocte latrones."

For though Sanctius, who struggled so hard to withdraw **QUOD** from amongst the conjunctions, still left **UT** amongst them without molestation; yet is **UT** no other than the Greek article  $\delta\tau\iota$ , adopted for this conjunctive purpose by the Latins, and by them originally written **UTI**: the **o** being changed into **u** from that propensity which both the antient Romans had and the modern Italians still have, upon many occasions, to pronounce even their own **o** like an **u**. Of which I need not produce any instances.<sup>1</sup> The resolution therefore of the original will be like that of the translation.

"Latrones jugulent homines ( $\Delta\iota$ )  $\delta\tau\iota$  surgunt de nocte."

I shall not at this time stop here to account etymologically for the different words which some other languages (for there are others beside the Latin) employ in this manner instead of their own article: though, if it were exacted from me, I believe I should not refuse the undertaking; although it is not the easiest part of etymology: for Abbreviation and Corruption are always busiest with the words which are most frequently in use.

Perhaps it may be thought that, though this method of resolution will answer with most sentences, yet that there is one usage of the conjunction **THAT** which it will not explain.

I mean in such instances as this:

"**IF THAT** the King

Have any way your good deserts forgot,

He bids you name your griefs."

How are we to bring out the article **THAT**, when two conjunctions, as it often happens, come in this manner together?

The truth of the matter is that **IF** is merely a *Verb*. It is merely the imperative mood of the Gothic and Anglo-Saxon verbs **PIFAN**,

<sup>1</sup> "Quant à la voyelle *u*, pource qu'ils (*les Italiens*) l'aiment fort, ainsi que nous cognoissons par ces mots *ufficio, ubrigato*, &c. je pense bien qu'ils la respectent plus que les autres."—*Henry Estienne, de la Précellence du langage François.*

Liꝝan; and in those languages, as well as in the English formerly, this supposed conjunction was pronounced and written as the common imperative, purely **GIꝝ**, **Liꝝ**, **Gif**.—Thus in B. Jonson's *Sad Shepherd* (which though it be

“such wool

As from mere English flocks his musc could pull,”

I agree with its author,

“is a fleecce,

To match or those of Sicily or Greece”)

it is thus written,

“My largesse

Hath lotted her to be your brother's mistresse,

**GIF** she can be reclaim'd; **GIF** not, his prey.”

And accordingly our corrupted **IF** has always the signification of the present English imperative **GIVE**, and no other. So that the resolution of the construction in the instance I produced from Shakespeare, will be as before in the others.

“The King may have forgotten your good deserts; **GIVE THAT** in any way; he bids you name your griefs.”

And here, as an additional proof, we may observe, that whenever the *datum*, upon which any conclusion depends, is a sentence; the *article* **THAT**, if not expressed, is always understood, and may be inserted after **IF**. As in the instance I have produced above, the poet might have said

“**GIF (THAT)** she can be reclaim'd,” &c.

For the resolution is,

“She can be reclaim'd, **GIVE THAT**; my largesse hath lotted her to be your brother's mistresse. She cannot be reclaim'd, **GIVE THAT**; my largesse hath lotted her to be your brother's prey.”

But the article **THAT** is not understood, and cannot be inserted after **IF**; where the *datum* is not a sentence, but some noun governed by the verb **IF** or **GIVE**. As—

#### EXAMPLE.

“How will the weather dispose of you tomorrow? **IF** fair, it will send me abroad: **IF** foul, it will keep me at home.”

Here we cannot say—“**IF that** fair, it will send me abroad: **IF that** foul, it will keep me at home.”

Because in this case the verb **IF** governs the *noun*: and the resolved construction is—

#### RESOLUTION.

“**GIVE** fair weather, it will send me abroad: **GIVE** foul weather, it will keep me at home.”

But make the *datum* a sentence; as——

“IF it is fair weather, it will send me abroad : IF it is foul weather, it will keep me at home ;”——

And then the *article* THAT is understood, and may be inserted after IF. As,—“IF THAT it is fair weather, it will send me abroad : IF THAT it is foul weather, it will keep me at home.”——The resolution then being—“It is fair weather, GIVE THAT, it will send me abroad : It is foul weather, GIVE THAT, it will keep me at home.”

And this you will find to hold universally, not only with IF, but with many other supposed *conjunctions*, such as *unless that, though that, lest that, &c.* (which are really *verbs*.) put in this manner before the *article* THAT.

We have in English another word, which (though now rather obsolete) used frequently to supply the place, of IF. As,

“AN you had an eye behind you, you might see more detraction at your heels, than fortunes before you.”

No doubt it will be asked ; in this and in all similar instances what is AN ?

I do not know that any person has ever attempted to explain it, except Dr. S. Johnson in his Dictionary. He says,—“AN is sometimes, in old authors, a contraction of AND IF.”—Of which he gives a very unlucky instance from Shakespeare ; where both AN and IF are used in the same line ;

“He cannot flatter, He !

An honest mind and plain ; he must speak truth !

AN they will take it,—So. IF NOT, he 's plain.”

Where if AN was a contraction of AND IF ; AN and IF should rather change places.

But I can by no means agree with Johnson's account. A part of one word only, employed to shew that another word is compounded with it, would indeed be a curious method of *contraction* : although even this account of it would serve my purpose : but the truth will serve it better : for AN is also a *verb*, and may very well supply the place of IF : it being nothing else but the imperative mood of the Anglo-Saxon verb *Anan*, which likewise means to GIVE or to GRANT.

Nor does AN ever (as Johnson supposes) signify AS IF ; nor is it a contraction of them.

I know indeed that Johnson produces Addison's authority for it.

“My next pretty correspondent, like Shakespeare's Lion in Pyramus and Thisbe, roars AN it were any nightingale.”

Now if Addison had so written, I should answer roundly, that he had written false English. But he never did so write. He only quoted it in mirth. And Johnson, an editor of Shakespeare, ought to have

known and observed it. And then, instead of Addison's, or even Shakespeare's authority from whom the expression is borrowed; he should have quoted Bottom's, the Weaver; whose language corresponds with the character Shakespeare has given him.<sup>1</sup>

"I will aggravate my voice so (says Bottom) that I will roar you as gently as any sucking dove: I will roar you *AN* 'twere any nightingale."

If Johnson is satisfied with such authority as this for the different signification and propriety of English words; he will find enough of it amongst the clowns in all our comedies; and Master Bottom in particular, in this very sentence, will furnish him with many new meanings. But, I believe, Johnson will not find *AN* used for *AS IF*, either seriously or clownishly, in any other part of Addison or Shakespeare, except in this speech of Bottom, and in another of Hostess Quickly:—

"He made a finer end, and went away *AN* it had been any Christom child."

Now when I say that these two English words *IF* and *AN* which have been called conditional conjunctions, (and whose force and manner of signification, as well as of the other conjunctions we are directed by Mr. Locke to search after in—"the several views, postures, stands, turns, limitations, and exceptions, and several other thoughts of the mind for which we have either *none or very deficient names*,") when I say that they are merely the original Imperatives of the verbs to *GIVE* or to *GRANT*; I would not be understood to mean that the conditional conjunctions of all other languages are likewise to be found, like *IF* and *AN*, in the original imperatives of some of their own or derived verbs meaning to *GIVE*. No, if that were my opinion, it would instantly be confuted by the conditionals of the Greek and Latin and Irish and many living languages. But I mean that those words which are called conditional conjunctions are to be accounted for, in *ALL* languages, in the *same manner* as I have accounted for *IF* and *AN*. Not indeed that they must all mean precisely as these two do,—*GIVE* and *GRANT*; but some word equivalent. Such as,—*Be it, Suppose, Allow, Permit, Suffer, &c.*

Which meaning is to be sought for from the particular etymology of each language; not from some unnamed and unknown—"turns, stands, postures, &c. of the mind."

In short, to put this matter out of doubt, I mean to discard all supposed mystery, not only about these Conditionals, but about all those words also which Mr. Harris and others distinguish from Prepositions, and call Conjunctions of sentences. I deny them to be a separate sort of words, or part of speech by themselves. For they have not a sepa-

<sup>1</sup> "The shallow'st thickskull of that barren sort,  
A crew of patches, rude mechanicals,  
That work for bread upon Athenian stalls."



rate manner of signification : although they are not “*devoid of signification*.” And the particular signification of each must be sought for from amongst the other parts of speech, by the help of the particular etymology of each respective language. By such means alone can we clear away the obscurity and errors in which grammarians and philosophers have been involved by the corruption of some common words and the useful Abbreviations of Construction. And at the same time we shall get rid of that farrago of useless distinctions into Conjunctive, Adjunctive, Disjunctive, Sub-disjunctive, Copulative, Continuative, Sub-continuative, Positive, Suppositive, Causal, Collective, Effective, Approbative, Discretive, Ablative, Præsumptive, Abnegative, Completive, Preventive, Adversative, Concessive, Motive, Conductive, &c. &c. &c.—which explain nothing ; and (as most other technical terms are abused) serve only to throw a veil over the ignorance of those who employ them.

You will easily perceive, Sir, by what I have said, that I mean flatly to contradict Mr. Harris’s definition of a Conjunction ; which, he says, is—“ A part of speech devoid of signification itself, but so formed as to help signification by making two or more significant sentences to be one significant sentence.”

And I have the less scruple to do that ; because Mr. Harris makes no scruple to contradict himself. For he afterwards acknowledges that *some* of them—“ have a kind of obscure signification, when taken alone ; and that they appear in grammar like Zoophytes in Nature, a kind of middle beings of amphibious character, which, by sharing the attributes of the higher and the lower, conduce to link the whole together.”

Now I suppose it is impossible to convey a *Nothing* in a more ingenious manner. How much superior is this to the oracular Saw of another learned author on language (Lord Monboddo), who amongst much other intelligence of equal importance, tells us with a very solemn face, and ascribes it to Plato, that—“ Every man that opines must opine something, the subject of opinion therefore is not nothing.”<sup>1</sup>

• But Mr. Harris has the advantage of a similitude over this gentleman : and though similitudes appear with most beauty and propriety in works of imagination, they are frequently found most useful to the authors of philosophical treatises : and have often helped them out at many a dead lift, by giving them an appearance of saying something, when indeed they had nothing to say. But we may depend upon it,—*Nubila mens est, hæc ubi regnant*. As a proof of which, let us only examine

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<sup>1</sup> “ Il possède l’antiquité, comme on le peut voir par les belles remarques qu’il a faites. Sans lui nous ne saurions pas que dans la ville d’Athènes les enfans pleuroient quand on leur donnoit le fouet.—Nous devons cette découverte à sa profonde érudition.”

the present instance, and see what intelligence we can draw from Mr. Harris concerning the nature of Conjunctions.

First, he says (and makes it a part of their definition) that they are "devoid of signification."<sup>1</sup> Afterwards he allows that they have "a kind of signification." "But this kind of signification is obscure," i. e. a signification unknown: something I suppose (as Chillingworth couples them) like a *secret tradition*, or a *silent thunder*; for it amounts to the same thing as a signification which does not signify: an obscure or unknown signification being no signification at all. But not contented with these inconsistencies, which to a less learned man would seem sufficient of all conscience, Mr. Harris goes further, and adds, that they are a—"kind of middle beings" (he must mean between signification and no signification); "sharing the attributes of both;" (i. e. of sig. and no sig.) and "conduce to link them both" (i. e. signification and no signification) "together."

It would have helped us a little if Mr. Harris had here told us what that middle state is, between signification and no signification! what are the attributes of no signification! and how, signification and no signification can be linked together!

Now all this may, for aught I know, be—"read and admired, as long as there is any taste for FINE WRITING in Britain."—But with such *unlearned* and *vulgar* philosophers as Mr. Locke and his disciples, who seek not taste and elegance, but truth and common sense in philosophical subjects, I believe it will never pass as a "perfect example of analysis," nor bear away the palm for "acuteness of investigation" and "perspicuity of explication."—For, (separated from the FINE WRITING,) thus is the Conjunction explained by Mr. Harris;—

—A word *devoid of signification*, having at the same time a *kind of obscure signification*; and yet having neither signification nor no signification; but a middle something, between signification and no signification, sharing the attributes both of signification and no signification; and linking signification and no signification together.

If others of a more elegant Taste for Fine Writing are able to receive either pleasure or instruction from such "truly philosophical language," I shall neither dispute with them nor envy them: but can only deplore the dulness of my own apprehension, who, notwithstanding the great authors quoted in Mr. Harris's Treatise, and the great authors who recommend it, cannot help considering this "perfect example of Analysis," as,—An improved compilation of almost all the errors which grammarians have been accumulating from the time of Aristotle down to our present days of technical and learned affectation.

<sup>1</sup> Observe Mr. Harris defines a Word to be "*a sound significant.*" And now he defines a Conjunction to be a word (i. e. a *sound significant*) devoid of signification.

I can easily suppose that in this censure which I thus unreservedly cast upon Mr. Harris, (and which I do not mean to confine to his account of the conjunctions alone, but extend to all that he has written on the subject of language) I can easily suppose that I shall be thought, by those who know not the grounds of my censure, to have spoken too sharply. They will probably say that I still carry with me my old humour in politics, though my subject is now different; and that, according to the hackneyed accusation, I am against authority, only because authority is against me. But, if I know anything of myself, I can with truth declare, that *Neminem libenter nominem, nisi ut laudem; sed nec peccata reprehenderem, nisi ut aliis prodessem.* And so far from spurning authority, I have always upon philosophical subjects addressed myself to an inquiry into the opinions of others with all the diffidence of conscious ignorance; and have been disposed to admit of half an argument from a great name. So that it is not my fault if I am forced to carry instead of following the lantern; but at all events it is better than walking in total darkness.

And yet, though I believe I differ from all the accounts which have hitherto been given of language, I am not so much without authority as may be imagined. Mr. Harris himself, and all the grammarians whom he has and whom he has not quoted, are my authorities. Their own doubts, their difficulties, their dissatisfaction, their contradictions, their obscurity on all these points, are my authorities against them: for their system and their difficulties vanish together. Indeed, unless I had been repeating what others have written, it is impossible I should quote any direct authorities for my own manner of explanation. But let us hear Wilkins, whose industry deserved to have been better employed, and his perseverance better rewarded with discovery; let us hear what he says.

"According to the true philosophy of speech, I cannot conceive this kind of words" (he speaks of Adverbs and Conjunctions) "to be properly a distinct part of speech, as they are commonly called. But until they can be distributed into their proper places, I have so far complied with the grammars of instituted languages, as to place them here together."

Mr. Locke's dissatisfaction with all the accounts which he had seen, is too well known to need repetition.

Sanctius rescued *QUOD* particularly from the number of these mysterious Conjunctions; though he left *UT* amongst them.

And Servius, Scioppius, J. G. Vossius, Perizonius, and others, have displaced and explained many other supposed adverbs and conjunctions.

Skinner has accounted for *IF* before me, and in the same manner; which, though so palpable, Lye confirms and compliments.

Even S. Johnson, though mistakenly, has attempted AND. And would find no difficulty with THEREFORE.

In short, there is not such a thing as a Conjunction in *any* language, which may not, by a skilful herald, be traced home to its own family and origin; without having recourse to contradiction and mystery, with Mr. Harris; or, with Mr. Locke, cleaving open the head of man, to give it such a birth as Minerva's from the brain of Jupiter.

After all, I do not know whether I shall be quietly permitted to call these authorities in my favour: for I must fairly acknowledge that the full stream and current sets the other way, and only some little brook or rivulet runs with me. I must confess that all the authorities which I have alleged, except Wilkins, are upon the whole against me. For, though they have explained the meaning and traced the derivation of many adverbs and conjunctions; yet, (except Sanctius in the particular instance of QUOD,—whose conjunctive use in Latin he too strenuously denies) they all acknowledge them still to be adverbs or conjunctions.

It is true, they distinguish them by the title of *reperta* or *usurpata*: but they at the same time acknowledge (indeed the very distinction itself is an acknowledgment) that there are others which are real, *primigenia, nativa, pura*.

But the true reason of this distinction is, because that of the origin of the greater part of them they are totally ignorant. But has any philosopher or grammarian ever yet told us what a *real, original, native, pure* Adverb or Conjunction, is? Or which of these conjunctions of sentences are so?—Whenever that is done, in *any* language, I may venture to promise that I will shew those likewise to be *repertas, and usurpatas*, as well as the rest. I shall only add, that though *Abbreviation and Corruption are always busiest with the words which are most frequently in use*; yet the words most frequently used are least liable to be totally laid aside. And therefore they are often retained,—(I mean that branch of them which is most frequently used) when most of the other words (and even the other branches of these retained words) are, by various changes and accidents, quite lost to a language. HENCE the difficulty of accounting for them. And HENCE, (because only one branch of these *declinable* words is retained in a language) arises the notion of their being *indeclinable*; and a separate sort of words, or Part of Speech by themselves. But that they are not *indeclinable*, is sufficiently evident by what I have already said: For *Es, An, &c.* certainly could not be called *indeclinable*, when all the other branches of those *verbs*, of which they are the regular Imperatives, were likewise in use. And that the words *If, An, &c.* (which still retain their original signification, and are used in the very same manner, and for the same pur-

pose as formerly) should now be called *indeclinable*, proceeds merely from the ignorance of those who could not account for them; and who, therefore, with Mr. Harris, were driven to say that they have neither meaning<sup>1</sup> nor Inflection: whilst notwithstanding they were still forced to acknowledge (either directly, or by giving them different titles of *conditional*, *adversative*, &c.) that they have a "kind of obscure meaning."

How much more candid and ingenuous would it have been, to have owned fairly that they did not understand the nature of these *Conjunctions*; and, instead of wrapping it up in mystery, to have exhorted and encouraged others to a further search!<sup>2</sup>

Now, Sir, I am presumptuous enough to assert that what I have done with IF and AND, may be done universally with all the Conjunctions of all the languages in the world. I know that many persons have often been misled by a fanciful etymology; but I assert it universally not so much from my own slender acquisition of languages, as from arguments a priori: which arguments are however confirmed to me by a successful search in many other languages besides the English, in which I have traced these supposed unmeaning, indeclinable conjunctions to their source; and should not at all fear undertaking to shew clearly and satisfactorily the origin and precise meaning of each of these pretended unmeaning, indeclinable conjunctions, at least in all the dead and living languages of Europe.

But because men talk very safely of what they *may do*, and what they *might have done*; and I cannot expect that others who have no suspicion of the thing, should come over to my opinion, unless I perform, at least as much as Wilkins (who had a suspicion of it) required before he would venture to differ from the grammars of instituted languages; I will distribute our English conjunctions into their proper places; and thus wilfully impose upon myself a task which I am told "no man however learned or sagacious has yet been able to perform."<sup>3</sup>

<sup>1</sup> There is not, nor is it possible there should be, a word in any language, which has not a complete meaning and signification, even when taken by itself. Adjectives, prepositions, adverbs, &c. have all complete, separate meanings; not difficult to be discovered.

<sup>2</sup> This general censure would be highly unjust, if an exception of praise was not here made for Bacon, Wilkins, Locke, and S. Johnson; who are ingenuous on the subject.

<sup>3</sup> "The particles are, among all nations, applied with so great latitude, that they are not easily reducible under any regular scheme of explication: this difficulty is not less, nor perhaps greater, in English than in other languages. I have laboured them with diligence, I hope with success: such at least as can be expected in a task, which no man, however learned or sagacious, has yet been able to perform."—*Preface to S. Johnson's Dictionary.*

Thus then; I say that

If	Lif	Lifan	To give
An	An	Anan	To grant
Unless	Onley	Onleyan	To dismiss
Eke	Eac	Eacan	To add
Yet	Get	Getan	To get
Still	Stell	Stellan	To put
Else	Aley	Aleyan	To dismiss
Tho', or Though	Daþ, or Ðaþið	{ Ðaþian, or Ðaþigan }	To allow
Büt	Bot	Botan	To Boot
Büt	Be-utan	Beon-utan	To be-out
Without	Pýnð-utan	Peonðan-utan	To be-out
And	An-ab	Anan-ab	{ Dare Conge- riem

Lest, is the Participle Leréb, of Leran, to dismiss

Since Sið-ðan

Since Syne

Since. Seanb-ey

Since Sið-ðe, or ðin-ey

That is the Neuter Article Ðaz.

} is the Participle of Seon, To sec

These I apprehend are the only conjunctions in our language which can cause any difficulty; and it would be impertinent in me to explain such as *Be-it, Albeit, Notwithstanding, Nevertheless, Set,<sup>1</sup> Save, Except, Out-cept,<sup>2</sup> Out-take,<sup>3</sup> To wit, Because, &c.* which are evident at first sight.

I hope it will be acknowledged that this is coming to the point; and is fairer than shuffling them over as all philosophers and grammarians have hitherto done; or than repeating after others, that they are not themselves any part of languages, but only such *Accessaries*, as *Salt* is to *Meat*, or *Water* to *Bread*; or that they are the mere *Edging*, or *Sauce* of language; or that they are like the *Handles* to *Cups*, or the *Plumes* to *Helmets*, or the *Binding* to *Books*, or *Harness* for *Horses*; or that they are *Pegs*, and *Nails*, and *Nerves*, and *Joints*, and *Ligaments*, and *Lime* and *Mortar*, and so forth.

<sup>1</sup> "Set this my work full febill be of rent."—*G. Douglas*.

<sup>2</sup> "I'll play hun' gain a knight, or a good squire, or gentleman of any other countie i' the kingdome,—*Outcept* Kent: for there they landed all gentlemen."—*B. Jonson: Tale of a Tub*.

<sup>3</sup> "And also I resygne al my knyghtly dignitie, magesty, and crowne, wyth all the lordeshippes, powre, and privileges to the foresayd kingely dygnitie and crown belonging, and al other lordshippes and posseyons to me in any maner of wyse pertaynyng, what name and condicion thei be of, *out-take* the landes and possessions for me and mine obyte purchased and broughte."—*Instrument of Resignation of K. Richard II. in Fabian's Chronicle*.

In which kind of pretty similies philosophers and grammarians seem to have vied with one another; and have often endeavoured to amuse their readers and cover their own ignorance, by very learnedly disputing the propriety of the similie, instead of explaining the nature of the conjunction.

I must acknowledge that I have not any authorities for the derivations which I have given of these words; and that all former etymologists are against me. But I am persuaded that all future etymologists (and perhaps some philosophers) will acknowledge their obligation to me: for these troublesome Conjunctions, which have hitherto caused them so much mistaken and unsatisfactory labour, shall save them many an error and many a weary step in future.

They shall no more expose themselves by unnatural forced conceits to derive the English and all other languages from the Greek or the Hebrew, or some imaginary primæval tongue. The Conjunctions of *every* language shall teach them whither to direct and where to stop their inquiries: for wherever the evident meaning and origin of the conjunctions of any language can be found, there is the certain source of the whole.<sup>1</sup>

But, I beg pardon; this is digressing from my present purpose. I have nothing to do with the learning of mere curiosity; nor must (at this time) be any further concerned with etymology, and the false philosophy received concerning language and the human understanding, than as it is connected with the point with which I began.

If you please therefore, and if your patience is not exhausted, we will return to the conjunctions I have derived: and if you think it worth the while we will examine the conjectures of other persons about them, and see whether I have not something better than their authority in my favour.

#### IF. AN.

IF and AN may be used mutually and indifferently to supply each other's place.

Besides having Skinner's authority for IF, I suppose that the meaning and derivation of this principal supporter of the Tripod of Truth<sup>2</sup> are so very clear and simple and universally allowed, as to need no further discourse about it.

GIF is to be found not only, as Skinner says, in Lincolnshire; but in all our old writers. G. Douglas almost always uses *Gif*; once or twice only he has used IF; and once he uses GEWE for *Gif*. Chaucer

<sup>1</sup> This is to be understood with certain limitations not necessary to be now mentioned.

<sup>2</sup> See Plutarch, Why E I was engraved upon the gates of the temple of Apollo.

commonly uses IF; but sometimes YEVE,<sup>1</sup> YEF, and YF. And it is to be observed, that in Chaucer, and other old writers, the verb to *Give* suffers the same variations in the manner of writing it, however used, whether conjunctively or otherwise.

"Well ought a priest ensample for to YEVE."

*Prol. to Cant. Tales.*

"Lo here the letters selid of this thing,  
That I mote bere in all the haste I may;  
YEVE ye well ought unto your sonne the king,  
I am your servant both by night and day."

*Man of Lawes Tale.*

"This gode ensample to his shepe he YAFFE."

*Prol. to Cant. Tales.*

YEF is also used as well for the common imperative as for what we call the conjunction.

"Your vertue is so grete in heven above,  
That IF the list I shall welhave my love,  
Thy temple shall I worship evir mo,  
And on thine aulter, where I ryde or go,  
I woll don sacrificise, and firis bete;  
And YEF ye woll nat so my lady swete,  
Then pray I you tomorrow with a spere  
That Arcite do me through the herte bere:  
Then reke I not, whan I have lost my life,  
Though Arcite winnin her to his wife.  
This is th' effect and ende of my prayere;  
YEF me my lady, blissful lady dere."

*Chaucer, Knight's Tale.*

GIN<sup>2</sup> is often used in our Northern counties and by the Scotch, as we use IF or AN: which they do with equal propriety and as little corruption: for *Gin* is no other than the participle *Given*, *Gi'en*, *Gi'n*. (As they also use *Gie* for *Give*, and *Gien* for *Given*, when they are not used conjunctively.) And *hoc dato* is of equal conjunctive value in a sentence with *da hoc*.

Even our Londoners often pronounce *Give* and *Given* in the same manner;

As,—"*Gi'* me your hand"

"I have *Gin* it him well."

I do not know that AN has been attempted by any one, except S. Johnson: and from the judicious distinction he has made between Junius and Skinner, I am persuaded that he will himself be the first person to relinquish his own conjecture.

<sup>1</sup> YEVE was commonly used in England instead of *Give*, even so low down as in the sixteenth century. See Henry VIIIth's Will.

<sup>2</sup> "*Gin*, *Gif*, in the old Saxon is *Gif*, from whence the word *If* is made per aphæresin literæ *G*. *Gif* from the verb *Gifan*, dare; and is as much as *Dato*."—*Ray's North Country Words*.



## UNLESS.

Skinner says,—“UNLESS, nisi, præter, præterquam, q. d. *one-less*, i. e. *uno dempto seu excepto* : vel potius ab Onlejan, dimittere, liberare, q. d. *Hoc dimisso*.”

It is extraordinary, after his judicious derivation of *if*, that Skinner should be at a loss about that of UNLESS: especially as he had it in a manner before him: for Onle<sup>r</sup>, *dimitte*, was surely more obvious and immediate than Onle<sup>reb</sup>, *dimisso*. As for—*One-less*, i. e. *uno dempto seu excepto*, it is too poor to deserve notice.

So low down as in the reign of Queen Elizabeth, this conjunction was sometimes written *oneles*: for so (amongst others) Robert Horne, Bishop of Winchester, writes it in his *Answere to Fekenham touchinge the othe of the supremacy*.—

“I coulde not choose, ONELES I woulde shewe myselfe o<sup>v</sup>ermuch unkinde unto my native countrey, but take penne in hande, and shape him a ful and plaine answere, without any curiositie.”—*Preface*.

And this way of spelling it, which should rather have directed Skinner to its true etymology, might perhaps contribute to mislead him to the childish conjecture of “*one-less, Uno dempto*.”—But in other places it is written purely ONLES.

Thus, in the same book,

“The election of the Pope made by the clergie and people in those daies, was but a vaine thing, ONLES the Emperour or his lieutenant had confirmed the same.” Fol. 48.

“The Pope would not consecrate the elect bishop, ONLES he had first licence therto of the Emperour.” Fol. 63.

“No prince, no not the Emperour himselfe should be present in the councell with the cleargie, ONLES it were when the principall pointes of faith were treated of.” Fol. 67.

“He swareth the Romaines, that they shall never after be present at the election of any Pope, ONLES they be compelled thereunto by the Emperour.” Fol. 71.

“Who maketh no mencion of any priest there present, as you untruely report, ONLES ye will thinke he meant the order, whan he named the faction of the Pharisees.” Fol. 111.

It is likewise sometimes written—ONLESSE and ONELESSE.

“So that none should be consecrate, ONLESSE he were commended and investured bishop of the kinge.” Fol. 59.

“And further to commaunde the newe electe Pope to forsake that dignitie unlawfully come by, ONLESSE they woulde make a reasonable satisfaction.” Fol. 73.

“That the Pope might sende into his dominions no Legate, ONLESSE the kinge should sende for him.” Fol. 76.

"What man, ONLESSE he be not well in his wittes, will say that" &c. Fol. 95.

"To exercise this kinde of jurisdiction, neither kinges nor civil magistrates may take uppon him, ONLESSE he be lawfully called there unto." Fol. 105.

"That from hencefoorth none should be Pope, ONELESSE he were created by the consent of the Emperour." Fol. 75.

"Ye cannot finde so muche as the bare title of one of them, ONELESSE it be of a bishoppe." Fol. 113.

In the same manner, Gardiner, bishop of Winchester, writes it in his "*Declaration against Joye*."<sup>1</sup>

"No man commeth to me, ONLESSE my Father draweth hym." Fol. 29.

"Can any man further reply to this carpenter, ONLES a man wolde saye, that the carpenter was also after, the thefe hymselfe." Fol. 42.

"For ye fondely improve a conclusion which myght stande and be true, ONLESSE in teaching ye wyl so handel the matter, as" &c. Fol. 54.

"We cannot love God, ONLES he prepareth our harte, and geve us that grace: no more can we beleve God, ONLESSE he giveth us the gift of belefe." Fol. 64.

"In every kynde the female is commonly barren, ONLESSE it conceyvethe of the male; so is concupyscence barren and voyde of synne, ONLESSE it conceyve of man the agreymente of his free wyll." Fol. 66.

"We may not properly saye we apprehend justification by fayth, ONLESSE we wolde call the promisse of God," &c. Fol. 68.

"Such other pevishe words as men be encombred to heare, ONLES they wolde make Goddes worde, the matter of the Devylles strife." Fol. 88.

"Who can wake out of synne, WITHOUT God call him, and ONLESSE God hath given eares to heare this voyce of God? How is any man, beyng lame with synne, able to take up his couche and walke, ONLESSE God sayeth," &c. Fol. 95.<sup>2</sup>

<sup>1</sup> In the same manner Barnes (on the occasion of whose death Gardiner wrote this Declaration) writes it in his *Supplication to K. Henry VIII.*

"I shall come to the councell, when soever I bee called, ONLES I be lawfully let." p. 195.

<sup>2</sup> So in the *Trial of Sir John Oldcastle, Lord Cobham*, 1413.

"It was not possible for them to make whole Christes cote without some ONLESSE certeyn great men were brought out of the way."

So in the *Whetstone of Witte*.

"I see moure mienne to acknowledge the benefit of nombre, then I can espie willing to studie, to attain the benefites of it. Many praise it, but fewe dooe greatly practise it, ONLESSE it bee for the vulgar practice concernyng merchaundes trade."—*The Whetstone of Witte*, by Robert Recorde, *Physician*; 1557. (If himself say true, the first author concerning Arithmetic in English: "The first venturer in these darke matters."—*Preface*.)

I have here given you all the instances where this conjunction is used in these two small tracts I have quoted, which I suppose are something more than sufficient for my purpose; unless you had as much leisure to read as I have to write.

I do not remember to have ever met with *Onley* used in the Anglo-Saxon as we use *Unless*; (though I have no doubt that it was so used in discourse) but, instead of it, they frequently employ *nýmðe* or *nemðe*: (which is evidently the imperative *ným* or *nem* of *nýman* or *neman*, to which is subjoined *ðe*, i. e. *that*.) And—*Nýmðe*, *Take away that*,—may very well supply the place of—*Onley* (*ðe* expressed or understood) *Dismiss that*.

*LES*,<sup>1</sup> the imperative of *Leȝan*, (which has the same meaning as *Onleȝan*) is likewise used sometimes by old writers instead of *Unless*. As,

“And thus I am constrenit, als nere as I may,  
To hald his verse, and go nane uthir way.  
*LES* sum historie, subtell worde, or ryme,  
Causis me mak degressioun sum tyme.”

*G. Douglas, Preface.*

You will please to observe that all the languages which have a correspondent conjunction to *Unless*, as well as the manner in which its place is supplied by the languages which have not a correspondent conjunction to it, all strongly justify my derivation.

Though it certainly is not worth the while, I am tempted here to observe the gross mistake Mr. Harris has made in the force of this word, which he calls an “adequate preventive.” His example is,—“Troy will be taken, *UNLESS* the Palladium be preserved.”—“That is, (says Mr. Harris,) This alone is sufficient to preserve it.”—According to the oracle, so indeed it might be; but the word *UNLESS* has no such force.

Let us try another instance.

“England will be enslaved, *UNLESS* the House of Commons continue a part of the legislature.”

Now I ask,—Is this alone sufficient to preserve it? We who live in these times know but too well that this very House may be made the instrument of a tyranny as odious and (*perhaps*) more lasting than that of the Stuarts. I am afraid Mr. Harris’s *adequate preventive*, *UNLESS*, will not save us. For though it is most cruel and unnatural, yet we know by woful experience that the kid may be seethed in the mother’s milk, which Providence appointed for its nourishment; and the

“Yet is it not accepted as a like flatte, *ONLES* it bee referred to some other square number.”—*Whetstone of Witte*, p. 54.

<sup>1</sup> It is the same imperative at the end of those words which are called adjectives, such as *hopeless*, *motionless*, &c. i. e. *dismiss hope*, *dismiss motion*, &c.

liberties of this country be destroyed by that very part of the legislature which was most especially appointed for their security.

## E K E.

Junius says,—“EAK, etiam. Goth. **ANK** A.-S. Eac. Al. *Auch*. D. *Og*. B. *Ook*. Viderentur esse ex inverso *kai*, sed rectius petas ex proxime sequenti **ANKAN** (Isl. *Auka*) A.-S. Eacan. ecan. ican. Al. *Auchon*. D. *Oge*. B. *Oecken*. Eacan vero, vel *Auchon*, sunt ab *avξειν* vel *αεξειν*, addere, adjicere, augere.”

Skinner says,—“EKE, ab A.-S. Eac, *Leac*. Belg. *Oock*. Teut. *Auch*. Fr. Th. *Ouch*. D. *Oc*. Etiam.”

Skinner then proceeds to the verb,

“To EKE, ab A.-S. Eacan. *Leican*. *Ican*, augere, adjicere. Fr. Jun. suo more, deflectit a Gr. *avξειν*. Mallem ab Eac, iterum, quod vide: Quod enim augetur, secundum partes suas quasi iteratur et de novo fit.”

In this place Skinner does not seem to enjoy his usual superiority of judgement over Junius: and it is very strange that he should chuse here to derive the verb Eacan from the conjunction Eac, (that is, from its own imperative) rather than the conjunction (that is, the imperative) from the verb. His judgement was more awake when he derived IF or GIF from *Liƿan*; and not *Liƿan* from *Liƿ*: which yet, according to his present method, he should have done.

## Y E T. S T I L L.

I put the conjunctions YET and STILL here together; because (like *If* and *And*) they may be used mutually for each other without any alteration in the meaning of the sentences: a circumstance which (though not so obviously as in these instances) happens likewise to some other of the conjunctions; and which is not unworthy of consideration.

According to my derivation of them both, this mutual interchange will not seem at all extraordinary: For YET (which is nothing but the imperative *Get* or *Lyȝt*, of *Getan* or *Lyȝtan*, obtinere), and STILL (which is only the imperative *Stell* or *Steall*, of *Stellan* or *Steallian*, ponere) may very well supply each other's place, and be indifferently used for the same purpose.

But I will repeat to you the derivations which others have given, and leave you to determine between us.

Mer. Casaubon says,—“*Et*, *adhuc*, YET.” Junius says,—“YET, *adhuc*, A.-S. *ȝȝt*. Cymræis *etwa*, *etto*, significat *adhuc*, *etiam*, *iterum*: ex *eti* vel *auðis*.”

Skinner says,—“YET, ab A.-S. *Get*, *Getā*, *adhuc*, modo. Teut. *Jetzt*, jam, mox.”

Skinner says,—“STILL, *assidue*, *indesinenter*, *incessanter*. Nescio

an ab A.-S. Till, addito tantum sibilo: vel a nostro, et credo etiam, A.-S. *as, ut, sicut*, (licet apud Somnerum non occurrat), et eodem Til, usque. *q. d. Usque, eodem modo.*"

## ELSE.

This word ELSE, formerly written *Alles*, *Alys*, *Alyse*, *Elles*, *Ellus*, *Ellis*, *Els*, and now *Else*; is, as I have said, no other than *Æler* or *Ælyr*, the imperative of *Æleran* or *Ælyran*, dimittere.

Mr. Warton, in his *History of English Poetry*, vol. i. (without any authority, and in spite of the context, which evidently demands ELSE and will not admit of ALSO) has explained ALLES in the following passage by ALSO.

"The Soudan ther he satte in halle;  
He sent his messagers faste withalle,  
To hire fader the kyng.  
And sayde, how so hit ever bifalle,  
That mayde he wolde clothe in palle  
And spousen hire with his ryng.  
And ALLES I swere withouten fayle  
I schull hire winnen in pleyn battayle  
With mony an heih lordyng," &c.

Ed. 8vo. vol. ix. p. 24.

The meaning of which is evidently,—“Give me your daughter, ELSE I will take her by force.”

It would have been nonsense to say,—“Give me your daughter, ALSO I will take her by force.”

I quote this passage, not for the sake of censuring Mr. Warton, but to give you one of the most recent instances, as I suppose, of ALLES used for ELSE in English.

Junius says,—“ELSE, aliter, alias, alioqui. -A.-S. *Æler*. Al. *Alles*. D. *Ellers*.”

Skinner says,—“ELSE ab A.-S. *Æler*, alias, alioquin. Minshew et Dr. Th. H. putant esse contractum a Lat. *alias*, vel Gr. *ἄλλως*; nec sine verisimilitudine.”

S. Johnson says,—“ELSE, pronoun, (*Æler* Saxon) other; one besides. It is applied both to persons and things.” He says again—“ELSE, adverb. 1. Otherwise. 2. Besides; except that mentioned.”

## THOUGH.

THO' or THOUGH (or, as our country-folks more purely pronounce it, THAF, THAUF, and THOF; and the Scotch who retain in their pronunciation the guttural termination,) is the imperative *Ἐα* or *Ἐαυ* of the verb *Ἐαίαν* or *Ἐαίραν*,<sup>1</sup> concedere, permittere, assentire, consentire.

<sup>1</sup> It is remarkable, that as there were originally two ways of writing the verb, with the aspirate *G* or without it; so there still continue the two same different ways of

And *Þarig* becomes *Thoug* and *Though* (and *Thock*, as G. Douglas and other Scotch authors write it) by a transition of the same sort, and at least as easy, as that of Hawk from *hafuc*.

I reckon it not a small confirmation of this etymology, that antiently they often used *Algife*, *Algyff*, *Allgyf*, and *Algive*, instead of *ALTHOUGH*.  
As,

“With hevy chere, with dolorous hart and mynd,  
Eche man may sorrow in his inward thought  
Thys Lords death, whose pere is hard to fynd  
ALLGYF Englund and Fraunce were thorow saught.”

*Skelton.*

Skinner says,—“*THOUGH*, ab A.-S. *Ðeah*. Belg. *Doch*. Belg. and Teut. *Doch*, tamen, etsi, quamvis.”

Though this word is called a conjunctive of sentences, it is constantly used (especially by children, and in low discourse,) not only between, but at the end of sentences—As,

“*Pro*. Why do you maintain your poet’s quarrel so with velvet and good clothes? We have seen him in indifferent good clothes e’re now himself.”

“*Boy*. And may again. But his clothes shall never be the best thing about him, *THOUGH*. He will have somewhat beside, either of humane letters or severe honesty, shall speak him a man, though he went naked.”

What sentences are here connected by the prior *THOUGH*?

#### BUT.

It was this word, *BUT*, which Mr. Locke had chiefly in view, when he spoke of conjunctions as marking some “stands, turns, limitations, and exceptions of the mind.” And it was the corrupt use of this *one* word (*BUT*) in modern English, for *two* words (*NOT* and *BUT*) originally (in the Anglo-Saxon) very different in signification, though (by repeated abbreviation and corruption) approaching in sound, which chiefly misled him.

“*BUT* (says Mr. Locke) is a particle, none more familiar in our language; and he that says it is a *discretive* conjunction, and that it answers *SED* in Latin, or *MAIS* in French,<sup>1</sup> thinks he has sufficiently explained it. But it seems to me to intimate several relations the mind gives to the several propositions or parts of them, which it joins by this monosyllable.

writing the remaining part of this same verb *Tho*, or *Though*, with the aspirate *G* or without it.

<sup>1</sup> It does not answer to *sed* in Latin, or *mais* in French; except only when it is used for *NOT*. Nor will any *one* word in *any* language answer to our English *BUT*: because a similar corruption in the same instance has not happened in any other language.

"First,—‘BUT to say no more:’

"Here it intimates a stop of the mind, in the course it was going, before it came to the end of it.

"Secondly,—‘I saw BUT two plants:’

"Here it shows, that the mind limits the sense to what is expressed, with a negation of all other.

"Thirdly,—‘You pray; BUT it is not that God would bring you to the true religion:’

"Fourthly,—‘BUT that he would confirm you in your own.’

"The first of these BUTS intimates a supposition in the mind of something otherwise than it should be: the latter shews, that the mind makes a direct opposition between that and what goes before it.

"Fifthly,—‘All animals have sense, BUT a dog is an animal.’

"Here it signifies little more, but that the latter proposition is joined to the former, as the minor of a syllogism.

"To these, I doubt not, might be added a great many other significations of this particle, if it were my business to examine it in its full latitude, and consider it in all the places it is to be found; which if one should do, I doubt whether in all those manners, it is made use of, it would deserve the title of *discretive* which grammarians give to it.

"But I intend not<sup>1</sup> here a full explication of this sort of signs. The instances I have given in this one, may give occasion to reflect upon their use and force in language, and lead us into the contemplation of several actions of our minds in discoursing, which it has found a way to intimate to others by these particles, some whereof constantly, and others in certain constructions, have the sense of a whole sentence contained in them."

Now all these difficulties are very easily to be removed without any effort of the understanding: and for that very reason I do not much wonder that Mr. Locke missed the explanation: for he dug too deep for it. But that the etymologists (who only just turn up the surface) should miss it, does indeed astonish me. It seems to me impossible that any man who reads only the most common of our old English authors should fail to observe it.

Gawin Douglas, notwithstanding he frequently confounds the two words and uses them improperly, does yet (without being himself

<sup>1</sup> "Essentiam finemque conjunctionum satis apte explicatum puto: nunc earum originem materiamque videamus. Neque vero *Sigillatim* percurrere omnes *in Animo* est."—*J. C. Scaliger*.

The constant excuse of them all, whether grammatists, grammarians or philosophers; though they dare not hazard the assertion, yet they would all have us understand that they can do it: but *non in animo est*. And it has never been done.

aware of the distinction, and from the mere force of customary speech) abound with so many instances and so contrasted, as to awaken, one should think, the most inattentive reader.

"Bot thy werke shall endure in laude and glorie,  
But spot or falt condigne eterne memorie." *Preface.*

"Bot gif this ilk statew standis here wrocht,  
War with zour handis into the eictic broecht,  
Than schew he that the peopil of Asia  
But ony obstakill in fell battel suld ga." *Book 2.*

"This chance is not but Goddis willis went,  
Nor is it not leful thyng, quod sche,  
Fra hync Creusa thou turs away with the;  
Nor the hie Governoure of the hevin above is  
Will suffer it so to be, bot the behuif is  
From hens to wend full for into exile,  
And over the braid sey sayl furth mony a myle,  
Or thou cum to the land Hispania,  
Quhare with soft coursis Tybris of Lidia  
Rymys throw the richie feildis of pepill stont;  
Thare is gret substance ordenit the but dout." *Book 2.*

———"Bot gif the Fatis, but pleid,  
At my plesure suffer it me life to leid." *Book 4.*

"Bot sen Apollo clepit Gryncus,  
Grete Italie to seik commandis us,  
To Italie eik Oraclis of Licia  
Admonist us but mare delay to ga." *Book 4.*

"Thou wyth thir harmes overchargit me also,  
Quhen I fell fyrst into this rage, quod sche,  
Bot so to do my teris constrenyt the.  
Was it not lefull, alace, but company,  
To me but cryne callane in chadner to ly." *Book 1.*

"The tothir answered, nouthir for drede nor boist,  
The luf of wourship nor honoure went away is,  
Bot certainly the dasit blude now on dayis  
Waxis dolf and dull throw myne unweildy age,  
The cald body has mynyst my courage:  
Bot war I now as unquihile it has bene,  
Zing as zone wantoun woistare so strang thay wene,  
Ze had I now sic zouthheid, traistis me,  
But ony price I suld all reddy be." *Book 5.*

"The prince Eucas than scand this dout,  
No langar sullir wald sic wraith procede,  
Nor feirs Entellus mude thus rage and sprede;  
Bot of the bargane maid end, but delay." *Book 5.*



- " In nowmer war thay BUT ane few menze,  
Bor thay war quyk, and valzeant in melle." Book 5.
- " Blyn not, blyn not, thou grete Troian Ence,  
Of thy bedis nor prayeris, quod sehe;  
For BOR thou do, thir grete durris, BUT dred,  
And grislic zettis sall never warp on bred." Book 6.
- " How grete apperance is in him, BUT dout,  
Till be of proues, and ane vailzeant knycht:  
Bor ane blak sop of myst als dirk as nycht  
Wyth drery schaddow bylappis his hede." Book 6.
- " Bor sen that Virgil standis BUT compare." Prol. to Book 9.
- " Quididdir gif the Goddis, or sum spretis silly  
Movis in our myndis this ardent thochtful fire,  
Or gif that every mannis schrewit desyre  
Be as his God and Genius in that place,  
I wat never how it standis, BOR this lang space  
My mynd movis to me, here as I stand,  
Batel or sum grete thyng to tak on hand:  
I knaw not to quhat purpos it is drest,  
BOR be na way may I tak eis nor rest.  
Behaldis thou not so surelie BUT affray  
Zone Rutulianis haldis thaym glaid and gay?" Book 9.
- " Bor lo, as thay thus wounderit in effray,  
This ilk Nisus, wourthin proude and gay,  
And baldare of his chance sa with him gone,  
Ane uthir takill assayit he anone:  
And with ane sound smate Tagus BUT remede." Book 9.
- " Bor the tothir BUT sere,  
Bure at him mychtely wyth ane lang spere." Book 10.
- " Bor the Troiane Baroun unabasitilie  
Na wourdis preisis to render him agane;  
Bor at his fa let fle ane dart or flane  
That hit Lucagus, quilk fra he felt the dynt,  
↓ The schaft hinging into his scheild, BUT stynt,  
Bad drive his hors and chare al fordwert streicht." Book 10.
- " Bor quhat awalis bargane or straung melle  
Sync zeild the to thy fa, BUT ony quhy." Prol. to Book 11.
- " Than of his speich so wounderit war thay  
Kepit thare silence, and wist not what to say,  
Bor athir towart uthir turnis BUT mare,  
And can behald his fallow in ane stare." Book 11.
- " Bor now I se that zoung man haist BUT fale,  
To mache in feild wyth fatis inequale." Book 12.

"Quhare sone foregadderit all the Troyane army  
And thyck about hym flokkand can BUT baid,  
BOT nowthir scheild nor wappinis down thay laid."

Book 12.

The glossarist of Douglas contents himself with explaining BOT by BUT.

The glossarist to Urry's edition of Chaucer says,—BOT for BUT is "a form of speech *frequently* used in Chaucer to denote the greater certainty of a thing."—This is a most inexcusable assertion: for, I believe, the place cited in the Glossary is the only instance (in this edition of Chaucer) where BOT is used; and there is not the smallest shadow of reason for forming even a conjecture in favour of this unsatisfactory assertion: unsatisfactory, even if the fact had been so; because it contains no explanation; for why should BOT denote greater certainty?

And here it may be proper to observe, that Gawin Douglas's language (where BOT is very frequently found), though written about a century after, must yet be esteemed more antient than Chaucer's: even as at this day the present English speech in Scotland is, in many respects, more antient than that spoken in England so far back as the reign of Queen Elizabeth. So Mer. Casaubon, (*de Vet. Ling. Ang.*) says of his time,—"*Scotica lingua Anglicâ hodiernâ purior.*"—Where, by *purior*, he means nearer to the Anglo-Saxon.

So G. Hickes, in his *Anglo-Saxon Grammar* (chap. 3.) says,—"*Scoti in multis Saxonizantes.*"

But to return to Mr. Locke, whom (as B. Jonson says of Shakespeare) "I reverence on this side of idolatry;" in the five instances which he has given for five different meanings of the word BUT, there are indeed only two different meanings:<sup>1</sup> nor could he, as he imagined he could, have added any other significations of this particle, but what are to be found in BOT and BUT as I have explained them.<sup>2</sup>

<sup>1</sup> This will not seem at all extraordinary if you reason directly contrary to Lord Monboddo on this subject; by doing which you will generally be right as well in this as in almost every thing else which he has advanced.

<sup>2</sup> "You must answer, that she was brought very near the fire, and as good as thrown in; or else that she was provoked to it by a divine inspiration. BUT, BUT that another divine inspiration moved the beholders to believe that she did therein a noble act, this act of hers might have been calumniated," &c.—*Donne's Biadavaros*, part 2. distinct. 5. sect. 8.

In the above passage, which is exceedingly awkward, BUT is used in both its meanings close to each other: and the impropriety of the corruption appears therefore in its most offensive point of view. A careful author would avoid this, by placing these two BUTS at a distance from each other in the sentence, or by changing one of them for some other equivalent word. Whereas had the corruption not taken place, he might without any inelegance (in this respect) have kept the construction of the sentence as it now stands: for nothing would have offended us, had it run thus,—"*Bot, butan* that another divine inspiration moved the beholders," &c.

<sup>3</sup> S. Johnson, in his Dictionary, has numbered up *eighteen* different significations (as he imagines) of BUT: which however are all reducible to *Bot*, and *Be-utan*.

BUT, in the *first, third, fourth, and fifth* instances, is corruptly put for BOT, the imperative of Bozan :

In the *second* instance only it is put for Bute, or Butan, or Be-utan.<sup>1</sup>

In the *first* instance,—“To say no more,” is a mere parenthesis : and Mr. Locke has unwarily attributed to BUT, the meaning contained in the parenthesis : for suppose the instance had been this,—“BUT, to proceed.” Or this,—“BUT, to go fairly thro’ this matter.” Or this,—“BUT, not to stop.”

Does BUT in any of these instances intimate a stop of the mind in the course it was going? The truth is, that BUT itself is the furthest of any word in the language from “intimating a stop.” On the contrary it always intimates something MORE,<sup>2</sup> something to follow : (as indeed it does in this very instance of Mr. Locke’s ; though we know not what that something is, because the sentence is not completed). And therefore whenever any one in discourse finishes his words with BUT, the question always follows—BUT what?—

So that Shakespeare speaks most truly as well as poetically, when he gives an account of BUT, very different from this of Mr. Locke :

“Mess. Madam, he’s well.

Cleo. Well said.

Mess. And friends with Cæsar.

Cleo. Thou’rt an honest man.

Mess. Cæsar and he are greater friends than ever.

Cleo. Make thee a fortune from me.

Mess. BUT—YET—Madam,—

Cleo. I do not like BUT—YET,—It does allay

The good precedent. Fie upon BUT,—YET,—

BUT—YET—is as a jaylour, to bring forth

Some monstrous malefactor.”

*Anthony and Cleopatra, act 2. sc. 5.*

<sup>1</sup> “I saw BUT two plants.”

*Not* or *Ne* is here left out and understood, which used formerly to be always inserted, as it frequently is still.

So Chaucer.—“I ne usurpe not to have founden this werke of my labour or of myne engin. I n’ ame BUT a leude compilatour of the labour of old astrologiens, and have it translated in myn Englishe. And with this swerde shall I sleene envy.”—*Introduction to Conclusions of the Astrolabe*.

We should now say—“I am *but* a leude compilatour,” &c.

<sup>2</sup> In the French, Italian, Spanish, Portuguese, Dutch, and several other dead and living languages, the very word MORE is used for this conjunction BUT.

The French language anciently used *mais* not only as they now do for the conjunction *mais*, but also as they now use *plus*.

Y puis je *mais*?

Je n’en puis *mais*,

are still in use among the vulgar people ; in both which expressions it means *more*. So Henri Estienne uses it ;—

“Sont si bien acoustumez à ceste syncope, ou plustost apocope, qu’ils en font quelquesfois autant aux dissyllables, qui n’en peuvent *mais*.”—*H. E. de la Précellence du Langage François*, p. 18.

“*Mais* vient de *magis* (j’entens *mais* pour d’avantage).”—*Ibid.* p. 131.

where you may observe that YET (though used elegantly here, to mark more strongly the hesitation of the speaker) is merely superfluous to the sense; as it is always when used after NOT: for either NOT or YET alone (and especially NOT) has the very same effect, and will always be found to *alloy* equally the *Good*, or the *Bad*,<sup>1</sup> *precedent*; by something *more*<sup>2</sup> that follows. For BOTAN means—to *boot*,<sup>3</sup> i. e. to superadd,<sup>4</sup> to supply, to substitute, to compensate with, to remedy with, to make amends with, to add something MORE in order to make up a deficiency in something else.

So likewise in the *third* and *fourth* instances, (taken from Chillingworth).<sup>5</sup> Mr. Locke has attributed to BUT, a meaning which can only be collected from the words which follow it.

<sup>1</sup> “*Speed*. Item, she hath more hairs than wit, and more faults than hairs, BUT more wealth than faults.

*Lawn*. Stop there. She was mine, and not mine, twice or thrice in that article. Rehearse that once more.

*Speed*. Item, she hath more hair than wit.

*Lawn*. What’s next?

*Speed*. And more faults than hairs.

*Lawn*. That’s monstrous! Oh that that were out!

*Speed*. BUT more wealth than faults.

*Lawn*. Why that word makes the faults gracious.”

Here the word BUT allays the *bad* precedent; for which, without any shifting of its own intrinsic signification, it is as well qualified as to allay the *good*.

<sup>2</sup> So Tasso,—

“*Am* — Oh, che mi dici?

Silvia m’attende, ignuda, e sola? *Tir*. Sola,

Se non quanto v’è Dafne, eh’è per voi.

*Am*. Ignuda ella m’aspetta? *Tir*. Ignuda: MA—

*Am*. Oimè, che MA? Tu taci; tu m’uccidi.” *Aminta*, att. 2. sc. 3.

where the difference of the construction in the English and the Italian is worth observing; and the reason evident, why in the question consequent to the conjunction, *what* is placed *after* the one, but *before* the other.

*Boot what?*

*But what?*

{ *What more?*

{ *Che Ma?*

<sup>3</sup> S. Johnson, and others, have mistaken the expression—*To Boot*—(which still remains in our language) for a substantive; which is indeed the infinitive of the same verb of which the conjunction is the imperative.

<sup>4</sup> “Perhaps it may be thought improper for me to address you on this subject. BUT a moment, my Lords, and it will evidently appear that you are equally blameable for an omission of duty here also.”

This may be supposed an abbreviation of construction, for “BUT indulge me with a moment, my Lords, and it will,” &c.; but there is no occasion for such a supposition.

<sup>5</sup> Knott had said,—“How can it be in us a fundamental error to say, the Scripture alone is not judge of controversies, seeing (notwithstanding this our belief) we use for interpreting of Scripture, all the means which they prescribe; as *prayer*, conferring of places, consulting the originals,” &c.

To which Chillingworth replies,

“You *pray*, BUT it is not that God would bring you to the true religion, BUT that he would confirm you in your own. You confer places, BUT it is that you may confirm, or colour over with plausible disguises your erroneous doctrines; not that you may judge of them, and forsake them, if there be reason for it. You consult the originals, BUT you regard them not when they make against your doctrine or translation.”

But Mr. Locke says,—“ If it were his business to examine it (BUT) in its full latitude:”—and that he—“ intends not here a full explication of this sort of signs.”—And yet he adds, that—“ the instances he has given in this one (BUT) may lead us into the contemplation of several actions of our minds in discoursing which it has found a way to intimate to others by these particles.” And these, it must be remembered, are *actions*, or, as he before termed them, *THOUGHTS* of our minds, for which, he has said, we have “ either none or very deficient names.”

Now if it had been so, (which in truth it is not,) it was surely, for that reason, most especially the business of an Essay on Human *Understanding* to examine these signs in their full latitude; and to give a full explication of them. Instead of which, neither *here*, nor elsewhere, has Mr. Locke given *any* explication whatever.

Though I have said much, I shall also omit much which might be added in support of this double etymology of BUT: nor should I have dwelt so long upon it but in compliment to Mr. Locke; whose opinions in any matter are not slightly to be rejected, nor can they be modestly controverted without very strong arguments.

None of the etymologists have been aware of this corrupt use of *one* word for *two*.<sup>1</sup>

In all these places, BUT (*i. e.* BOT, or as we now pronounce that verb, *Boot*) only directs something to be added or supplied in order to make up some deficiency in Knott's expressions of “*prayer*, conferring of places,” &c. And so far indeed as an omission of something is improper, BUT (by ordering its insertion) may be said to “intimate a supposition in the mind of the speaker of something otherwise than it should be.” But that intimation is only, as you see, by consequence; and not by the intrinsic signification of the word BUT.

<sup>1</sup> Nor have etymologists been any more aware of the meaning or true derivation of the words corresponding with BUT in other languages. Vossius derives the Latin conjunction AT from *aras*; and AST from AT, “inserto s.” (But how or why s happens to be inserted, he does not say.) Now to what purpose is such sort of etymology? Suppose it was derived from this doubtful word *aras*,—what intelligence does this give us? Why not as well stop at the Latin word AT, as at the Greek word *aras*? Is it not such sort of trifling etymology (for I will not give even that name to what is said by Scaliger and Nunnescius concerning SED) which has brought all etymological inquiry into disgrace?

Vossius is indeed a great authority; but, when he has nothing to justify an useless conjecture but a similarity of sound, we ought not to be afraid of opposing an appearance of reason to him.

It is contrary to the customary progress of corruption in words to derive AST from AT. Words do not gain, but lose letters in their progress: nor has unaccountable accident any share in their corruption; there is always a good reason to be given for every change they receive: and, by a good reason, I do not mean those cabalistical words, Metathesis, Epenthesis, &c., by which etymologists work such miracles; but at least a probable or anatomical reason for those not arbitrary operations.

*Adsit, Adst, Ast, At.*

I am not at all afraid of being ridiculed for the above derivation, by any one who will give himself the trouble to trace the words (corresponding with BUT) of any language to their source: though they should not all be quite so obvious as the French *Mais*, the Italian *Ma*, the Spanish *Mas*, or the Dutch *Maar*.

Minsheu, keeping only one half of our modern BUT in contemplation, has sought for its derivation in the Latin imperative *Putā*.

Junius confines his explanation to the other half; which he calls its "*primariam significationem*."

And Skinner, willing to embrace them both, found no better method to reconcile two contradictory meanings, than to say hardly that the transition from one<sup>1</sup> to the other<sup>2</sup> was—"LEVI FLEXU!"

Junius says—"BUT, Chaucero T. C. V. 194. bis positum pro *Sine*. Primus locus est in summo columnæ—"BUT temperaunce in tene."—Alter est in columnæ medio;

'This golden carte with firy beemes bright  
Four yoked stedes, full different of hew,  
But baite or tiring through the spheres drew.'

ubi, tamen perperam, primo pro BUT reposueram: quod iterum delevi, cum (sub finem ejusdem poematis) incidissem in hunc locum;

'But mete or drinke she dressed her to lie  
In a darke corner of the hous alone.'

atque adeo exinde quoque observare cœpi frequentissimam esse hanc particulæ acceptionem. In *Æneide* quoque *Scoticâ* passim occurrunt,—'BUT spot or falt.' 3. 58.—'BUT ony indigence.' 4. 20.—'BUT sentence or ingync.' 5. 41.—'principall poet BUT pere.' 9. 19.—atque ita porro. BUT videtur dictum quasi *Be-ut*, pro quo Angli dicunt WITHOUT: unde quoque, hujus derivationis intuitu, præsens hujus particulæ acceptio videbitur ostendere hanc esse primariam ejus significationem."

The extreme carelessness and ignorance of Junius, in this article, is wonderful and beneath a comment.

Skinner says,—“BUT, ut ubi dicimus—*None BUT* he;—ab A.-S. *Butē*, *Butan*, *præter*, *nisi*, *sine*: Hinc, LEVI FLEXU, postea cœpit, loco antiqui Anglo-Saxonici *Ac*, *Sed*, designare. *Butē* autem et *Butan* tandem deflecti possunt a præp. *be*, *circa*, vel *beon*, *esse*, et *utē* vel *utan*, *foris*."

## WITHOUT.

*But* (as distinguished from *Bof*) and WITHOUT have both exactly the same meaning; that is, in modern English, neither more nor less than *Be-out*.

And they were both originally used indifferently either as conjunctions or prepositions. But later writers, having adopted the false notions and distinctions of language maintained by the Greek and Latin grammarians, have successively endeavoured to make the English language

<sup>1</sup> Id est, a direction *to leave out* something.

<sup>2</sup> Id est, a direction *to superadd* something.

conform more and more to the same rules. Accordingly **WITHOUT**, in approved modern speech, is now entirely confined to the office of a Preposition;<sup>1</sup> and **BUT** is generally (though not always) used as a Conjunction. In the same manner as *Nisi* and *Sine* in Latin are distributed; which do both likewise mean exactly the same, with no other difference than that, in the former the negation precedes, and in the other it follows the verb.

Skinner only says,—“**WITHOUT**, ab A.-S. wiðutan, extra.”

S. Johnson makes it a preposition, an adverb, and a conjunction; and under the head of a Conjunction, says,—“**WITHOUT**, Conjunct. Unless; if not; except.—*Not in use.*”

Its true derivation and meaning are the same as those of **BUT** (from *Butan*).

It is nothing but the imperative *wynð-utan*, from the Anglo-Saxon and Gothic verb *Peonðan*, **WAKFAN**; which in the Anglo-Saxon language is incorporated with the verb *Beon*, *esse*.

#### AND.

M. Casaubon supposes **AND** to be derived from the Greek *ετα*, *postea*.

Skinner says—“*Nescio an a Lat. addere, q. d. Add; interjecta per epenthesis in N, ut in render, a reddendo.*”

Lyc supposes it to be derived from the Greek *ετι*, *adhuc*, *præterea*, *etiam*, *quinetiam*, *insuper*.

I have already given the derivation, which, I believe, will alone stand examination.

I shall only remark here, how easily men take upon trust, how willingly they are satisfied with, and how confidently they repeat after others, false explanations of what they do not understand.—Conjunctions, it seems, are to have their denomination and definition from the use to which they are applied: *per accidens, essentiam*. Prepositions connect words; but—“the Conjunction connects or joins together sentences; so as out of two to make one sentence. Thus—‘*You AND I, AND Peter, rode to London,*’ is one sentence made up of three,” &c.

Well! So far matters seem to go on very smoothly. It is,

“*You rode, I rode, Peter rode.*”

But let us now change the instance, and try some others which are full as common, though not altogether so convenient.

<sup>1</sup> It is however used as a *conjunction* by Lord Mansfield, in *Horne's Trial*, p. 56. “It cannot be read, without the Attorney-General consents to it.”

And yet, if this reverend Earl's authority may be safely quoted for any thing, it must be for *words*. It is so unsound in matter of law, that it is frequently rejected even *by himself*.

*Two AND Two are four.*

*A B and B C and C D form a triangle.*

*John AND Jane are a handsome couple.*

Does A B form a triangle, B C form a triangle? &c.—Is John a couple? Is Jane a couple?—Are two, four?

If the definition of a conjunction is adhered to, I am afraid that AND, in such instances, will appear to be no more a conjunction, (that is, a connector of sentences) than *Though*, in the instance I have given under that word; or than *But*, in Mr. Locke's *second* instance; or than *Else*, when called by S. Johnson a Pronoun; or than *Since*, when used for *Sithence* or for *Sine*. In short I am afraid that the grammarians will scarcely have an entire conjunction left: for I apprehend that there is not one of those words which they call conjunctions, which is not sometimes used (and that very properly) without connecting sentences.

### • L E S T.

Junius only says—"LEST, *leost*, minimus. v. *little*." Under *Least*, he says—"LEAST, *lest*, minimus. Contractum est ex *ελαχιστος*. v. *little*, parvus." And under *Little*, to which he refers us, there is nothing to the purpose.

Skinner says—"LEST, ab A.-S. *Lær*, *minus*, q. d. *quo minus hoc fiat*."

S. Johnson says,—"LEST, Conj. (from the adjective *Least*) *That not*."

This last deduction is a curious one indeed; and it would puzzle as sagacious a reasoner as S. Johnson to supply the middle steps to his conclusion from *Least*, (which always however means *some*) to "*That not*" (which means none at all). It seems as if, when he wrote this, he had already in his mind a presentiment of some future occasion in which such reasoning would be convenient. As thus,—"*The mother country, the seat of government, must necessarily enjoy the greatest share of dignity, power, rights, and privileges: an united or associated kingdom must have in some degree a smaller share; and their colonies the least share;*"—That is (according to S. Johnson)<sup>1</sup> *None of any kind*.

It has been proposed by no small authority (Wallis followed by Lowth) to alter the spelling of LEST to *Least*; and vice versa. "Multi," says Wallis, "*pro Lest scribunt Least* (ut distinguatur a conjunctione *Lest*, ne, ut non;) verum omnino contra analogiam grammaticæ. Mallet ego adjectivum *lest*, conjunctionem *least* scribere."

"The superlative *Least*," says Lowth, "ought rather to be written

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<sup>1</sup> Johnson's merit ought not to be denied to him; but his Dictionary is the most imperfect and faulty, and the least valuable of any of his productions; and that share of merit which it possesses makes it by so much the more hurtful. I rejoice however that, though the least valuable, he found it the most profitable: for I could never read his Preface without shedding a tear.



without the *Λ*; as Dr. Wallis hath long ago observed. The Conjunction of the same sound might be written with the *Λ*, for distinction."

S. Johnson judiciously dissents from this proposal, but for no other reason, but because he thinks,—“the profit is not worth the change.”

Now though they all concur in the same etymology, I will venture to affirm that *Lest*, for *Lesed*, (as *blest* for *blessed*, &c.) is nothing else but the participle past of *Ler*-an, *dimittere*; and, with the article *That* (either expressed or understood) means no more than *Hoc dimisso* or *Quo dimisso*.

And, if this explanation and etymology of *LEST* is right, (of which I have not the smallest doubt) it furnishes one caution more to learned critics, not to innovate rashly: *Lest*, whilst they attempt to amend a language, as they imagine, in one trifling respect, they mar it in others of more importance; and, by their corrupt alterations and amendments, confirm error, and make the truth more difficult to be discovered by those who come after.

Mr. Locke says, and it is agreed on all sides, that—“it is in the right use of these (*Particles*) that more particularly consists the clearness and beauty of a good stile,” and that “these words, which are *not truly by themselves the names of any ideas*, are of constant and indispensable use in language; and do much contribute to men’s well expressing themselves.”

Now this, I am persuaded, would never have been said, had these particles been understood: for it proceeds from nothing but the difficulty of giving any rule or direction concerning their use: and that difficulty arises from a mistaken supposition that they are not “*by themselves, the names of any ideas*.” and in that case indeed I do not see how any rational rules concerning their use could possibly be given. But I flatter myself that henceforward, the true force and nature of these words being clearly understood, the proper use of them will be so evident that any rule concerning their use will be totally unnecessary: as it would be thought absurd to inform any one that when he means to direct an addition, he should not use a word which directs to take away.

I am induced to mention this in this place, from the very improper manner in which *LEST* (more than any other conjunction) is often used by our best authors: those who are most conversant with the learned languages being most likely to make the mistake.—“You make use of such indirect and crooked arts as these to blast my reputation, and to possess men’s minds with disaffection to my person; *LEST* peradventure, they might with some indifference hear reason from me.”—*Chillingworth’s Preface to the Author of Charity maintained*, &c.

Here **LEST** is well used,—“You make use of these arts:”—Why? The reason follows,—*Leŕeð* that, *i. e. Hoc dimisso*,—“men might hear reason from me.”—Therefore,—you use these arts.

Instances of the improper use of **LEST** may be found in almost every author that ever wrote in our language; because none of them have been aware of the true meaning of the word; and have been misled by supposing it to be perfectly correspondent to some conjunctions in other languages, which it is not.

Thus Ascham, in his *Scholemaster*, says,—“If a yong gentleman will venture himselfe into the companie of ruffians, it is over great a jeopardie, **LEST** their facions, maners, thoughts, taulke, and deedes will verie sone be over like.”

Any tolerable judge of English will immediately perceive something awkward and improper in this sentence; though he cannot tell why. Yet the reason will be very plain to him, when he knows the meaning of these unmeaning particles (as they have been called): for he will then see at once that **LEST** has no business in the sentence; there being nothing *dimisso*, in consequence of which something else would follow; and that, if he would employ **LEST**, the sentence must be arranged otherwise:

As,—“Let not a young gentleman venture, &c. **LEST** his manners, thoughts,” &c.

### SINCE.

**SINCE** is a very corrupt abbreviation; confounding together different words and different combinations of words: and is therefore in modern English improperly made (like **BUT**) to serve purposes which no one word in any other language can answer; because the same accidental corruptions, arising from similarity of sound, have not happened in the correspondent words of any other language.

Where we now employ **SINCE**, was formerly (according to its respective signification) used,

Sometimes,

1. *Geoððan, Siøððan, Seððan, Siððan, Siððen, Sithen, Sithence, Sithens, Sithnes, Sithns*:

Sometimes,

2. *Sýne, Siæ, Sene, Sen, Syn, Sin*:

Sometimes,

3. *Seand, Seeing, Seeing-that, Seeing-as, Scns, Sense, Sence*:

Sometimes,

4. *Siððe, Sið, Sithe, Sith, Seen-that, Seen-as, Sens, Sense, Sence*.

Accordingly **SINCE**, in modern English, is used four ways. Two, as a preposition, connecting (or rather *affecting*) words: and Two, as a conjunction, *affecting* sentences.

When used as a preposition, it has always the signification either of the past participle *Seen* joined to *thence*, (that is, *seen and thence forward*;)—Or else it has the signification of the past participle *Seen* only.

When used as a conjunction, it has sometimes the signification of the present participle *Seeing* or *Seeing-that*; and sometimes the signification of the past participle *Seen* or *Seen-that*.

As a preposition,

1. Since (for *Siððan*, *Sithence*, or *Seen and thence forward*); as,

“Such a system of government as the present, has not been ventured on by any king *SINCE* the expulsion of James the Second.”

2. *SINCE* (for *Sýne*, *Sene*, or *Seen*); as,

“Did George the Third reign before or *SINCE* that example?”

As a conjunction;

3. *SINCE* (for *Seand*, *Seeing*, *Seeing-as*, or *Seeing-that*); as,

“If I should labour for any other satisfaction but that of my own mind, it would be an effect of phrenzy in me, not of hope; *SINCE* it is not truth, but opinion, that can travel the world without a passport.”

4. *SINCE* (for *Siððe*, *Sith*, *Seen-as*, or *Seen-that*); as,

“*SINCE* death in the end takes from all, whatsoever fortune or force takes from any one; it were a foolish madness in the shipwreck of worldly things, where all sinks but the sorrow, to save that.”

Junius says,—“*SINCE that time*, Exinde. Contractum est ex Angl. *Sith thence*, q. d. scro post: ut *Sith* illud originem traxerit ex illo **SEIÞH**, Scro; quod habet Arg. Cod.”

Skinner says,—“*SINCE*, a Teut. *Sint*, Belg. *Sind*, Post, postea, postquam. Doct. Th. II. putat deflexum a nostro *Sithence*. Non absurdum etiam esset declinare a Lat. *Echine*, E et H abjectis, et X facillima mutatione in S transeunte.” Again he says,—“*SITH* ab A.-S. *Siððan*, *Sýððan*. Belg. *Seyd*, *Sint*, Post, post illa, postea.”

After the explanation I have given, I suppose it unnecessary to point out the particular errors of the above derivations.

*Sithence* and *Sith*, though now obsolete, continued in good use down even to the time of the Stuarts.

Hooker in his writings uses *Sithence*, *Sith*, *Seeing*, and *Since*. The two former he always properly distinguishes; using *Sithence* for the true import of the Anglo-Saxon *Siððan*, and *Sith* for the true import of the Anglo-Saxon *Siððe*. Which is the more extraordinary, because authors of the first credit had very long before Hooker's time, confounded them together; and thereby led the way for the present indiscriminate and corrupt use of *SINCE* in all the four cases mentioned.

*Seeing* Hooker uses sometimes, perhaps, (for it will admit a doubt) improperly. And *Since* (according to the corrupt custom which has now universally prevailed in the language) he uses indifferently either for *Sithence*, *Seen*, *Seeing*, or *Sith*.

## THAT.

There is something so very singular in the use of this Conjunction, as it is called, that one should think it would alone, if attended to, have been sufficient to lead the Grammarians to a knowledge of most of the other conjunctions, as well as of itself.—The use I mean is, that the conjunction *THAT* generally makes a part of, and keeps company with most of the other conjunctions.—*If that, An that, Unless that, Though that, But that, Without that, Iest that, Since that, Save that, Except that, &c.* is the construction of most of the sentences where any of those conjunctions are used.

Is it not an obvious question then, to ask, why this conjunction alone should be so peculiarly distinguished from all the rest of the same family? And why this alone should be able to connect itself with, and indeed be usually necessary to almost all the others? So necessary, that even when it is compounded with another conjunction, and drawn into it so as to become one word, (as it is with *silth* and *since*.) we are still forced to employ again this necessary index, in order to preceede and so point out the sentence which is to be affected by the other conjunction?

*De*, in the Anglo-Saxon, meaning *THAT*, it will easily be perceived that *silth* (which is no other than the Anglo-Saxon *prððe*) includes *That*. But when *SINCE* is (as I here consider it) a corruption for *seeing-as* and *seen-as*, I may be asked; how does it then include *THAT*?—In short, what is *AS*? For we can gather no more from the etymologists concerning it, than that it is derived either from *ws* or from *ALS*:<sup>1</sup> but still this explains nothing: for what *ws* is, or *ALS*, remains likewise a secret.

The truth is, that *AS* is also an Article; and (however and whenever used in English) means the same as *It*, or *That*, or *Which*. In the German, where it still evidently retains its original signification and use, (as *So* also does) it is written *Es*.

It does not come from *Als*; any more than *Though*, and *Be-it*, and *If* (or *Gif*), &c., come from *Althouh*, and *Albeit*, and *Algif*, &c.—For *Als*, in our old English, is a contraction of *Al* and *Es* or *As*: and this *Al* (which in comparisons used to be very properly employed before the first *es* or *as*, but was not employed before the second) we now, in modern English, suppress. As we have also done in numberless other instances, where *All*, though not improper, is not necessary. Thus,

<sup>1</sup> Junius says,—“*AS, ut, sicut, Græcis est ws.*” Skinner, whom S. Johnson follows, says.—“*AS* a Teut. *Als, sicut*, eliso, scil. propter euphoniā, intermedio *l.*”

"She glides away under the foamy seas,  
As swift as darts or feather'd arrows fly."

That is,

"She glides away (with) **THAT** swiftness, (with) **WHICH** feather'd arrows fly."

When in old English it is written,

"She ———  
Glidis away under the fomy seais,  
ALS swift as ganze or fedderit arrow fleis ;"

Then it means,

"With **ALL THAT** swiftness, with **WHICH**, &c."

And now I hope I may for this time take my leave of Etymology ; for which I confess myself to be but very slenderly qualified. Nor should I have even sought for those derivations which I have given, if reflection had not first directed me where to seek, and convinced me that I was sure easily to find them. Nor, having found them in one language only, should I have relied on that particular instance alone on which to build a general conclusion of the proof in fact. But I am confirmed in my opinion by having found the same method of explanation successful in many other languages ; and as I have before said, I know, *a priori*, that it must be so in all languages.

After what I have said, you will see plainly why so many of the conjunctions may be used almost indifferently (or with a very little turn of expression) for each other. And without my entering into the particular minutiae in the use of each, you will easily account for the slight differences in the turn of expression, arising from different customary abbreviations of construction.

I will only give you one instance, and leave it with you for your entertainment : from which you will draw a variety of arguments and conclusions.

"And soft he sighed, **LEST** men might him hear.  
And soft he sighed, **ELSE** men might him hear.  
**UNLESS** he sighed soft, men might him hear.  
**BUT** that he sighed soft, men might him hear.  
**WITHOUT** he sighed soft, men might him hear.  
**SAVE** that he sighed soft, men might him hear.  
**EXCEPT** he sighed soft, men might him hear.  
**OUT-CEPT** he sighed soft, men might him hear.  
**OUT-TAKE** he sighed soft, men might him hear.  
**IF** that he sigh'd **NOT** soft, men might him hear.  
And **AN** he sigh'd **NOT** soft, men might him hear.  
**SET** that he sigh'd **NOT** soft, men might him hear."

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According to this account which I have given of the Conjunctions (and which may also be given of the Prepositions) Lord Monboddo, will

appear extremely unfortunate in the particular care he has taken (part 2. book i. c. 15.) to make an exception from the general rule he lays down (of the Verb's being the *parent* word of the whole language), and to caution the *candid* reader from imputing to him an opinion, that the Conjunctions were intended by him to be included in his rule; or had any connexion whatever with Verbs.

"This so copious derivation from the Verb in Greek, naturally leads one (says he) to suspect that it is the *Parent* word of the whole language: and indeed I believe that to be the fact. For I do not know that it can be certainly shewn that there is any word that is undoubtedly a Primitive, which is not a Verb; I mean a verb in the stricter sense and common acceptation of the word.—By this the candid reader will not understand that I mean to say that prepositions, conjunctions, and such like words, which are rather the *peys* and *nails* that fasten the several parts of the language together, than the language itself, are derived from Verbs, or are derivatives of any kind."

Indeed, in my opinion, he is not less unfortunate in his Rule than in his Exception. They are both equally unfounded: and yet as well founded as almost every other position which he has laid down in his two first volumes. The whole of which is perfectly worthy of that profound politician and philosopher, who (vol. i. p. 243.) esteems that to be the most perfect form, and, as he calls it, "the last stage of civil society," where Government leaves nothing to the free-will of individuals, but interferes with the domestic, private lives of the citizens, and the education of their children! Such would in truth be the *last* stage of civil society, in the sense of the lady in the comedy, whose lover having offered—"to give her the *last* proof of love, and marry her;"—she aptly replied—"the *last* indeed: for there's an end of loving."—

But what shall we say to the bitter irony with which Mr. Harris treats the moderns in the concluding note to his doctrine of Conjunctions? Where he says,—“It is somewhat surprising that the politest and most elegant of the Attic writers, and Plato above all the rest, should have their works filled with particles of all kinds and with conjunctions in particular; while in the modern polite works, as well of ourselves as of our neighbours, scarce such a word as a particle or conjunction is to be found. Is it that where there is connection in the meaning, there must be words had to connect; but that where the connection is little or none, such connectives are of little use? That houses of cards, without cement, may well answer their end, but not those houses where one would chuse to dwell? Is this the cause? Or have we attained an elegance to the antients unknown?

‘Venimus ad summam Fortunæ,’ ” &c.

I say, that a little more reflection and a great deal less reading, a little more attention to common sense<sup>1</sup> and less blind prejudice for his Greek commentators, would have made him a much better grammarian, if not perhaps a philosopher.—What a strange language is this to come from a man, who at the same time supposes these particles and conjunctions to be words *without meaning*! It should seem by this insolent plesantry that Mr. Harris reckons it the perfection of composition and discourse to use a great many words *without meaning*! If so, perhaps Slender's language would meet with this learned gentleman's approbation:—

“I keep but three men and a boy yet till my mother be dead; *But what though yet* I live a poor gentleman born.”

Now here is *cement* enough in proportion to the building. It is plain however that Shakespeare (a much better philosopher by the bye than most of those who have written philosophical treatises) was of a very different opinion in this matter from Mr. Harris. He thought the best way to make his zany talk *unconnectedly* and nonsensically, was to give him a quantity of these beautiful words without meaning, which are such favourites with Mr. Harris.

I shall be told, that this may be raillery perhaps, but that it is neither reasoning nor authority: that this instance does not affect Mr. Harris: for that *all cement* is no more fit to make a firm building than no cement at all: that Slender's discourse might have been made equally as unconnected without any particles, as with so many together: and that it is the proper mixture of particles and other words which Mr. Harris would recommend; and that he only censures the moderns for being too sparing of particles.—To which I answer, that reasoning disdains to be employed about such affected airs of superiority and pretended elegance. But he shall have authority, if he pleases, his favourite authority; an antient, a Greek, and one too writing professedly on Plato's opinions, and in defence of Plato; and which, if Mr. Harris had not forgotten, I am persuaded he would not have contradicted. He says,—  
 “Il n'y a ny beste, ny instrument, ny armeure, ny autre chose quelle qu'elle soit au monde, qui par ablation ou privation d'une siene propre partie, soit plus belle, plus active, ne plus doucee que paravant elle n'estoit, là où l'oraison bien souvent, en estans les *Conjonctions toutes ostées*, a une force et efficace plus affectueuse, plus active, et plus esmouvante. C'est pourquoy ceulx qui escrivent des figures de rétorique louent et prisent grandement celle qu'ils appellent *délicée*: là où ceulx

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<sup>1</sup> The author would by no means be thought to allude to the *common sense* of Doctors Oswald, Reid, and Beattie; which appears to him to be sheer nonsense.

cy qui sont trop religieux et qui s'assubjettissent trop aux règles de la grammaire, sans oser oster une seule *conjonction* de la commune façon de parler, en sont à bon droit blasméz et repris, comme faisant un stile éterné, sans aucune pointe d'affection, et qui lasse et donne peine à ouir."<sup>1</sup>

And I hope this *authority* (for I will offer no *argument* to a writer of his cast) will satisfy the—"true taste and judgement in writing" of Lord Monboddo; who with equal affectation and vanity has followed Mr. Harris in this particular; and who, though incapable of writing a sentence of common English, really imagines that there is something captivating in his stile, and has gratefully informed us to whose assistance we owe the obligation.

If these two gentlemen, whom I have last mentioned, should be capable of receiving any mortification from the censure of one who professes himself an admirer of the—"vulgar and unlearned" Mr. Locke, I will give them the consolation of acknowledging that a real grammarian and philosopher, J. C. Scaliger, has even exceeded them in this mistake concerning the *Particles*: for he not only maintains the same doctrine which they have adopted; but even attempts to give reasons *a priori*, why it is and must be so.

If the generous and grateful (not *candid*) reader should think that I have treated them with too much asperity, to him I owe some justification. Let him recollect, then, the manner in which these gentlemen and the *Common Sense Doctors*<sup>2</sup> have treated the "vulgar, unlearned, and atheistical" Mr. Locke (for such are the imputations they cast upon that benefactor to his country); and let him condemn me, if he can.

And thus, Sir, have I finished what I at first proposed; namely, to prove that in the information against Lawley there was not the smallest *literal* omission. In the elucidation of this I have been compelled to enter into a minute disquisition of some mistaken words, which ignorance would otherwise have employed in order to render a very plain position, ridiculous. I shall not however expect to escape ridicule; for so very disgusting is this kind of inquiry to the generality, that I have often thought it was for mankind a lucky mistake (for it was a mistake) which Mr. Locke made when he called his book, an *Essay on Human Understanding*. For some part of the inestimable benefit of that book has,

<sup>1</sup> Though the sound of the Greek would be more pleasing to Mr. Harris, I quote the bishop of Auxerre's translation; because I have not the original with me in prison. At the same time it gives me an opportunity to remind their Lordships the Bishops of our days, of the language which that virtuous Prelate held to a Sovereign of France; that, instead of being ready on all occasions to vote for blood and slavery, they may, from that example, learn a little more of their duty to their country and mankind.

<sup>2</sup> [Oswald, Reid, and Beattie. See p. 151, note <sup>2</sup>.—Ed.]



merely on account of its title, reached to many thousands more than, I fear, it would have done, had he called it (what it is merely) a *grammatical* Essay, or a treatise on *Words* or on *Language*. The human *Mind*, or the human *Understanding*, appears to be a grand and noble theme; and all men, even the most insufficient, conceive *That* to be a proper object of their contemplation; whilst inquiries into the nature of *Language* (through which alone they can obtain any knowledge beyond the beasts) are fallen into such extreme disrepute and contempt, that even those who “neither have the accent of Christian, pagan, or man,” nor can speak so many words together with as much propriety as Balaam’s Ass did, do yet imagine *Words* to be infinitely beneath the concern of their exalted understandings! Let these gentlemen enjoy their laugh. I shall however be very well satisfied if I do not meet with your disapprobation: and I have endeavoured studiously to secure myself from that, by avoiding to offend you with any the smallest compliment from the beginning to the end of this letter. It is not any to declare myself, with the greatest personal affection and esteem, your most obedient and obliged humble servant,

JOHN HORNE.

King’s-Bench Prison,  
April 21, 1778.

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## ADDENDA.

Page 360, add 5th line from bottom, "asked an alms," *Acts* 3. 3.

Page ix.—Editor's Notes. [*Judges of the Court of King's Bench*.] To Lord Chief Justice Denman and his Brethren, we have been indebted, during the present year 1839, for the preservation of one of the most important of our rights. It having been contended, on the part of the Crown, that a Writ of Habeas Corpus could not be granted *except on motion during term*;—the Court overruled the objection, with these words from Lord Denman, which well deserve to be had in remembrance:—"It seems to me that we should be tampering with that great remedy of the subject, the writ of habeas corpus, if we did not say that there are precedents abundant to justify the practice now objected to."

Page xxiii.—[*Yimb pa runnan utan*.] The placing of the Preposition after the Noun, according to the idiom of our language, gives a peculiar force of expression and propriety of cadence. Mr. Fox, in a well-known toast, is said always to have upheld the old reading, "all the world over." So, "To search the city through;" "To sail the world around;" "Having run through his fortune, he ran himself through;" "Half seas (Tær gen. sing.) over" Mr. Grimm, under the head *Suffigerte adverbien*, vol. iii. p. 159, gives several analogous German idioms, as, "*die nacht über*;" "*von kindauf*;" "So "from youth up," *Luke* 18. 21.

With regard to the references to Mr. Grimm's work in the present Edition, I would say, that I have made them rather in order to direct the attention of students to that ample storehouse of Teutonic philology, than from having myself been able to explore it. To the vast collection of the facts and phenomena of all the cognate dialects which he has drawn from the records of successive ages, recourse must be had by those who would contribute to the further elucidation of the history of the English language. *Nov.* 20, 1839.

In the first Edition, the following note accompanied the Errata :

"The *Blanks* in many of the pages I must here place amongst the *Errors* of the printer : for the words which should supply those *Blanks*, were as fair, as true, as honest and as legal, as any other part of the book ; and by them I should be very willing to stand or fall. He has printed for me thirty years, and never before hesitated at any word which I employed." \*

\* The Printer was Mr. Deodatus Bye, then at the head of a long-established Printing-office in St. John's Square, Clerkenwell. Mr. Johnson the publisher, whose memory is held in deserved regard by all who knew him, though he had not long before suffered most severely from one of those malignant persecutions which characterized the administration of Pitt, endeavoured to overcome the fears of Mr. Bye, but in vain ; he was therefore allowed by Mr. Tooke to omit any words which he thought hazardous.—See also *Dedication* to Part II.

THE END.

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